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THIRTY-FIFTH ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

TO THE

SECRETARY OF THE SMITHSONIAN INSTITUTION

1913–1914

IN TWO PARTS—PART 1

WASHINGTON
GOVERNMENT PRINTING OFFICE
1921

LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

CONTENTS

REPORT OF THE ETHNOLOGIST-IN-CHARGE

	Page
Systematic researches	9
Special researches	23
Manuscripts	29
Publications	31
Illustrations	34
Library	34
Collections	35
Property	36
Miscellaneous	36
Recommendations	37
Note on the accompanying paper	39

ACCOMPANYING PAPER

Ethnology of the Kwakiuth, by Franz Boas	41

REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

F. W. Hodge, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

> American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, $42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's Guide to Materials for the History of the United States in the Principal Archives of Mexico, published by the Carnegie Institution of Washington, and Twitchell's Spanish Archives of New Mexico, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnoissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyi, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of 2½ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scripus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corncobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnoissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

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along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "Shagowenotha, or The Spirit of the Tides," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doadanegen and Hotkwisdadegena," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal interlinear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwatho^{n}, Wadóka Weko, Wazhi^{n}gao, Zhi^{n}gázhi^{n}ga Zhazhe Thadse, and Wéxthexthe. Of these the Wáwatho^{n} is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is reverenced by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwatho^{n} is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwatho^{n} ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odó*^{n}, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhi^{n}gao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhi^{n}gázhi^{n}ga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetó*^{n}*ga*, or great sacred pack, which once belonged to Waçéto^{n}zhi^{n}ga, a prominent man of the tribe.

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297–429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller* to *Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844–1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Scomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gailland. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch,*" by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (Bulletin 40, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report,* the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report,* comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report.* Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual,* is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers	2,810
Bulletins	9,943
Contributions to North American Ethnology	22
Introductions	5
Miscellaneous publications	39
Total	12,819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

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ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were Zeitschrift der Gesellschaft für Erdkunde zu Berlin, 20 volumes; Instituto Geografico Argentino, Boletin, 10 volumes; and Königliches Museum für Völkerkunde, Veröffentlichungen, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel bookstacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to $24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915–16.

F. W. Hodge,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaite, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

ɛ
i e, î, ê, a, ô, o u
ī ē, ë, ü, ā, â, ō ū
u

ɛ .....obscure *e*, as in *flower*.

i e .....are probably the same sound, intermediate between the continental values of *i* and *e*.

î .....*i* in *hill*.

ê .....*e* in *fell*.

a .....has its continental value.

ô .....German *o* in *voll*.

o u .....are probably the same sound, intermediate between the continental values of *o* and *u*.

ë .....a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *ē* and *êī*.

ü .....German *ä* in *Bär*.

â .....*aw* in *law*.

u .....indicates that the preceding consonant is pronounced with *u* position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar	*g*	*q*	*q!*	*x*	....
Palatal	*g(w)*	*k(w)*	*k!(w)*	*x(w)*	....
Anterior palatal	*g·*	*k·*	*k·!*	*x·*	*n*
Alveolar	*d*	*t*	*t!*	*s*	....
	(dz)	*(ts)*	*(ts!)*	....	....
Labial	*b*	*p*	*p!*	....	*m*
Lateral	ɻ	ʟ	ʟ!	*l*, *l*[1]	....
Glottal stop	ɛ	....	....	....	....
	h, y, w.				

[1] Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are *k* sounds pronounced with the soft palate. *x* corresponds to *ch* in German *Bach*. The palatal series corresponds to our *g* (hard) and *k*. *x* is like *x*, but pronounced farther forward. *g·* and *k·* sound almost like *gy* and *ky* (with consonantic *y*); *x·* is the German *ch* in *ich*. *d*, *t*, and *s* are almost dental. ɻ, ʟ, and ʟ! are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In *l* the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. *l* is the same as the English sound. ɛ is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

CONTENTS

I. Industries

	Page
The making of dishes	57
Dish for pounding salal-berries	59
The making of boxes	60
The making of oil-boxes	82
Sewing with cedar-withes	93
Care of canoe	94
Wooden sail	97
Mat sail and mast	100
The making of horn spoons (1)	102
The making of horn spoons (2)	104
Cedar-bark breaker	109
Bag of sea-lion hide	109
Spruce-roots and cedar-withes	111
Cedar-withes	115
Spruce-roots (1)	116
Spruce-roots (2)	118
Cedar-withes	120
Cedar-bark (1)	120
Cedar-mats	125
Shredding cedar-bark	126
Yellow cedar-bark	129
Cedar-bark (2)	130
Shredding cedar-bark	132
Open-work basket	134
Cedar-bark basket (1)	136
Basket for viburnum-berries	138
Basket for wild carrots	139
Cedar-bark basket (2)	139
Huckleberry-basket	140
Box for picking salmon-berries	140
Tump-line	141
Back-protector	142
Belt	143
Implement for peeling cedar-bark	143
Spade	144
Digging-stick for clover	146
Digging-stick for roots	149
Digging-stick for cryptochiton	150
Hook for devil-fish (1)	151
Hook for devil-fish (2)	152
Spear for sea-eggs	154
Hook for picking elderberries	155
Pole for gathering eel-grass	155
Flounder-spear	157
Fishing-tackle for flounders	157

Page
Fish-trap for perch 159
Net for sea-eggs 163
Staging for drying roots 166
Frame for drying berries 167
Rack for holding baskets 171

II. Hunting, Fishing, and Food-Gathering

Goat-hunting 173
Sealing 174
Catching flounders 178
Fishing kelp-fish 181
Fishing perch 183
Gathering herring-spawn 184
Catching devil-fish 185
Gathering seaweed 185
Digging clover 186
Digging cinquefoil-roots 188
Digging sea-milkwort 194
Digging bracken-root 195
Digging fern-root 195
Gathering fern-roots 196
Digging erythronium 197
Digging lupine-roots 198
Digging carrots 200
Digging lily-bulbs 201
Picking elderberries 204
Picking salal-berries 205
Picking currants 208
Picking huckleberries 209
Picking salmon-berries 211
Picking crabapples 213
Picking viburnum-berries 216
Picking chokecherries 218
Picking dogwood-berries 220
Picking gooseberries 221

III. Preservation of Food

Cutting dog-salmon 223
Roasted old salmon 223
Middle piece of salmon 225
Backbones of salmon 226
Split salmon 227
Fresh roasted backbone 229
Pectoral fins of dog-salmon 230
Dog-salmon cheeks 231
Roasted dog-salmon heads 234
Dog-salmon spawn (1) 235
Dog-salmon spawn (2) 235
Quarter-dried salmon 236
Spawn of silver-salmon 237
Sockeye-salmon 238
Old sockeye-salmon 239
Roasted silver-salmon 241

Page
Halibut ... 241
Dried codfish ... 253
Herring-spawn ... 254
Preserving roots ... 255
Elderberries ... 255
Salal-berries ... 264
Salal-berries and elderberries mixed ... 269
Currants ... 275
Viburnum-berries ... 281
Crabapples ... 286
Qōt!xolē ... 290
Qōt!xolē mixed with oil ... 291
Curing seaweed (1) ... 292
Curing seaweed (2) ... 295
Boiled huckleberries ... 296
Viburnum-berries with oil ... 300
The first dog-salmon of the season ... 302

IV. Recipes

Roasted salmon ... 305
Blistered salmon ... 308
Scorched salmon ... 309
Preserved brittle salmon ... 310
Cold roasted-salmon ... 312
Old salmon, roasted ... 313
Boiled salmon ... 313
Old dried salmon ... 315
Fresh dried salmon ... 316
Green salmon ... 316
Soaked green salmon (1) ... 318
Soaked green salmon (2) ... 319
Salmon preserved in cellars ... 322
Middle part of salmon, cold or boiled ... 323
Split-backs ... 325
Soaked backbones, boiled or blistered ... 325
Fins and tails ... 327
Salmon-cheeks ... 329
Fresh salmon-heads ... 331
Preserved salmon-heads ... 332
Steamed salmon-heads ... 334
Boiled salmon-heads ... 336
Mush of boiled salmon-heads ... 338
Milky salmon-spawn ... 339
Salmon-spawn with salmon-berry sprouts ... 342
Sticky salmon-spawn ... 343
Roasted salmon-spawn ... 344
Boiled spawn of silver-salmon ... 345
Sockeye-salmon ... 346
Silver-salmon ... 348
Sun-dried salmon (Gwasila) ... 350
Boiled silver-salmon ... 353
Boiled salmon-guts ... 355
Fresh halibut-heads and backbone ... 357
Halibut-tips ... 359

Page
Dried halibut 360
Halibut-skin and meat 361
Blistered half-dried halibut 363
Boiled dried halibut 364
Scorched halibut-skin 365
Poked halibut-skin 367
Boiled halibut-edges 368
Roasted halibut-edges 370
Dried halibut-head 371
Dried halibut-stomach, boiled and soaked 373
Soaked dried halibut-fins 375
Halibut-spawn 377
Middle piece of halibut 378
Fresh codfish (1) 379
Fresh codfish (2) 382
Tainted codfish 386
Codfish-head 388
Roasted codfish 390
Another kind of roasted codfish 391
Red cod 392
Black cod 392
Kelp-fish (1) 393
Kelp-fish (2) 397
Kelp-fish (3) 400
Broiled dried kelp-fish 402
Split kelp-fish 403
Boiled kelp-fish gills and stomachs 405
Roasted kelp-fish 408
Perch 410
Roasted perch 413
Flounder 413
Flounder eaten with spoons 417
Steamed flounder 418
Fresh herring-spawn on cedar-branches 422
Soaked herring-spawn 422
Half-soaked herring-spawn 424
Eating herring-spawn 425
Herring-spawn with kelp 426
Herring-spawn with salmon-berry shoots 428
Mountain-goat butchering 428
Stomach-fat of mountain-goat 432
Mountain-goat brisket 436
Steamed mountain-goat meat 439
Cooking mountain-goat meat 441
Roasted mountain-goat meat 443
Mountain-goat skin 443
Boiled mountain-goat meat 445
Porpoise 446
Seal butchering 451
Steamed seal-meat 461
Seal-head 462
Whale 464
Boiled whale-tail 468

Page
Boiled devil-fish ... 470
Scorched devil-fish ... 472
Devil-fish with oil ... 473
Steamed devil-fish ... 474
Boiled sea-slugs ... 475
Roasted sea-slugs ... 479
Baked sea-slugs ... 480
Roasted chiton ... 480
Boiled chiton ... 483
Large chiton ... 484
Baked large chiton ... 486
Boiled large chiton ... 487
Raw and roasted sea-eggs ... 488
Boiled sea eggs ... 491
Raw sea-eggs ... 493
Flat sea-eggs ... 494
Picking flat sea-eggs off the rock at low water ... 496
Blue sea-eggs ... 498
Barnacles ... 499
Another way of preparing barnacles ... 504
Cryptochiton ... 506
Baked cryptochiton ... 508
Winkles ... 509
Eel-grass ... 510
Seaweed ... 514
Powdered seaweed ... 515
Salmon-spawn with seaweed ... 516
Clams with seaweed ... 516
Fern-root (1) ... 517
Eating fern-roots ... 523
Fern-root (2) ... 524
Fern-root (3) ... 526
Cooking clover ... 527
Another way of cooking clover ... 531
Baked clover-root ... 533
Raw clover-root ... 534
Cinquefoil ... 535
Erythronium ... 544
Boiled erythronium ... 547
Raw and baked erythronium ... 548
Boiled lupine-roots ... 550
Steamed lupine-roots ... 552
Carrots ... 553
Sea-milkwort ... 557
Lily ... 560
Boiled lily-bulbs ... 563
Elderberry cakes ... 564
Unripe elderberries ... 567
Salal-berry cakes ... 569
Raw salal-berries ... 571
Cakes of currants ... 572
Raw currants ... 575
Mashed currants and salal-berries ... 577

Page
Huckleberries 580
Mashed huckleberries 581
Cleaning huckleberries 582
Viburnum-berries with water and oil 583
Ripe sucked viburnum-berries 585
Steamed viburnum-berries 586
Brittle crabapples 593
Crabapples and oil 594
Mashed steamed crabapples 594
Salal-berries and crabapples 594
Bunch-berries 596
Gooseberries 597
Currants 601
Solomon's seal 601

V. Beliefs and Customs

Signs 603
Body feelings as signs 603
Cries of the Raven 606
Eating 607
Picking huckleberries 607
Customs relating to sealing 607
Customs relating to porpoise-hunting 608
Customs relating to salmon-fishing:
Dog-salmon 609
Silver-salmon 610
Sockeye-salmon 612
Customs relating to fish traps 613
Customs relating to sea-eggs 614
Beliefs relating to the devil-fish 614
Customs relating to canoe-building 615
Customs relating to fern-roots 616
Customs relating to currants 616
Customs relating to cedar-bark 616
Customs relating to the felling of trees 617
Prayers 619
Prayer to young cedar 619
Weather charms 620
Hunting taboos 637
Means of having children 644
Birth 649
Treatment of infants:
Washing the new-born child 656
Forming the head of the child 657
Cradling the child 658
Treatment of the infant 666
Twins 673
Cauterizing 694
Cripples 696
Navel-string 697
Maturity 699
The sweat-bath 702
Death 705

Page

The ghost country 710
The soil of man 713
Shamanism 728
K·!ałmōdēłanaga 733
The initiation of one of the Ts!ōts!ena of the Awaʕīłela 742

VI. Social Customs

Customs relating to eating 750
Distribution of porpoise 750
Distribution of seal 750
Feast of currants 751
Huckleberry feast 754
Viburnum-berry feast 755
Salmon-berry feast 760
Crabapple feast 762
Feast of salal-berries and crabapples mixed 768
Feast of qōt!xolē 775
Social position and marriage laws 776
Chief's daughter 776
Chieftainess 779
Endogamy 781
Marrying outside of one's tribe 782
The eagles 784
Names and crests of the Maămtag·ila 785
Names 786
Speeches delivered in feasts 788
Swear-words 793

Index I

I. INDUSTRIES

The Making of Dishes. — The dish-maker takes | along his ax when he goes into the woods. When he | reaches a patch of alder-trees, he picks out a good one | that has no knots and that is not twisted, for he is ‖ careful that it is straight when it is split in two. After he has found | a good one, he chops it down. It must be six spans | around at the bottom. When it falls down, he chops off | one fathom length from the tough part at the butt, | and he measures off four spans in length and ‖ chops it off there. After it has been cut off, he splits it in two | straight through the heart of the wood. After it has been split in two, he chops off | the heart of the wood, so that the block is one span thick. | He chops it off carefully, so that it is level and that it has no twist, | for the heart of the tree will be the bottom of the dish. When this is done, ‖ he chops out the sides so that they are wide in the middle. The dish is one span wide | at each end, and it is one span and four | fingers wide in the middle, for it bulges out. | The bottom part of the end is one short span long, | and the height is one hand-width, ‖ including the thumb. | The bottom is one short span | wide and three spans

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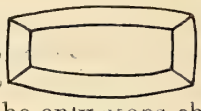
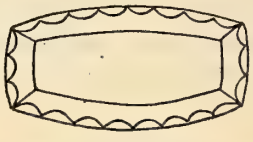
The Making of Dishes (Łōqwēläxa łōq!wē). — Wä, hëEm daaχ^{u}sa łōqwēlaēnoxwaxa łōq!wēs sōbayowaxs laē läxa ĀL!ē. Wä, g·îl^{ɛ}mēsē läg·aa läxa L!äsmadzEXEkŭlaxs laē dōq!ŭx^{ɛ}îdxa ëk·ētElaxa k!eâsē L!Enāk·a. Wä, hë^{ɛ}mēsēxs k·!ēsaē k·!îlpEla qa^{ɛ}s hë^{ɛ}maē dōqwasōsēda nāq!Eqē lax kŭxsEntsE^{ɛ}wē. Wä, g·îl^{ɛ}mēsē q!äxa ëk·axs laē sōp!Exōdxa q!EL!Ep!EnX·sē^{ɛ}sta läxEns q!wäq!wax·ts!ānaɛyēx, yîx wag·it!EXLaasas. Wä, g·îl^{ɛ}mēsē t!ax·^{ɛ}îdEXs laē tEmk·ōdxa ^{ɛ}nEmp!Enk·ē läxEns bālax qa lawäyēs t!Emgŭlts!EXLa^{ɛ}yas. Wä, lä bāl^{ɛ}îdxa mōp!Enk·as wäsgEmas läxEns q!wäq!wax·ts!ānaɛyēxs laē tEmχ^{u}sEndEq. Wä, g·îl^{ɛ}mēsē läx·sExs laē kŭxsEndEq nāq!Eqax dōmaqas. Wä, g·îl^{ɛ}mēse kŭxsaakŭxs laē sōpâlax dōmaqas qa ^{ɛ}nEmdEnēs läwoyâs hăyäqaxa dōmaqē. Wä, lä aëk·!a sopâlaq qa nEqElēs. Wä, hë^{ɛ}mis qa k·!ēsēs sElgwasnokwa qaxs hë^{ɛ}maē ăwäbEwēsa łōq!wēs dōmaqē. Wä, g·îl^{ɛ}mēsē gwälExs laē sōsEbEnōdzEndEq qa lēxoyowēs yîxs ^{ɛ}nEmdEnaē wädzExg·iwasasa ōba^{ɛ}yasa łōq!wē. Wä, la mōdEnbalēda ^{ɛ}nEmp!Enk·ē läxEns q!wäq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wädzEgoyŭwasa läxēs k·ak·îlx·alaēna^{ɛ}yē. Wä, lä ōxsg·iwa^{ɛ}yas ^{ɛ}nEmp!Enk·ōstâ läxEns ts!Eχ^{u}ts!āna^{ɛ}yaxsEns q!wäq!wax·ts!āna^{ɛ}yēx. Wä, laEmxLa laxs ^{ɛ}wī^{ɛ}laEn q!wäq!wax·ts!āna^{ɛ}yēx LE^{ɛ}wEns qōmax yîx ^{ɛ}wälagäk·îlasas. Wä, la ^{ɛ}nEmp!Eng·apa ăwabâyasēxEns ts!Eχ^{u}ts!āna^{ɛ}yasEns q!wäq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wädzEgabasas. Wä, lä mōdEn läxEns q!wäq!wax·ts!āna^{ɛ}yēs yîx

and | four finger-widths long. | This is the size of the large feasting-dish when a feast is given to many tribes. ‖ When the sides have been chopped, it is | in this way: |  Then he puts it right-side up and chops out the inside, so that it is hollow. | The bark is still on that part that will be the inner side. Now he chops it off; and | he only stops chopping it when it is two finger-widths ‖ thick all around and at both ends. Then he carries it | home on his shoulder, and he puts it down in his house, | takes his adz, and adzes the bottom so that it is level. | When this is done, he adzes the outside. It | is adzed well. Then he also adzes the ends well ‖ on the outside; and when this is done, he adzes along the sides | so as to make them thin. He just feels the thickness. | After this has been done, he takes his small crooked knife and | scoops out two grooves on the outer side. When this is done, he | takes spawn of the dog-salmon, chews it, and spits it into ‖ his paint-dish. He takes coal and rubs it in | the place where is the salmon-spawn that has been spit out. When it is really | black, he takes his paint-brush, dips the end of the | paint-brush into the black color, and paints all around | the rim of the dish, in this way:  When this is done, ‖ he puts it away, so that it dries. Then it is done. |

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māmōp!Enk·Elayâs lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wāsgEmabasa. G·aEmxat! łōq!ŭsa ^{ɛ}wālasē k!wēlasxʌ q!ēq!Egâla k!wē! lēlqwăla-La^{ɛ}ya. Wä, g·îl^{ɛ}mēsē gwāł sōpâlax ēwanōdza^{ɛ}yasēxs laē g·a gwałēg·a (*fig.*).

Wä, lä hăng·aElsaq qa^{ɛ}s sōbEłEg·îndēq qa lōbEg·ax·^{ɛ}īdēs. LaEm ăxāłē xEk!ŭmas lāx ōgŭg·a^{ɛ}yas. Wä, hë^{ɛ}mē la sōp!ētsō^{ɛ}sē. Wä, āl^{ɛ}mēsē gwāł sōbEłEg·īqēxs laē mālдEn lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx wâgwasas hä^{ɛ}stāla ḷE^{ɛ}wis wāx·sbEłExsē. Wä, lä wēk·îlaqēxs laē nä^{ɛ}nak^{u} lāxēs g·ōkwē. Wä, lä hăng·alīłas lāxēs g·ōkwaxs laē ax^{ɛ}ēdxēs k·!îmḷayowē qa^{ɛ}s k·!îmł^{ɛ}īdēx ăwabâ^{ɛ}yas qa nEqElēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē k·!îmł^{ɛ}īdEx ēwanōdza^{ɛ}yas. Wä, laEm aēk·!axs laē k·!îmLaq. Wä, lä aēk·!a k·!îmł^{ɛ}īdEx ōxsg·iwa^{ɛ}yas lāxa L!āsadza^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāłExs laē k·!îmḷEłEgEndEq qa pElsgEmx·^{ɛ}īdēs. Wä, laEm âEm p!ēx̣wax wâgwasas. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs ăma^{ɛ}yē xElx̣wāła k!wēdayâ qa^{ɛ}s k!wēt!ēdēxa małts!aqē lāx ōxsg·iwa^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa gē^{ɛ}näsa gwāxnisē qa^{ɛ}s malēx̣^{ɛ}widēq qa^{ɛ}s kwēts!âlēs lāxēs k·!at!aasē. Wä, lä ăx^{ɛ}ēdxa dzEgŭtē qa^{ɛ}s yîldzEłts!âlē lāx la q!ōts!Ewatsa kwēsdEkwē gē^{ɛ}nä. Wä, g·îl^{ɛ}mēsē la âlak·!āla la ts!ōłtōxs laē ăx^{ɛ}ēdxēs hăbayowē. Wä, lä hăpstEnts ōba^{ɛ}yasa hăbayowē lāxa ts!ōłtowē gElyayâ qa^{ɛ}s k·!at!ēdēs lāx ăwī^{ɛ}stäs ōguläxtâ^{ɛ}yasa łōq!wē g·a gwałēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwāłExs laē g·ēxaq qa lEmx̣^{ɛ}wīdēs. Wä, laEm gwāł laxēq.

This size of dish is used at a feast by six men. | If it is three spans | long, then two[1] guests eat out of | one dish. It is used in lesser feasts. ‖ The dish for a feast to the host's own numaym[2] is two spans and a half long. | It is used by three guests. | A dish two spans long | is used by husband and wife | and their children; and those that are one span and four finger-widths ‖ long are used for the chief's daughter | and the chief's son. Two (a man and | his friend) eat out of it too; | and the dish for a woman whose husband is away is | smallest. It is one span long. | It is only for one person. ‖ That is all now. |

Dish for pounding Salal-Berries.—The husband | of the woman first goes to get a good piece of cedar-wood without knots, three | spans long and | four spans ‖ wide and one short span high. | He takes his ax and chops out | the inside, until it is hollow and like a box. When | it gets thin, he takes his hand-adz, turns it bottom-side up, | and adzes it over finely at the bottom and the ends, ‖ so that it does not slant; and after he has finished the outer side, | he puts it bottom downward and he adzes it inside, so that there are

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Wä, hëEm q!EL!alasōsa k!wēłē bēbEgwānEmē ᶜwālaᶜyasa łōq!wē. Wä, g·îlᶜmēsē yūduẋᵘp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēxyîx ᶜwāsgEmg·îg·aasasa łōq!waxs laē maēmaᶜlēda k!wēłē bēbEgwānEmxa ᶜnāłᶜnEmēxLa łōq!wa. Wä, laEm la lāxa gwāsaᶜyē k!wēlasa. Wä, hëᶜmis łōq!ŭsa k!wēlasaxēs ᶜnEᶜmēmota babELâlas ᶜwāsgEmg·îg·aasē łōq!wa. Wä, laEm yaēyūdoẋulasōsa k!wēlē bēbEgwānEma. Wä, hëᶜmisa małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ᶜwāsgEmg·îg·aasasa łōq!wē. Wä, laEm hëłExstalīlats!ēsa hayasEk·âla ḷEᶜwis sāsEmē. Wä, hëᶜmisa mōdEnbaläxEns q!wāq!wax·ts!ānaᶜyēx lāxa ᶜnEmp!Enk·as ᶜwāsgEmg·îg·aasē hēłExstalīł łālogŭmsa k·!ēdēłē ḷōᶜma ḷawElgEmaᶜyasa g·īgEmaᶜyē. Wä, laEm małtaq ḷEᶜwis ᶜnEmōkwē. Wä, hëᶜmis łōq!ŭsa ts!Edāqaxs laasnōkwaēs łāᶜwŭnEma ămaᶜyînxaᶜyasa łēłoq!wēda ᶜnEmp!Enk·as ᶜwāsgEmg·îg·aasē lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, laEm hēłExstalīltsa ᶜnEmōkwē. Wä, aEm ᶜwīᶜla laxēq.

Dish for pounding Salal-Berries.—Wä, hëEm g·îl ăxᶜētsōᶜs łāᶜwŭnEmasa ts!Edāqa ĕk·ē k!waxLāwaxa k·!eâsē L!Enāk·a. Wä, lä yūduẋᵘp!Enk· lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ᶜwāsgEmasas. Wä, la mōdEnbalēda ᶜnEmp!Enk·ē lāxEns q!wăq!wax·ts!ānaᶜyēx yîx wādzEwasas. Wä, lä ts!Eẋᵘts!ānaᶜyē ᶜwālasgEmasas lāxEns q!wāᶜq!wax·ts!ānaᶜyēx. Wä, lä ăxᶜēdxēs sōbaẏowē qaᶜs sōp!ēdēx ōts!âLas qaᶜs lōpts!ōdēq qa yuwēs gwēx·sa g·îldasē. Wä, g·îlᶜmēsē la pElsgEmxs laē ăxᶜēdxēs k·!îmḷayuwē. Wä, lä qEp!Elsaqēxs laē aĕk·!a k·!îmḷEłtsEmdEq ḷEᶜwis ăwābâᶜyē ḷEᶜwis ōbaᶜyē qa k·!ēsēs sōnoqwa. Wä, g·îlᶜmēsē gwālxa ōsgEmaᶜyaẋs laē hăng·aElsaq qaᶜs k·!îmḷEłEg·îndēq qa k·!eâsēs tEnx·ts!âs. Wä,

[1] Evidently a mistake, instead of four.

[2] A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

no lumps. | After he has finished this, he takes his straight knife and | his bent knife, and he cuts all around the corners with the straight knife, | around the inside of what he is working at; and after he has done so, ‖ he takes his crooked knife and shaves out the inside until it is very | smooth. This is the box for pounding salal-berries, and it is | just like a box after it is finished. Now the box for pounding salal-berries is finished, | for it is called that way. |

The Making of Boxes. — Now I will talk again | about her husband, who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and he goes to a ‖ patch of cedar-trees in the woods, looking for a good tree, | the bark of which runs straight up and down, without a twist. When | he finds one of this kind, he chops the cedar-tree | down on the side on which the branches are, so that it falls on its back | when it falls. When he passes the heart of the tree while chopping, he goes around ‖ and chops the smooth side; and when it falls, it goes down on the side where it has been chopped in | deeply, and falls on its back. Now the cedar-tree lies on its back; | and the smooth side, which is the best side, is on top. He chops it off two | fathoms from the foot of the tree; and when | he has chopped down to the heart of it, he measures ‖ eight spans, beginning at the place

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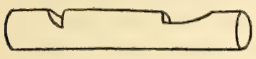
g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxēs nExx·ăła k·!āwayowa ŀE^{e}wis xElxwāła k·!āwayowa. Wä, lä xŭtsē^{e}stālasa nExx·ăła k·!āwayō lāx ēwanux^{u}ts!âwasēs ēaxElasE^{e}wē. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxēs xElxwāła k·!āwayowa qa^{e}s xElxŭłEg·îndēs lāq qa âlak·!ālēs qēsē ōgŭg·a^{e}yasa lEg·ats!äxa nEk!ŭłē. Wä, lä yūEm la gwēx·sa g·îldasaxs laē gwāła. Wä, laEm gwāła lEg·ats!äxa nEk!ŭłē qaxs hë^{e}maē ŀēgEmsē.

The Making of Boxes. — Wä, la^{e}mēsEn ēdzaqwał gwāgwēx·sx·^{e}īdEł lax łā^{e}wŭnEmas yîxs laē xEsēlax·^{e}īd x·ōkumats!ēLē xāxExadzEma.

Wä, hëEm ăx^{e}ētsōsēs q!waats!äsēs łEt!Ex·sE^{e}yasē LEmlEmg·a^{e}yâ. Wä, hë^{e}misēs pElpElqē ŀE^{e}wis sōbayowē. Wä, lä qās^{e}īda qa^{e}s lä lāxa wīlg·îxEkŭla lāxa āL!ē ālăx ëk·ētEläsa wēlkwē. Wä, hë^{e}misa nEqEmg·ustâwas ts!āgēg·a^{e}yēxa k·!ēsē `k·!îlp!Ena^{e}ya. Wä, g·îl^{e}mēsē q!āxa hë gwēx·sē, laē hëx·^{e}idaEm sōp!Exōdeq gwēk·!ōt!Exawa^{e}yēs sōp!ExōtsE^{e}wē lāxa L!EnX·k·!ōt!Ena^{e}yas qa t!ēx·îlsēs qō t!āx·^{e}idLō. Wä, g·îl^{e}mēsē lāk·!ōdiłē sōbēła^{e}yas laē lāk·!ōt!Exōda qa^{e}s sōpk·!aēdzendēq. Wä, lä gwāgwaaqaxs laē t!ax·^{e}īd lāxa wŭnqEläs sobēłē lāxa ăwīg·a^{e}yas. Wä, la^{e}mē t!ēk·!Esa wēlkwē. Wä, laEm ëk·!ek·!aēsała yîxa wīlEmas. Wä, lä tEmx^{e}wīdxa małp!Enk·ē lāxEns bāLax g·äg·îLEla lāxa ōxŀa^{e}yas. Wä, g·îl^{e}mēsē lālaqē·tEmkwa^{e}yas lāx dōmaqasēxs laē bāł^{e}ītsēs q!wāq!wax·ts!āna^{e}yē qa małgŭnāłp!Enk·ēs ^{e}wāsgEmasas g·äg·îLEla lāx tEmkwa-

where he | chopped into it; and when he has chopped down to | the heart of the tree, he chops off more chips, in order to | spread it wider for the wedges to be put in. When | the wedges can lie on the sloping chopped side, he drives them in in this way: The first



one ‖ that he drives in is the longest one of the board wedges at | the far side from where he stands.[1] He takes the next shorter one | next to it and drives it in close to the one that he has driven in, and | he takes the next shorter one and drives it in | close to the one that he drove before; and ‖ the seven wedges are one shorter than the other as they are driven into the end of the tree; and the one nearest | to the workman is the shortest wedge. Then he | strikes the top of each once while he is striking them with his stone hammer, | and he strikes them backward and forward. | As soon as the wood splits, he pries it off so that it falls on its back, and he marks ‖ on the end the thickness of two fingers. Then | he takes his ax and drives it in on the mark that he put on the wood. | After he has done so, he again takes up his wedges and | puts them in as he did before when splitting out the block. | He continues doing this as he keeps on splitting them off. Only ‖ the first (board) that he splits off is thick. The next one is only one | finger-width thick | if the cedar is very good, for generally the first one split off

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ᶜyasēxs laē tEmxᶜwīdEq. Wä, g·îlᶜmēsē lālaqē tEmkwaᶜyas lāx dōmaqas laē sāg·îlīłaxēs tEmkwaᶜyē qa qwēsg·îlēs saōstowa qaxs LEmg·asīlaē qaēs LEmlEmg·ayowē. Wä, g·îlᶜmēsē hëłak·!âlē LEmlEmg·ayâs lä dēxᶜwidayo lāxa g·a gwäłēg·a (*fig.*) laē hë g·îl dēgwīłbEndayowa g·îlt!Eg·aᶜyasēs łat!ayowē LEmg·ayowa lāx qwēsōt!Enaᶜyasēs ḷaxwałaasē. Wä, lä ăxᶜēdxa ts!āts!akwałagawaᶜyē qaᶜs dēxᶜwaLElōdēs lāxa mak·ała lāxa la dēgwīłbaᶜya. Wä, laxaē ăxᶜēdxa ts!āts!akwałagawaᶜyas qaᶜs dēxᶜwaLElōdēs lāxa mak·ałäxat! lāxa la dēdegwīłbaᶜya. Wä, laᶜmē ts!Egŭᶜnākŭlēda ăḷEbōts!aqē LEmlEmg·ayoxs laē dēdegwīłbaᶜya. HëEm mak·āła lāxa łat!aēnoxwēda ts!Ek!wagaᶜyasa LEmlEmg·ayowas. Wä, lä ᶜnāłᶜnEmp!Enxtōdālasēs pElpElqaxs laē pElgEtEᶜwēsēs pElpElqē lāxa LEmlEmg·ayowē. Âem aēdaaqiᶜlälaxs pElgEtâyaaq. Wä, g·îlᶜmēsē xōxᶜwīdExs laē k!wēt!ēdEq qa nELāxēs. Wä, lä xŭldEłbEndxa małdEnas wâgwasē lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä ăxᶜēdxēs sōbayowē qaᶜs maēłbEndēs nEgEłEnēxa la xŭldEkwa. Wä, g·îlᶜmēsē gwāłExs laē ēt!ēd ăxᶜēdxēs LEmlEmg·ayowē. Wä, hëEmxaāwisē gwälē gwälaasdäsēxs läx·dē łat!ōdxa tEmg·îkwē. Wä, âx·säᶜmēsē hë gwēg·ilaxa la hanāł łat!asōᶜs. Wä, lāḷa ᶜnEmᶜEm wâkwēda g·aloyâs qaxs âᶜmaē la ᶜnałᶜnEmdEn lāxEns q!wāq!wax·ts!ānaᶜyēx yîx wâgwasasa la mēmak·îla łat!âlayōs yîxs LōmaE ēk·a wēlkwē qaxs hëmEnałaᶜmaē pēḷaxᶜwidēda g·ālē

[1] See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

runs outward: | therefore the first one that is split off is thick. | As soon as it has been split, he carries the boards out as he is going home; ‖ and when he has carried them all out, he takes his adz | and adzes them smooth. When he has finished | one side, he turns them over and adzes the other side also; so that they all have the same | thickness. When they are half a finger-width thick, | they are done, and he puts them on edge. Then he adzes down ‖ one edge to make it straight; and after that has been done, he puts them down flat, | takes a piece of cedar-stick and splits it so that it is thin, and | he takes his straight knife and cuts off the end so that | it is square at the end. He measures one span | and a short span, beginning at the end that he cut off, ‖ and there he cuts it off. He uses this as a measure for the width | of the box that he is making. He puts it down and takes his | straight knife, and again puts on edge the board out of which | he is making the box. Then he shaves off the edge smooth, so that it is very | straight and smooth; and when it is really ‖ straight, he puts it down flat. Then he takes his | cedar-stick measure and puts it down on one end of the box | that he is making. The end of the measure is flush with the | straight edge that he has shaved off. He marks with his knife | the other end

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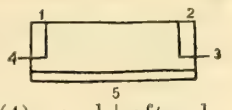
łatōdayowa. Wā, hē^{s}mis lāg·iłas wâkwa g·ālē łatoyōs. Wā, g·îl^{s}mēsē ,wīwElx·sExs laē yîlx^{s}ŭlt!ālaqēxs laē nā^{s}nak^{u} lāxēs g·ōkwē. Wā, g·îl^{s}mēsē ^{s}wīlołt!axs laē hēx·^{s}īdaEm ăx^{s}ēdxēs k·!îmḷayowē qa^{s}s k·!îmLEldzōdēq qa nēnEmadzowēs. Wā, g·îl^{s}mēsē gwāła ăpsādzE^{s}yaxs laē lēx·^{s}īdEq qa^{s}s k·!îmLEldzōdēxaaq qa ^{s}nEmōkwēs wâgwasas. Wā, g·îl^{s}mēsē la k·!ōdEnē wâgwasas lāxEns q!wāq!wax·ts!āna^{s}yēx laē gwāła. Wā, lā k·!ōt!Elsaq qa^{s}s k!Emł^{s}īdēx ăpsEnxa^{s}yas qa nEqElēs. Wā, g·îl^{s}mēsē gwāłExs laē paxElsaq qa^{s}s ăx^{s}ēdēxa k!waxLāwē qa^{s}s xōx^{s}widēq qa wīłEnēs. Wā, lā ăx^{s}ēdxēs nExx·ăła k·!āwayowa qa^{s}s k·!îmtōdēx ōba^{s}yas qa ^{s}nEmābēs ōba^{s}yas. Wā, lā bāł^{s}ītsēs q!wāq!wax·ts!āna^{s}yaxa ^{s}nEmp!Enk·ē hē^{s}mesa ts!Ex^{u}ts!āna^{s}yē g·äg·îLEla lāxa k·!îmtba^{s}yasēxs laē k·!îmtōdEq. Wā, laEm mEnyayonox^{u}LEs qa ^{s}wādzE^{s}wasLEsēs wElāsE^{s}wēda xEsēlasE^{s}was. Wā, lā k·at!Elsaq qa^{s}s ăx^{s}ēdēxēs nExx·ăła k·!āwayowa. Wā, lāxaē ēt!ēd k·!ōt!Elsaxēs wElasE^{s}wēda xEsēlasE^{s}was. Wā, aēk·!a k·!ax^{s}wīdxa ăwEnxa^{s}yē qa âlak·!ālēs la nEqEla. Wā, hē^{s}mēs qa qēsēs. Wā, g·îl^{s}mēsē la âlak·!āla la nEqElaxs laē xwēlaqa paxElsaq. Wā, lā ăx^{s}ēdxēs k!waxLāwē mEnyayowa qa^{s}s k·adEdzōdēs lāx ăpsba^{s}yasēs wŭlasE^{s}wēda xEsēlasE^{s}was. Wā, laEm ^{s}nEmabałē mEnyayâs ḷE^{s}wa nEqEnxa^{s}yas yîx lax·dē k·!axwasōs. Wā, lā xŭlt!ētsēs k·!āwayowē lāx ^{s}walałaasas ōba^{s}yas mEnyayâs. Wā, lā lāxa ăpsba^{s}yē. Wā,

to which the measure reaches, and he goes to the other end of the board ‖ and does the same thing there, in this way: | (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than ‖ the height of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it ‖ at the other end of the mark that he made at (4), and he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when ‖ he comes close to the mark that he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, ‖ he takes up his straight-edge and another piece of thin split cedar-



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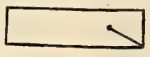
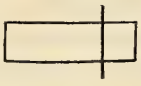
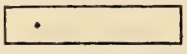
hëEmxaāwisē gwēx·ᵉīdEq g·a gwälēg·a (*fig.*). Wä, hëEm mEnyayosē (1) lāxa ăpsbaᵉyē. Wä, hëᵉmis (2) yîxs lābEnd lāq qaᵉs xŭlt!ēdēsēs k·!āwayowē lax (3) lāxēs gwēx·ᵉidaasax (4). Wä, g·îlᵉmēsē gwāł mEnsaqēxs laē ăxᵉēdxēs k·!îmɬayowē qaᵉs k·!îmLōdēx (5). Wä, laEm xōwEyōdEq qaxs ăwīlaᵉmaē ᵉwādzogawaᵉyē wŭlasEᵉwas lāx ᵉwālasgEmasLasa xEtsEmLē. Wä, lä ăxᵉēdxēs xōwEyowē lāx ăwEnxaᵉyasēs wŭlasEᵉwē qaᵉs k·!axᵉwīdēsēs k·!āwayowē lāx ăpsEnxaᵉyas qa nEqElēs. Wä, g·îlᵉmēsē la âlak·!āla la nEqElaxs la k·adEdzōts ăpsbaᵉyas lax (3). Wä, laEm nExstâᵉyē nEgEnōsEläs lāx xŭltaᵉyas. Wä, lāxaē k·adEdzōtsa ăpsbaᵉyas lāx xŭltaᵉyas lāx (4). Wä, lä xŭlt!ētsēs nExx·äła k·!āwayowē lāx ăwEnxaᵉyasa nEgEnōsē. Wä, g·îlᵉmēsē lā ăwElx·sē xŭltaᵉyasēxs laē ăxōdxēs nEgEnōsē qaᵉs lä g·ēxaq. Wä, lä ăxᵉēdxēs k·!îmɬayowē qaᵉs k·!îmLâlē lālak·!Enaxēs xŭltaᵉyē hēbEndālax ōbaᵉyas. Wä, g·îlᵉmēsē gwāł k·!îmLâlaq yîxs laē ëx·ak·!Endxēs xŭltaᵉyaxs laē g·īg·alīlaxēs k·!îmɬayowē. Wä, lä ăxᵉēdxēs nExx·äła k·!āwayowa qaᵉs k·!axᵉwīdēq. Wä, laEm aëk·!axs laē k·!āxwaq qa nEqElēs; wä, hëᵉmis qa qēsēs. Wä, g·îlᵉmēsē gwāłExs laē k·!āxᵉwīdEx ăpsbaᵉyas qa lawäyēs sōpaᵉyasxa łeᵉnoqwa. Wä, g·îlᵉmēsē ᵉwīᵉlâwa łenoxbaᵉyasēxs laē ēt!ēd ăxᵉēdxēs nEgEnōsē ɬEᵉwa ōgŭᵉlamaxat! xōkᵘ wīlᵉEn k!waxLāwa.

wood, | and he cuts off the end of the cedar-stick that he took up last. | He measures it off three spans long. | There he cuts it off, and with it he measures the board | at which he is working, in this way, slanting:  As soon ‖ as he finds the end of the measure, he marks it | in the middle of the board with his knife, and he | measures it with his cedar-stick, in this way:  He is trying to find the middle; | and as soon as he has found the middle of the board, he marks it with his | knife in the middle, and he takes a cedar-stick and ‖ he cuts off again one finger-width. | Then he takes his drill and drills through the end. As | soon as the drill-hole goes through, he puts it on the board out of which he is making a box. | He tries to put the end of the drill as the end shows at the | under side of the cedar-stick measure at the mark in the middle of ‖ the board at which he is working, in this way:  As soon as | the end of the drill goes in a little | at the middle of the board at which he is working, he bevels | the other end of the measure, and he marks along it at the end of the beveled measure, | on the edge of the board at which he is working; and he turns ‖ the free end which has been beveled so that it goes to the other edge, and | he marks its end. After he has done so, he takes off | his beveled measure and he takes his straight-edge and | puts

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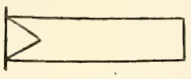
Wä, lä k·!îmtbEndxa ālaġawa^{ɛ}yē ăx^{ɛ}ētsōs k!waxLāwa. Wä, lä bāl^{ɛ}īdxa yūduẋ^{u}p!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx lāxa xōkwē k!waxLāwaxs laē k·!îmtts!EndEq. Wä, lä mEns^{ɛ}īdEs lāxa wŭlasE^{ɛ}was g·a gwālēg·a (*fig.*). Wä, laEm senoqwāla. Wä, g·îl^{ɛ}mēsē q!āx ^{ɛ}wālag·ilasas ōba^{ɛ}yasa mEnyayâxs laē xŭlt!ētsēs k·!āwayowē lāx nEgEdzâ^{ɛ}yasēs wŭlasE^{ɛ}wē xEsēlasE^{ɛ}wa. Wä, lä mEns^{ɛ}ītsa k!waxLāwē g·a gwālēga (*fig.*). Wä, laEm q!aq!aax nEgEdzâ^{ɛ}yas (1). Wä, g·îl^{ɛ}mēsē q!āxa nEgEdzâ^{ɛ}yasēxs laē xŭlt!ētsēs k·!āwayowē lāxa nEgEdzâ^{ɛ}yas. Wä, lä ăx^{ɛ}ēdxa k!waxLāwa qa^{ɛ}s ēt!ēdē k·!îmtōdxa ^{ɛ}nEmdEnē lāx ōba^{ɛ}yas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä ăx^{ɛ}ēdxēs sElEmē qa^{ɛ}s sElx·sōdēx ōba^{ɛ}yas. Wä, g·îl^{ɛ}mēsē lāx·sâwē sEla^{ɛ}yas laē k·adEdzōts lāxēs wŭlasE^{ɛ}wē xEsēlasE^{ɛ}wa. Wä, laEm nānaxstE^{ɛ}was ōba^{ɛ}yasa sElEmax nēłbałaē lāx bEnadzE^{ɛ}yasa mEnyayowē k!waxLāwa lāxa xŭlta^{ɛ}yē lāx nEgEdzâ^{ɛ}yas wŭlasE^{ɛ}was xEsēlasE^{ɛ}wa g·a ġwālēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē nExstōdEq laē xāL!Ex·^{ɛ}īd sElx·^{ɛ}īda qa xāL!EbEtēs ōba^{ɛ}yas sElEmas lāx nEgEdzâ^{ɛ}yasēs wŭlāsE^{ɛ}wē xEsēlasE^{ɛ}wa. Wä, lä sēnōgŭdzōts ăpsba^{ɛ}yas qa^{ɛ}s xŭlt!ēdēx wŭlg·ilasas ōba^{ɛ}yasa senōgŭdzâ^{ɛ}yē mEnyayo lāx ăpsEnxa^{ɛ}yasēs wElasE^{ɛ}wē. Wä, laxaē mElbax·^{ɛ}īdEq qa^{ɛ}s sēnoġŭdzōdēs qa^{ɛ}s gwēbax·^{ɛ}īdēs lāxa ăpsEnxa^{ɛ}yē. Wä, laxaē xŭlt!ēdEx wŭlg·īlasas ōba^{ɛ}yas. Wä, gîl^{ɛ}mēsē gwālExs laē ăx^{ɛ}aLElōdxēs sēnogwayowē mEnyayowa. Wä, lä ăx^{ɛ}ēdxēs nEgEnōsē qa^{ɛ}s

it down on the thin mark on each | edge. He wants the measure to lie ‖ on the end of the beveled mark (1). | The straight edge of his measure is turned towards the rough end of | the board at which he is working, in this manner,  and he marks it with his straight knife. | Now he takes off the straight-edge and he puts it down, and | he takes his straight knife and cuts along with it at ‖ the mark, so that the end is smooth | and so that it does not slant. As soon as the rough end has been cut off, | he takes the cedar-stick and splits it so that it is thin and square. | It is another measure. He splits out two pieces, and he measures | them so that one of them is two spans long ‖ where he cuts it off with his straight knife and puts it down. Then | he takes up one of the square split cedar-sticks and cuts off | one end of it square, and he measures it so that it is | one long span and one short span | long; and he cuts it off with his knife. ‖ The cedar-stick two spans in length | is to be the measure for the long side of the box, and the measure for the short side | is one short span and one long span. First he takes | the shorter measure and puts it down on one edge of | the box that he is making, beginning at the place where he cut the edge smooth. ‖ He puts down the

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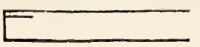
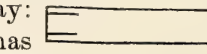
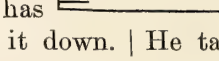
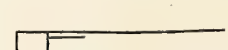
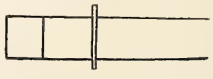
k·adEdzōdēs lāx wEłba^{ɛ}yasēs xŭlta^{ɛ}yē lāxa ăpsEnxa^{ɛ}yē ḷE^{ɛ}wa ăwŭn- 3
xa^{ɛ}yasa ăpsEnxa^{ɛ}yē. Wä, la^{ɛ}mē ^{ɛ}nex· qa ^{ɛ}nEmEnxāłēs nEgEnōsa
ḷō^{ɛ} ōba^{ɛ}yasa sēnoǧŭdzâ^{ɛ}yē xŭlta^{ɛ}ya lāx (1). Wä, laxaē gŭyînxa^{ɛ}ya 5
nEgEnōdza^{ɛ}yas nEgEnōsas lāxa łēnoxba^{ɛ}yas wŭlasE^{ɛ}was xEsēlasE-
^{ɛ}wa. Wä, lä g·a gwälōga (*fig.*). Wä, lä xŭlt!ētsēs nExx·äła k·!āwayowē
lāq. Wä, laEm ăx^{ɛ}aLElōdxēs nEgEnōsē qa^{ɛ}s k·at!alīłēq. Wä, lä
ăx^{ɛ}ēdxēs nExx·äła k·!āwayowa qa^{ɛ}s xŭldEłEna^{ɛ}yēs lāxēs nEqEla
xŭltay^{ɛ}a. Wä, laEm xŭltaqēxs laē xŭltōdEq qa qēsēs ōba^{ɛ}yas. Wä 10
hë^{ɛ}mis qa k·!eâsēs sēnoǧwats. Wä, g·îl^{ɛ}mēsē lawäyē łenoxba^{ɛ}yas laē
ăx^{ɛ}ēdxa k!waxLāwē qa^{ɛ}s xōx^{ɛ}wīdēq qā wīłEnēs k·!EwElx^{ɛ}ŭna ōgŭ-
^{ɛ}laEmxaē lāx mEnyayâs. Wä, lä małts!aqē xâ^{ɛ}yas. Wä, lä bāł^{ɛ}ītsēs
q!wāq!wax·ts!āna^{ɛ}yē qa małp!Enk·ēs ^{ɛ}wāsgEmasasa ^{ɛ}nEmts!aqas laē
k·!îmtts!Entsēs nExx·äła k·!āwayowē lāq. Wä, lä k·at!alīłaq qa^{ɛ}s 15
ăx^{ɛ}ēdēxa ^{ɛ}nEmts!aqē xōk^{u} k·!EwElx^{ɛ}ŭn k!waxLāwa qa^{ɛ}s k·!îmtōdēx
ōba^{ɛ}yas qa ^{ɛ}nEmābēs. Wä, lāxaē bāł^{ɛ}ītsēs q!wāq!wax·ts!āna^{ɛ}yē lāq
qa ^{ɛ}nEmp!Enk·ēs lāxEns g·îlt!ax bāLa. Wä, hë^{ɛ}misa ts!Ex^{u}ts!āna^{ɛ}yē
ēsEg·iwa^{ɛ}yasēxs laē k·!îmtōtsēs k·!āwayowē lāq. Wä, hëEm mEn-
yayōłtsēxa g·îldolasLasēs wŭlasE^{ɛ}wē xEsēlasE^{ɛ}wa małp!Enk·as ^{ɛ}wās- 20
gEmasē k!waxLāwa. Wä, hë^{ɛ}mis mEnyayōłtsēxa ts!Eg·ōłäsa ēsEg·E-
yōwasa ts!Ex^{u}ts!āna^{ɛ}yē k!waxLāwa. Wä, hë^{ɛ}mis g·îl ăx^{ɛ}ētsō^{ɛ}sēyēdɛ
ts!Ekwagawa^{ɛ}yē mEnyayowa qa^{ɛ}s k·adEdzōdēs lāx ăpsEnxa^{ɛ}yasēs
wŭlasE^{ɛ}wē g·äg·îLEla lāxa la aëk·!aak^{u} xŭtts!aakwa. Wä, laEm ^{ɛ}nE-

measure at the end of the board at which he is working in this way:  and he cuts in a little with his straight knife as far as the end of the cedar measure goes. After he has done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks the end with his knife. ‖ After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way: After he has put down | the straight-edge at the marks, he cuts along it with his | knife on the board that he is working. After doing so, he puts down ‖ the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After he has done so, he takes off the measure ‖ for the long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks that he has made ‖ on the board, in this way:  When the straight-edge is | on the marks on the board,

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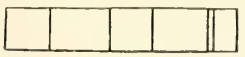
mabalēda mɛnyayowē ḷōᵉ ōbaˢyasa wŭlasɛᵉwas g·a gwālēg·a (*fig.*). Wä, lä xāl!ɛx·ᵉīd xŭt!ētsēs nɛxx·ăla k·!āwayowē lāx ᵉwālalaasas ōbaˢyasa mɛnyayowē k!waxlāwa. Wä, g·îlᵉmēsē gwālɛxs laē ăxᵉalɛlōdxēs mɛnyayowē qaˢs lä k·adɛdzōts lāxa ăpsɛnxaˢyē g·a gwālēg·a (*fig.*). Wä, laxaē xŭlt!ētsēs k·!āwayowē lāx ᵉwālalaasas ōbaˢyas Wä, g·îlᵉmēsē gwālɛxs laē ăxᵉalɛlōdxēs mɛnyayowē qaˢs k·at!alīlēqēxs laē ăxᵉēdxēs nɛgɛnōsē qaˢs k·adɛdzōdēs lāx ᵉwālalaasdäs ōbaˢyasa mɛnyayowē g·a gwālēg·a (*fig.*). Wä, g·îlᵉmēsē la nɛxstâyē nɛgɛnōdzaˢyas nɛgɛnōsas lax xŭltaˢyasēxs laē xŭldɛlɛnēsēs k·!āwayowē lāxēs wŭlasɛᵉwē. Wä, g îlᵉmēsē gwālɛxs laē ăxᵉalɛlōdxēs nɛgɛnōsē qaˢs k·at!alīlēqēxs laē ăxᵉēdxa g·îltagawaˢyē k!wāxᵉɛn menyayowa qaˢs k·adɛdzōdēs lāx ăwŭnxaˢyasēs wŭlasɛᵉwē. Wä, laɛm ᵉnɛmābalē ōbaˢyasa mɛnyayowē ḷɛᵉwa lā xŭldɛkᵘ qaēda ts!ɛg·ōlalē, g·a gwālēg·a (*fig.*). Wä, lä xāl!ɛx·ᵉīd xŭlt!ēdɛx ᵉwālag·ilasas ōbaˢyas. Wä, g·îlᵉmēsē gwālɛxs laē ăxᵉalɛlōdxēs mɛnyoyâxa g·îldōla qaˢs k·adɛdzōdēs lāxa ăpsɛnxaˢyas. Wä, laxaē hëɛm gwex·ᵉīdqēs gwēx·ᵉidaasaxa g·îlx·ᵉīdē mɛnsᵉītsōᵉs. Wä, g·îlᵉmēsē gwalɛxs laē ăxᵉalɛlōdxēs mɛnyayowē qaˢs g·ēg·alīlēqēxs laē ăxᵉēdxēs nɛgɛnōsē qaˢs k·adɛdzōdēs lāxa lä xŭldɛkwa. Wä, laɛm gwēnodzaˢya nɛgɛnōdzaˢyas lāxa mālē xwēxŭltē lāx wāx·sɛnxaˢyas wŭlasɛᵉwas g·a gwālēg·a (*fig.*). Wä, g·îlᵉmēsē nɛqɛmstâya nɛgɛnōsē lāx xwēxŭltɛnxaˢyas wŭlasɛᵉwasēxs laē xŭldēlɛnēq yîsēs nɛxx·ăla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the ‖ mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down ‖ on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. ‖ Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife ‖ and marks along it. After this has been 65
done, he measures the | thickness (1)[1] of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

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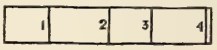
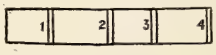
k·!āwayowa lāq. Wä, g·îl^{s}mēsē gwāłEXs laē ăx^{s}aLElōdxēs nEgE- 47
nōsē qa^{s}s k·at!alīłēq. Wä, laxaē ēt!ēd ăx^{s}ēdxēs mEnyayâxa ts!E-
g·ōła qa^{s}s k·adEdzōdēs lāx ăwunxa^{s}yasēs wŭlasE^{s}wē g·äg·îLEla lāxēs
xŭltēx·dē. Wä, laxaē xāL!Ex·^{s}īd xŭlt!ēdEx ^{s}walałaasas ōba^{s}yas 50
mEnyayâs. Wä, lāxaē ăx^{s}aLElōdxēs mEnyayâxa ts!Eg·ōła qa^{s}s
k·adEdzōdēs lāxa ăpsEnxa^{s}yē. Wä, laxaē hëEm gwēx·^{s}īdqēs
gwēx·^{s}idaasaxa g·îlx·dē. Wä, g·îl^{s}mēsē gwāł xŭltaqēxs laē ăx^{s}aLE-
lōdEq qa^{s}s k·at!āliłēs. Wä, lä ăx^{s}ēdxēs nEgEnōsē qa^{s}s k·adEdzō-
dēs lāxēs wŭlasE^{s}wē g·a gwälēg·a (*fig.*). Wä, laxaē ăx^{s}ēdxēs nExx·äła 55
k·!āwayowa qa^{s}s xŭlt!ēdēs lāxa mag·îlEna^{s}yaxēs nEgEnōsē. Wä,
lä ăx^{s}aLElōdqēxs laē gwāła qa^{s}s g·ig·alīłēq. Wä lä ăx^{s}ēdxēs mEn-
yayâxa g·îldōła qa^{s}s k·adEdzōdēs laxaaxa ăwŭnxa^{s}yē g·äg·îLEla
lāxēs xŭlta^{s}yē. Wä, lä xāL!Ex·^{s}īd xŭlt!ēdEx ^{s}wālałaasas ōba^{s}yas.
Wä, lä ăx^{s}aLElōdEq qa^{s}s lä k·adEdzōts lāxa ăpsEnxa^{s}yasēs wŭla- 60
sE^{s}wē. Wä, laxaē xāL!Ex·^{s}īd xŭlt!ēdEx ^{s}wālałaasas ōba^{s}yas. Wä,
lä ăx^{s}aLElōdxēs mEnyayowē qa^{s}s g·ēg·alīłēq. Wä, lä ăx^{s}ēdxēs nE-
gEnōse qa^{s}s k·adEdzōdēs lāq. Wä, g·îl^{s}mēsē nEqEmstōdē nEgEnō-
dza^{s}yas lāxa lā xāL!aak^{u} xŭldEkwaxs laē ăx^{s}ēdxēs k·!āwayowē
qa^{s}s xŭldEłEna^{s}yēq. Wä, g·îl^{s}mēsē gwāłExs laē mEns^{s}īdEx wâ- 65
gwasas (1) xa ōba^{s}yē yîsa xōkwē k!waxLāwa. Wä, g·îl^{s}mēsē q!ālax
wâgwasasēxs laē k·adbEntsa k!waxEnē mEnyayō lāx ^{s}wāx·sEnxa^{s}ya

[1] See figure on p. 68.

off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. | He marks each end with the straight knife, and, after ‖ doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:  After he has done so, he takes his ‖ straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and | after he has cut half through the thickness of the board, ‖ he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge. After doing so, he takes his ‖ straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:  and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ‖

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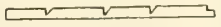
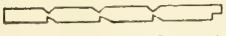
(5), g·äg·îLEla lāx xŭlta^{ɛ}yas lāx a^{ɛ}waga̱wa^{ɛ}yas (4) ḷō^{ɛ} (5). Wä, lä xŭlxŭltbENDEq yîsēs NEXX·äła k·!āwayowē lāq. Wä, g·îl^{ɛ}mēsē g̱wāłEXS laē ăx^{ɛ}aLELōdxēs mENyayowē qa^{ɛ}s g·ig·alīłēqēxs laę̄ ăx^{ɛ}-ēdxēs NEGENōsē qa^{ɛ}s lä k·ādEDzōts lāx ăwa̱gawa^{ɛ}yas (4) ḷō^{ɛ} (5). Wä, g·îl^{ɛ}mēsē NEQEmstōdē NEGENōdza^{ɛ}yas lāx xŭlta^{ɛ}yasēxs laē xŭldEłE-nēsēs NEXX·äła k·!āwayowē lāq. Wä, laEm xŭlts!ENDEq qa lawä-yēs qa g·äs g̱wāłēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē g̱wāłEXS laē ăx^{ɛ}ēdxēs NEX-x·äła k·!āwayowa qa^{ɛ}s NEXbETendē xŭlt!ēdEX (1) lābENDEX ^{ɛ}wādzE-wasasēs wŭlasE^{ɛ}wē. Wä, g·îl^{ɛ}mēsē NEGōyōdē ^{ɛ}wālabEdasas xŭlta-^{ɛ}yas lāx wâg̱wasasa wŭlasE^{ɛ}wasēxs laē ēt!ēd xŭt!ēdEX (2). Wä, hëEmxaāwisē ^{ɛ}walabETē xŭta^{ɛ}yas lāqēxs laē ēt!ēd xŭt!ēdEX (3). Wä, g·îl^{ɛ}Emxaāwisē NEXSENDē xŭta^{ɛ}yas lāx wâg̱wasasēs wŭlasE^{ɛ}waxs laē xŭt!ēdEX (4). Wä, g·îl^{ɛ}mēsē NEXSENDē xŭta^{ɛ}yas laqēxs laē g̱wāła. Wä, lä aēdaaqa lāx (1). Wä, laEm ăx^{ɛ}ēdxēs NEGENōsē qa^{ɛ}s k·adE-dzōdēs lāxēs wŭlasE^{ɛ}wē. Wä, lä mENs^{ɛ}īdxa ^{ɛ}NEmdENē lāxENS sELt!a-x·ts!āna^{ɛ}yēx g·äg·îLEla lāx xŭta^{ɛ}yas (1). Wä, lä xŭlt!ēdEq. Wä, lā-xaē hëEm g̱wēx·^{ɛ}īdxa ăpsba^{ɛ}yas. Wä, g·îl^{ɛ}mēsē g̱wāłEXS laē ăx^{ɛ}ēdxēs NEGENōsē qa^{ɛ}s k·adEDzōdēs lāxa la xŭldEkwaxs laē xŭldEłENēq lāx hëłk·!ōt!ENa^{ɛ}yasēs g·îlx·dē xŭlta^{ɛ}ya, xa g·a g̱wāłēg·a (*fig.*). Wä, laxaē ēt!ēd xŭlt!ēd hëłk·!ōt!ENa^{ɛ}yas (2). Wä, lāxaē xŭlt!ēdEX hëlk·!ot!E-na^{ɛ}yas (3). Wä, g·îl^{ɛ}mēsē g̱wāłEXS laē ăx^{ɛ}aLELōdxēs NEGENōsEla qa^{ɛ}s g·ig·alīłēq. Wä, lä ăx^{ɛ}ēdxēs t!ēsEmē t!ēg·ayowa qa^{ɛ}s t!ēx·^{ɛ}alābEn-

straight knife so that it is very sharp. When the knife is very | sharp, he cuts into the last line that he puts on. | The knife is held (with the hand) slanting | to the right; and when the cut reaches the bottom of the cut that has been made | straight down, a triangular piece comes off. ‖ Then he shaves it out clean, so that the kerf is smooth. Now (1) | has been cut out. Then he does the same at (2) as he | did at (1); and after he has done so, he does it at (3), | and he does what he did at (2). After he has | done so, he splits off one-half the thickness of the board at (4) with his ‖ knife, and then he splits it off. Now he shaves it off so that it is smooth and | very straight, so that the joint is smooth, for that is | the name of (4). As soon as he has finished, it is in this way:  After | this has been done, he turns over the board at which he is working. He takes his | straight-edge and puts it on the board. Then he lays it on the back, ‖ just over the  groove that he cut at (1). When it is in this way, 1 2 3 4 | he marks straight over the groove along the side of this straight-edge. | He wants the board to be thin between the kerf | and the mark on the back at (1); and he does the same | at (2) and (3). As soon as this is done, he takes his crooked ‖ knife and sharpens it on the whetstone; and when | it is very sharp, he

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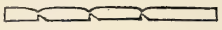
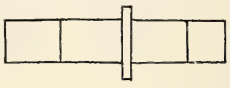
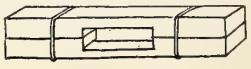
dēxēs nExx·äła k·!āwayowa qa âlak·!alēs ëx·ba. Wä, g·îl^{ɛ}mēsē la âlak·!āla la ëx·bē nExx·äła k·!āwayâsēxs laē xŭt!ēdxēs ālē xŭlta^{ɛ}ya. Wä, laEm ōłālē ōxtâ^{ɛ}yas xŭda^{ɛ}yâs k·!āwayowa gwagwaak·ałēs ōxtâ^{ɛ}yē lāxEns hëlk·!ōtts!āna^{ɛ}yōx. Wä, g·îl^{ɛ}mēsē lāxḶē xŭt!ētsE^{ɛ}was lāxa ōxḶa^{ɛ}yasa nExbEta xŭtäs laē âEm k·atwŭlts!ōwē xwatmotas. Wä, laEm âEm aëk·!axs laē k·!aX^{ɛ}wīdEq qa qēstowēsa xŭta^{ɛ}yas. Wä, hëEm (1) g·ālē xŭt!ētsōs. Wä, lä ēt!ēdEx (2). Wä, lä hëEmxat! gwēx·^{ɛ}īdEq lāxēs gwēx·^{ɛ}īdaasax (1). Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēdEx (3). Wä, lä hëEmxat! gwēx·^{ɛ}īdEq lāxēs gwēx·^{ɛ}īdaasax (2). Wä, g·îl^{ɛ}mēsē gwāłExs laē naq!EgEndālax wâgwasas (4) yîsēs xŭdāyowē k·!āwayowaxs laē pak·!ōdEq. Wä, laEm aëk·!axs laē k·!aXwaq qa âlak·!ālēs nEqEla. Wä, hë^{ɛ}mis qa qēsēsa sak·ōda^{ɛ}yē qaxs hë^{ɛ}maē ḶēgEms (4). Wä, g·îl^{ɛ}mēsē gwāłExs laē g·a gwälēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwāłExs laē lēx·Elīlaxēs wŭlasE^{ɛ}wē. Wä, lä ăx^{ɛ}ēdxēs nEgEnōsē qa^{ɛ}s k·adEdzōdēs lāxēs wŭlasE^{ɛ}wē. Wä, la k·adēg·înts lāx nExsâwasa la xŭdEłts!Ewa!wa lax (1). Wä, g·îl^{ɛ}mēsē lā g·a gwälēg·a (*fig.*) la nExsâsa xŭdEłts!Ewakwaxs laē xāL!Ex·^{ɛ}īd xŭldEłEnēxēs nEgEnōsEla. Wä, â^{ɛ}mesē gwanāła qa pElbida^{ɛ}wēsa ăwāgawa^{ɛ}yasa xŭdEłts!Ewakwē ḶE^{ɛ}wa xŭdēk·a^{ɛ}yē lax (1). Wä, lä hëEmxat! gwēx·^{ɛ}īdEx (2) Ḷō^{ɛ} (3). Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs xElXwāla k·!āwayowa qa^{ɛ}s t!ēx·^{ɛ}īdēq lāxēs t!ēg·ayowē t!ēsEmē. Wä, g·îl^{ɛ}mēsē âlak·!āla la ëx·baxs laē xElXŭldzōdEx mōdEnē lāxEns q!wā

shaves off four finger- | widths on the upper side of the cut that he has just made. It is two | finger-widths that he shaves off on each | side of the mark that he put on, in this way:  As soon as the back ‖ at (1), (2), and (3) has been hollowed out, and | they have all the same thickness, he stops shaving it off. Then he | takes well-splitting red-pine wood and splits it | like tongs. The pieces are four | spans long and three finger- ‖ widths thick. They are split out square. There are | two pieces. Then he puts them down  on the board at which he is working, in this way: so | that the ends of the board-protector project equally on both sides of the | board. As soon as the board is in the center of the board-protector, he marks | the edges of the board at which he is working. After doing so, ‖ he takes off the board-protector. He takes his straight | knife and cuts out a notch at the place where he made a mark for | both edges of the board. Then he adds to it one | finger-width, so that it is a little longer than the width of the plank, | and he shaves the wood out between the two marks, so that the part removed is half the ‖ thickness of the plank at which he is working, and he puts it down. Then he takes up the other piece, and he | measures it by the part that he has  finished, and he imitates what he has done before. As soon | as it is done, it is in this way: This is the board-protector when it is finished. |

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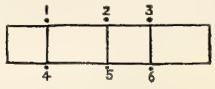
q!wax·ts!ānaᵉyēx lāx nexenaᵉyasēs ālē xŭltaᵉya. Wä, laem maēmałden lāxens q!wāq!wax·ts!ānaᵉyēx yîx xelx̣ŭldzōtseᵉwas lāx wāx·sōt!enaᵉyasa xŭldekwēxa g·a gwālēg·a (*fig.*). Wä, g·îlᵉmēsē la x̣ŭlboyâlē (1) yîx ăwīg·aᵉyasēxs laē ōgwaqax (2); wä lä ēt!ēdex (3). Wä g·îlᵉmēsē la ᵉnemōkwē wīwâgwasas laē gwāł xelx̣ŭldzeᵉwaq. Wä, lä ăxᵉēdxa wŭnāgułēxa ëg·aqwa lāx xâseᵉwē. Wä, lä xōx̣ᵉwīdeq qa yōwēs gwēx·sa ts!ēslālax. Wä, la mōp!enk·ē ᵉwāsg̣emasas lāxens q!wāq!wax·ts!ānaᵉyēx. Wä, lä yūdux̣ᵘdenē ᵉwāg·idaasas lāxens q!wāq!wax·ts!ānaᵉyēx lāxēs k·!ewŭlk!wēnaᵉyē. Wä, lä hëx·sendeq qa małts!ēs. Wä, lä k·adedzōts lāxēs wŭlāseᵉwē g·a gwałēga (*fig.*) qa k·!eâsēs g·îltag̣awēs ōbaᵉyasa l!ebedzâᵉyē lāx wāx·senxaᵉyasēs wŭlaseᵉwē. Wä, g·îlᵉmēsē nālnaqeloyâlēda l!ebedzâᵉyaxs laē xŭlt!ētsēs nexx·ała k·!āwayo lāx wâlenxaᵉyasēs wŭlaseᵉwē. Wä, g·îlᵉmēsē gwāłexs laē ăxᵉalelōdxa l!ebedzâᵉyē. Wä, lä ăxᵉēdxēs nexx·ała k·!āwayowa qaᵉs k·!îmtbetendēxēs xwēxŭltaᵉyē lāx wŭlg·īlasas wāxsenxaᵉyasēs wŭlaseᵉwē. Wä, laem g·înwasa ᵉnemdenē lāxens q!wāq!wax·ts!ānaᵉyēx qa g·āg·îlstâlēs lāx ᵉwādzewasasēs wŭlaseᵉwē. Wä, lä k·!ax̣ᵉwīdex ăwāg̣awaᵉyasēs k·!îmtbetendaᵉyē qa nexsendēsēx wâgwasasēs wŭlaseᵉwē. Wä, lä g·ig·alīłasēxs laē ăxᵉēdxa ăpsex·sē qaᵉs mensᵉīdēs lāxa lā gwāła. Wä lä nānaxts!ewax gwałaasas. Wä, g·îlᵉmēsē gwałexs laē g·a gwałēg·a (*fig.*) yîxa l!ebedzâyaxs laē g̣wāła.

As soon as it is finished, he takes twisted cedar-withes and he ties them | to the ends of (1) and (2) and ties them on tightly; and he twists them on so that ‖ the board-protector can not get out of shape. Then he puts the board-protector on the board. | After doing this, he takes up another piece of red-pine wood and | splits it so that it is two finger-widths in thickness, | and it is also square. He takes his straight knife | and shaves it off on one side so that it is straight; and when ‖ it is very straight, he shaves off the under side, | which is to lie flat on the plank. When this is also | straight, he puts it down on the plank on which he is working. This will be the instrument for bending the corners | when he bends the corners of the board at which he is working. | After he has done so, he goes to get driftwood for heating stones; ‖ and when he has the driftwood, he piles it up in a heap close | to the fire. He takes a basket, goes down to | the beach in front of the house, and puts medium-sized stones into it; | and when he thinks he has as many as he can carry, he carries them up the beach | into the house in which he is making the box. He pours ‖ them out by the side of the fire. Then he goes down to the beach again, | carrying his basket, and he puts more stones | into it (some Indians call this "putting stones into the | stone-carrying basket"); and when he has as many as he thinks he can carry, he |

Wä, g·îl^{ɛ}mēsē gwāła laē ăx^{ɛ}ēdxa sɛlbɛkwē dɛwēxa qa^{ɛ}s qɛx·^{ɛ}alɛlōdēs lax (1) ḷō^{ɛ} (2). Wä, laɛm łalak!ŭt!axs laē mɛlg·aalɛlōts qa k·!ēsēs q!wēqulēda l!ɛbɛdzâ^{ɛ}yē qō lāł l!ɛbɛdzōdlɛs lāxa wŭlasɛ^{ɛ}wē. Wä g·îl^{ɛ}mēsē gwāłɛxs laē ăx^{ɛ}ēdxa ōg̣ŭ^{ɛ}la^{ɛ}maxat! wŭnāguła qa^{ɛ}s xōx^{ɛ}wīdēxa mālɗɛnē lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx yîx wāg·idasas. Wä, laɛmxaē k·!ɛwɛlx^{ɛ}ŭna. Wä, lä ăx^{ɛ}ēdxēs nɛxx·ăła k·!āwayowa qa^{ɛ}s aëk·!ē k·!āx^{ɛ}wid ăpsōt!ɛna^{ɛ}yas qa nɛqɛlēs. Wä, g·îl^{ɛ}mēse âlak·!āla la nɛqɛlaxs laē ēt!ēd k·!āx^{ɛ}wīdɛx bɛnk·!ōt!ɛna^{ɛ}yasxa k·adɛdzâyayōlas lāx wŭlasɛ^{ɛ}was. Wä, g·îl^{ɛ}ɛmxaāwisē la nɛqɛlaxs laē k·adɛdzōts lāxēs wŭlasɛ^{ɛ}wē. Wä, hëɛm k·ōgwayuwē qō lāł k·ōx^{ɛ}wīdɛłxēs wŭlāsɛ^{ɛ}wēxa k·!ɛwɛlx^{ɛ}ŭnē wŭnāguła. Wä, g·îl^{ɛ}mēsē gwāłɛxs laē hëx·^{ɛ}idaɛm ănēx^{ɛ}ēdxa q!ēxa^{ɛ}łē qa^{ɛ}s t!ēqwapɛla. Wä, g·îl^{ɛ}mēsē lâłxa q!ēxa^{ɛ}laxs laē mōg̣walīłas lāx māg·în walisasēs lɛgwīłē. Wä, lä ăx^{ɛ}ēdxa lɛxa^{ɛ}yē qa^{ɛ}s lä lɛnts!ēs lāx l!ɛma^{ɛ}isasēs g·ōkwē. Wä, lä xɛ^{ɛ}x^{u}ts!âlasa hă^{ɛ}yāł^{ɛ}a t!ēsɛm lāq. Wä, g·îl^{ɛ}mēsē gwanāla łōk^{u}sēxs laē k·!ōx^{ɛ}ŭsdēsɛlaq qa^{ɛ}s lä k·!ōgwīlɛlaq lāxēs wŭlē^{ɛ}lasē g·ōkwaxēs wŭlasɛ^{ɛ}wē g·ōkwa qa^{ɛ}s lä gŭgɛnōlisas lāxēs lɛgwīłē. Wä, lä x̣wēlaqɛnts!ēsa lāxa l!ɛma^{ɛ}isē k·!ōxk·!ōtɛlaxēs t!igats!ē lɛxa^{ɛ}ya. Wä, laxaē ēt!ēd t!ixts!âlasa t!ēsɛmē lāq. Wä, la ^{ɛ}nēk·ēda waōkwē bāk!umas xɛ^{ɛ}x^{u}ts!âlasa t!ēsɛmē lāxēs xɛgwats!ē t!ēsɛma. Wä, g·îl^{ɛ}ɛmxaāwisē gwanāla łōk^{u}sēxs laē k·!ōqŭlīsaq qa^{ɛ}s lä k·!ōx^{ɛ}ŭsdēsɛlaq qa^{ɛ}s lä k·!ōgwīlɛlaq lāxēs

takes (the basket) up the beach and into the ‖ house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put on | the stones, the box-maker takes the basket, ‖ carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes his ‖ basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done so, he takes his ‖ drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick into the floor at



each end ‖ of the grooves on the edge of the board at which he has been working, in this way, from (1) to | (4), and also from

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wŭlī^{ɛ}lasaxēs wŭlas$_{E}$^{ɛ}wē qa^{ɛ}s lä gŭg$_{E}$nōlisas lāxēs l$_{E}$gwīlē. Wä, g·îl^{ɛ}mēsē k·ōtaq la$_{E}$m hĕlalaxs laē l$_{E}$qwēlax·^{ɛ}ītsa q!ēxa^{ɛ}łē. Wä la$_{E}$m gayi^{ɛ}lälas. Wä, g·îl^{ɛ}mēsē gwāł l$_{E}$qwēlaxs laē t!āq$_{E}$yîndālasa t!ēs$_{E}$mē lāxa gayi^{ɛ}lälakwē q!ēxa^{ɛ}ła. Wä g·îl^{ɛ}mēsē wīlk·$_{E}$yîndēda t!ēs$_{E}$maxa l$_{E}$gwīłaxs laēda wŭ^{ɛ}lēnoxwē k·!ōqŭlīłaxa l$_{E}$xa^{ɛ}yē qa^{ɛ}s lä k·!ōqŭnts!ēs$_{E}$laq lāxa L!ema^{ɛ}isē qa^{ɛ}s lē k!ŭlg·îlaxa L!es$_{L}$!$_{E}$kwē qa^{ɛ}s lä ł$_{E}$xts!âlas lāxēs L!es$_{L}$!$_{E}$gwats!ē l$_{E}$xa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laē ōxL$_{E}$x·^{ɛ}īdaq qa^{ɛ}s lä ōxLosdēs$_{E}$laq qa^{ɛ}s lä ōxL$_{E}$g·alīłas lax onâlisasēs t!ēqwapa^{ɛ}yē l$_{E}$gwīła; wä, qa^{ɛ}s gŭx^{ɛ}ālīłēs lāxēs ^{ɛ}lap!ālilasL$_{E}$ qa x$_{E}$^{ɛ}x^{u}ts!$_{E}$wasłtsa x·îx·$_{E}$xs$_{E}$māla t!ēs$_{E}$ma. Wä, lāxaē ēt!ēd dāx·^{ɛ}īdxēs l$_{E}$xa^{ɛ}yē qa^{ɛ}s lä ẋwēlaq$_{E}$nts!ēs lāxa L!ema^{ɛ}isē k·!ōqŭlaxēs l$_{E}$xa^{ɛ}yē. Wä, lä ăx^{ɛ}ēdxa ts!āts!$_{E}$smōtē lāxa ya^{ɛ}x^{u}mōtasa y$_{E}$ẋwa qa^{ɛ}s ł$_{E}$xts!âlēs lāxēs tsāts!$_{E}$smōdats!ē l$_{E}$xa^{ɛ}ya. Wä, g·îl^{ɛ}$_{E}$mxaāwisē qōt!axs laē ōxL$_{E}$x·^{ɛ}īd$_{E}$q qa^{ɛ}s lä ōxLosdēs$_{E}$laq qa^{ɛ}s lä ōxL$_{E}$g·alīłaq lāx māg·înwalīłasa m$_{E}$wēłē L!es$_{L}$!$_{E}$kwa. Wä, g·îl^{ɛ}mēsē gwāł$_{E}$xs laē ăx^{ɛ}ēdxēs s$_{E}$l$_{E}$mē ẓ$_{E}$^{ɛ}wa ëg·aqwa lāx xâs$_{E}$wē k!ẉax$_{L}$āwa qa^{ɛ}s lä g·īg·alīłas lāx mag·înwalīłasa ts!ats!$_{E}$smōdats!ē l$_{E}$xa^{ɛ}ya. Wä, laxaē ăx^{ɛ}ēdxēs wŭlas$_{E}$^{ɛ}wē qa^{ɛ}s pax^{ɛ}ālīłēs lāxa ^{ɛ}n$_{E}$maēłē lāx ăwīnagwīłasēs g·ōkwē. Wä, lä ăx^{ɛ}ēd$_{E}$x k·!îlakwasēs g$_{E}$n$_{E}$mē, yīx dzēg·ayowasēxa g·āwēq!ān$_{E}$mē. Wä, lä ts!$_{E}$x^{u}b$_{E}$talīłas ōba^{ɛ}yasa k·!îlākwē lāx wāx·sba^{ɛ}yasa xwēxŭta^{ɛ}yē lāx wāx·s$_{E}$nxa^{ɛ}yas wŭlas$_{E}$^{ɛ}wasxa g·a gwāłēg·a (*fig.*) lax (1) ẓō^{ɛ} (4). Wä, lä ēt!ēd$_{E}$x (2) ẓō^{ɛ} (5); wä, laxaē ēt!ēd$_{E}$x (3) ẓō^{ɛ} (6). Wä,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers ‖ wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.[1] ‖ This hole is called the 85
"steaming-place of the box-maker for the box-board." | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- ‖ hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the ‖ floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the ‖ kerfs 300

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g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la kwaẋ^{u}kŭwīłē nEqElä^{ɛ}s wāx·sba^{ɛ}yasa xwēxŭta^{ɛ}yaxs 77
laē ăx^{ɛ}alīłaxēs wŭlasE^{ɛ}wē qa^{ɛ}s lä k·!ox^{ɛ}walīłas lāx onēgwīłasēs g·ōkwē.
Wä, lä g·äg·îlił lap!ĭdxa t!Ek·a lāx (1) lālaa lax (4) xa mōdEnas
^{ɛ}wādzEgas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, la ts!Eẋ^{u}ts!āna^{ɛ}yē 80
^{ɛ}wālabEtalīlasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, g·îl^{ɛ}mēsē hēła-
bEtalīłExs laē ēt!ēd ^{ɛ}lāp!ĭdEx (2) lālaa lāx (5). Wä, lāxaē hëEm
gwēx·^{ɛ}īdEq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēd ^{ɛ}lāp!ĭdEx (3) lālaa lax
(6). Wä, g·îl^{ɛ}Emxaāwisē hełabEtalīłExs laē g·a gwäłeg·a.[1] Wä,
hëEm ḷ̣ēgadEs k·!ālasasa wīwŭ^{ɛ}lēnoxwaxs xEsēlaaxa xEtsEmē, yîxa 85
la ^{ɛ}labEgwēlkwa. Wä, g·îl^{ɛ}mēsē gwāł ^{ɛ}lāpaxs laē ăx^{ɛ}ēdxēs k·!îpLālaa
qa^{ɛ}s k·!îp!ĭdēs lāxa x·îx·ExsEmāla t!ēsEma qa^{ɛ}s lä k·!îpts!ōts lāx
(1). Wä, g·îl^{ɛ}mēsē mEgŭg·îłts!axtē ^{ɛ}lāpa^{ɛ}ya ḷ̣ōxs laē hălsElaEm k·!ēs
qōt!a; wä, lāxaē ēt!ēdEx (2). Wä, laEmxaē k!îpts!âlasa x·îx·Exse-
māla t!ēsEm lāq. Wä, g·îl^{ɛ}Emxaāwīsē Elāq qōt!axs laē ēt!ēd k·!îp!īd- 90
xa x·îx·ExsEmāla t!ēsEma qa^{ɛ}s lä k·!îpts!âlas lax (3). Wä, g·îl^{ɛ}Em-
xaāwīsē Elāq qōt!axs laē k·at!alīłaxēs k·!îpLālaa qa^{ɛ}s lä łEx^{ɛ}ēd lāxa
L!EsL!Ekwē qa^{ɛ}s lä łExełts!axstālas lāx ōkŭ^{ɛ}ya^{ɛ}yasa x·îx·ExsEmala
t!ēsEma. Wä, āł^{ɛ}mēsē gwāł łExasa L!EsL!Ekwaxs laē ^{ɛ}nEmäg·as ḷ̣E^{ɛ}wa
ăwīnagwīlē. Wä, lä hästaEm gwEx·^{ɛ}īdxa māłdzEqē ōgŭ^{ɛ}la lāx g·îlx·dē 95
łExts!ōtsō^{ɛ}s. Wä, g·îl^{ɛ}mēsē gwāltsa L!EsL!Ekwaxs laē ăx^{ɛ}ēdxa ts!ā-
ts!Esmōtē qa^{ɛ}s łExEyîndēs lāxa L!EsL!Ekwē. Wä, laEmxaē ^{ɛ}nāẋwaEm
hë gwēx·^{ɛ}īdqēxs yūduẋ^{u}dzEqaē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēd-
xēs wŭlasE^{ɛ}wē qa^{ɛ}s pāqEyalīłēs lāq. Wä, laEm nānaxstE^{ɛ}wasa

[1] The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;[1] and when it is | piled on thickly, he takes his bailer, fills it with ‖ water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the | steam. He takes his tongs, picks up red-hot ‖ stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it along ‖ the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He shaves them off ‖ so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

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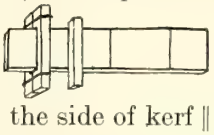
xŭta^{ɛ}yē lāxa la k·!āłɛla. Wä, g·îl^{ɛ}mēse la ^{ɛ}nāx̣wa nɛqɛmstâ^{ɛ}ya xwēxŭlta^{ɛ}yē lāxa la xēxɛ^{ɛ}x^{u}ts!ɛwax̣^{u}sa x·îx·ɛxsɛmāla t!ēsɛmxs laē ăx^{ɛ}ēd lāxa ts!āts!ɛsmōtē qa^{ɛ}s łɛxɛdzōdēs lāx ēk·!adzɛ^{ɛ}yasēs wŭlasɛ-^{ɛ}wē lāx nɛxsâwasa xwēxŭlta^{ɛ}yē, g·a gwālēg·a.[1] Wä, g îl^{ɛ}mēse la wâkwa ts!āts!ɛsmōtas laē ăx^{ɛ}ēdxēs tsālayowē qa^{ɛ}s tsēx·^{ɛ}îdēs lāxa ^{ɛ}wāpē. Wä, lä l!ɛlg·ostōdɛx ăpsba^{ɛ}yasēs wɛlasɛ^{ɛ}wē. Wä, hë^{ɛ}mis la gŭgɛlɛyîndaatsēsa ^{ɛ}wāpē ^{ɛ}nāx̣wa lāxa yūdux̣^{u}dzɛqē k·!ālasasa wēwŭ^{ɛ}lēnoxwaxs xɛsēlaaxa xɛtsɛmē. Wä, g·îl^{ɛ}mēsē gwāł gŭqasa ^{ɛ}wāpē laqēxs laē pāqaxōtsēs wŭlasɛ^{ɛ}wē qa^{ɛ}s pāqɛyîndēs lāxa la k·!āłɛla. Wä, lä ăx^{ɛ}ēdxēs k·!îpɛlālaa qa^{ɛ}s k·!îp!îdēs lāxa x·îx·ɛxsɛ-māla t!ēsɛma qa^{ɛ}s k·!îpɛyîndalēs lāxa łɛxɛdzâ^{ɛ}yē ts!āts!ɛsmōta lābɛndālax nɛgɛłɛna^{ɛ}yasa xwēxŭlta^{ɛ}yē lāxēs yūdux̣^{u}ts!aqaē. Wä, g·îl^{ɛ}mē-ē la täsâlēda x·îx·ɛxsɛmāla t!ēsɛmxs laē ăx^{ɛ}ēdxa ts!āts!ɛs-mōtē qa^{ɛ}s łɛxɛyîndālēs lāq. Wä, lä g·îg·alīlaxēs k·!îpɛlālaa qa^{ɛ}s ăx^{ɛ}ēdēxēs tsälayowē qa^{ɛ}s tsēx·^{ɛ}îdēs lāxa ^{ɛ}wāpē qa^{ɛ}s tsādzɛłɛna^{ɛ}yēs lāxa yūdux̣^{u}ts!agɛ^{ɛ}nāk·ŭla x·îx·ɛxsɛmāla t!ēsɛma la łēłɛxɛyalaxa ts!āts!ɛsmōtē. Wä, g îl^{ɛ}mēsē gwāłɛxs laē ăx^{ɛ}ēdxa waōx̣wē ts!āts!ɛs-mōta qa^{ɛ}s łɛxɛyîndālēs lāxā x·îx·ɛxsɛmāla t!ēsɛmxs laē k·!āł^{ɛ}īda. Wä, g·îl^{ɛ}mēsē gwāłɛxs laē ăx^{ɛ}ēdxēs nɛxx·äła k·!āwayowa qa^{ɛ}s xōx̣^{ɛ}widēs lāxa k!waxlāwē qa wīswɛłtowēs. Wä, lä k·!āx̣^{ɛ}wīdɛq qa wīswɛłbēs. Wä, lä mɛns^{ɛ}îdɛq qa mōdɛnēs lāxɛns q!wāq!wax·-ts!āna^{ɛ}yēx yîx ăwâsgɛmasasēxs laē k·!îmtts!ɛndɛq. Wä, g·îl^{ɛ}mēsē q!ēnɛmē k·!āx̣wa^{ɛ}yasēxs laē gwāła. Wä, hëɛm ɬabɛmltsēxēs xɛsē-

[1] That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the well-splitting | cedar-wood and splits it not quite as thick as the ‖ little finger. He splits up much of this. When | this is done, he takes a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around ‖ the box that he is making when he bends the corners. When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He ‖ puts them down at a place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box-board. Then | he takes the implement for bending the corners (1, 4),[1] and puts it on towards the side of kerf ‖ (1, 4), very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).[2] Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

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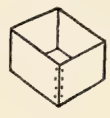
laseᵉwē. Wä, g·îlᵉmēsē gwāłExs laē et!ēd ăxᵉēdxa ëg·aqwa k!wax-Lāwa lax xâseᵉwē qaᵉs xōẋᵉwidēq. Wä, lä hălsElaEm wisweltogawēsens sElt!ax·ts!ānaᵉyēx. Wä, laEmxaē q!ēnEmē xâyas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa g·îlt!a dEnsen dEnEma qaᵉs łExstEndēs lāxa ᵉwāpē qa pēxᵉwidēs. Wä, laEm dzōbEltalas qa haᵉnakwēlēs pēxᵉwīda. Wä, g·îlᵉmēsē pēxᵉwīdExs laē ăxwŭstEndEq qaᵉs k·!Elâlēxᵉwābek·!Enaᵉyas qaᵉs L!axᵉalīłes qa k·!ēses xōlᵉīdEł qo lāł qEx·sEmdEł lāxēs wŭlaseᵉwE qō lāł k·ōxᵉwīdLEq. Wä, g·îlᵉmēsē la ᵉnāẋwa gwalīłExs laē ăxᵉēdxēs L!EbEdzâᵉyē qa g·āxēs g·aēła LEᵉwa k·ogwayowē qa g·āxēs ōgwaqa g·aēła. Wä, g·îlᵉmēsē ᵉnāẋwa gwalīłExs laē ăxᵉēdxēs k·!ipLālaa qaᵉs k·!ip!īdēs lāxa ts!Elqwa ts!āts!Esmōta LEᵉwa ts!Elts!ElxsEmē t!ēsEma lāx ëk·!adzEᵉyasēs xEsēlaseᵉwē, qaᵉs k·!ip!ālīłElēs lāxa k·!ēsē qwēsalālīł lāxēs nEg·asaxēs xEsēlaseᵉwē. Wä, g·îlᵉmēsē ᵉwīlg Eldzowē xesēlaseᵉwasēxs laē dāx·ᵉīdxēs L!EbEdzâᵉyē qaᵉs q!ōxᵉwaLElōdēs lāx ōbaᵉyasēs xEsēlaseᵉwē g·a gwăleg·a (*fig.*). Wä, laEm māx·baᵉya L!EbEdzâᵉyē lāx xEsēlaseᵉwas. Wä, laxaē dāx·ᵉīdxa k·ōgwayowē (1, 4) qaᵉs k·adEdzōdēs lāxa gwēk·!ōtstâᵉyē lāx (1, 4) xŭtaᵉya. Wä, laEm māx·ᵉEnēx xŭtaᵉyas. Wä, lä t!ēpałasēs wāx·sōłtsēdzaᵉyē g·ōg·îgŭyō lāx wāx·sbaᵉyasēs k·ōgwayowē (1, 4). Wä, lä dādEbEntsēs wāx·sōłts!ānaᵉyē lāx wāx·sbaᵉyasa L!EbEdzâᵉyē. Wä, laᵉmē gElqōstōdEq qa k·ōxᵉwīdēs k·!ōsäs xesēla-

[1] These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.

[2] That is, the ends of the tool.

the box | that he is making; and when he has bent it over enough, he takes off the board-protector ‖ and puts it on the other end at (2, 5): and | when it is near the kerf at (2, 5), he stops the board-protector, and he | takes off the instrument for bending the corner and puts it down at (2, 5). He | steps on the ends with his feet, | takes hold of the board-protector with his hands, and pulls it upward; ‖ and he only stops pulling when it is bent up enough. Then | he places the board-protector at the other side of (3, 6), and | he does as he did before when he bent with it. Now the | three kerfs are bent, forming the corners of the box that he is making. As soon as | this is done, he takes the long cedar-bark rope and ties it around ‖ the box that he is making, which has now the shape of a box. Then he puts together the | two end joints of the box that he is making to fit them; and he pulls the | cedar-bark rope tight, twisting it around. He winds it around many times, | so that the box that he is making does not get twisted. After doing so, | he takes his drill and drills holes through the two ends, in this way:  ‖ After he has put the drill-holes through, he pulls out the drill, puts it down, | and takes up one of the cedar pegs which he shaved to a point, | puts it into the mouth to wet it with saliva so | that it is | slippery; and when it is wet all over with saliva, he puts it into the drill-hole before it gets dry ‖ and drives it in with a round stone; and when [the peg does not go in any farther when

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sE^{e}was. Wä, g·îl^{e}mēsē hēłâlē k·ōqwa^{e}yas, laē ăx^{e}ōdxēs L!EBEdzâ^{e}yē qa^{e}s lä q!ōx^{e}waLElōts lāxa ăpsba^{e}yē lāx (2, 5). Wä, g·îl^{e}mēsē ēx·ak·!ENDEX xŭta^{e}yas (2, 5) laē wālasēs L!EBEdzâ^{e}yē. Wä, lä ăx^{e}aLElōdxa k·ōgwayowē qa^{e}s lä k·atstōts lāx (2, 5). Wä, lāxaē t!ēt!EBENTsēs g·ōg·EGŭyowē lāx wax·sba^{e}yasa k·ōgwayowē. Wä, lä dādEBENTsēs wāx·sōłts!āna^{e}yē lāxa L!EBEdzâ^{e}yaxs laē gElqōstōdEq. Wä, laEmxaē āł^{e}Em gwāł gElqaqēxs laē hēłâlē k·ōqwa^{e}yas. Wä, lä âEm k·āx·^{e}aLElōdxa L!EBEdzâ^{e}yē lāx ăpsōt!Ena^{e}yas (3, 6). Wä, lāxaē âEm nEqEmgîltEwēxēs g·ālē k·ōqwasōs. Wä, la^{e}mē ^{e}wī^{e}la k·ōgEkwa yūduẋ^{u}ts!aqē xŭta^{e}ya lāx xEsēlasE^{e}was. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa g·îlt!a dEnsEn dEnEma qa^{e}s qEx·sEmdēs laxēs xEsēlasE^{e}waxs laē q!ōlatsEmała. Wä, la^{e}mē aēk·!ax sak·ōda^{e}yasēs xEsēlasE^{e}wē qa bEnbEgâłēs. Wä, lä łEk!wēt!ēdxa qEx·sEma^{e}yē g·îlt!a dEnsEn dEnEma. Wä, la^{e}mē q!ēp!enē^{e}stēda qEx·sEma^{e}yē qa k·!ēsēs q!wēqŭlē xEsēlasE^{e}was. Wä, g·îl^{e}mēsē gwāła laē ăx^{e}ēdxēs sElEmē qa^{e}s sElEmx·ōdēsxa sak·ōdaēxa g·a gwāłēg·a (*fig.*). Wä, g·îl^{e}mēsē lax·sâwē sEla^{e}yasēxs laē lēxōdxēs sElEmē qa^{e}s k·at!alīłēsēxs laē dāg·îlīłaxa ^{e}nEmts!aqē lāxēs k·!aẋwa^{e}yē ḷābEm k!wāx^{e}Ena qa^{e}s hămk·!endēq qa k!ŭnxElalēsēs k!ŭnēL!Exawa^{e}yas qa tsāx·^{e}Enēs. Wä, g·îl^{e}mēsē la hamElxEnālaxa k!ŭnēL!Exawa^{e}yaxs laē hayałōmalaa dēxōstōts lāxēs sEla^{e}yē yîxs k·!ēs^{e}maē lEmẋ^{e}ŭnx·^{e}īda. Wä, laEm dēqwasa lōxsEmē t!ēsEm lāq. Wā, g·îl^{e}mēsē gwāł

he drives it in, he drills another hole at the other corner, | and when the drill-hole goes through, he pulls out the drill, | puts it down, and takes up another cedar peg, and | does as he did before with the first one. He drives it in ‖ with a round stone; and after doing so, he measures | three finger-widths, beginning with the first | peg that he drove in, and he drills another hole through it; | and when it is through, he pulls out his drill and puts it down. | He wets the peg with saliva, and ‖ drives it in with the stone. He continues doing this | in all the holes which he makes at distances of three finger-widths apart, | and there is one cedar peg in each of them. | That is the way in which in ancient times the people | pegged the corner joint of a box with cedar pegs. The present Indians ‖ sew them together with twisted, thin cedar-withes, which are soaked for four days in | urine to make them soft, and so that they do not | rot quickly, for they have a red color. Only two | finger-widths apart are the drill-holes for cedar-withes | on the corner joint of the box that is being made. After the pegging ‖ has been finished, the box-maker unties the cedar-bark rope with which | he kept it together, and he puts it away. Then he takes the board that will be the bottom of | the box, and his adz, and he puts them

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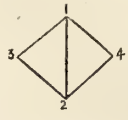
sEẋ^{u}ts!ēda ḷābEm dēqwaxs laē ēt!ēd sElx·sōdxa ăpsEnxa^{ɛ}yē. Wä, g·îl^{ɛ}Emxaāwisē lāx·sâwē sEla^{ɛ}yasēxs laē lēxōdxēs sElEmē qa^{ɛ}s g·īg·alīłēsēxs laē dāg·îlīłaxa ^{ɛ}nEmts!aqē k!wāx^{ɛ}En ḷābEma. Wä, lä hëEmxat! gwēx·^{ɛ}īdqēs g·îlx·dē gwēx·^{ɛ}īdaasa. Wä, lä dēx^{ɛ}wītsa lōxsEmē t!ēsEm lāq. Wä, g·îlmēse gwāłExs laē mEns^{ɛ}ālElōtsa yūduẋ^{u}dEnē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx g·äg·îlEla lāx g·îlx·dē ḷāp!ītsō^{ɛ}sēsa k!wāx^{ɛ}Enē ḷabEma. Wä, hë^{ɛ}mis la ēt!ēd sElx·^{ɛ}ītsōsē. Wä, g·îl^{ɛ}mēsē lāx·sâxs laē lēxōdxēs sElEmē qa^{ɛ}s g·ig·alīłēs. Wä, lāxaē ēt!ēd k!ŭnx^{ɛ}Endxa ḷābEmē lāxēs k!ŭnēL!Exawa^{ɛ}yē qa^{ɛ}s ēt!ēdē dēx^{ɛ}wītsa t!ēsEmē lāq. Wä, âx·sä^{ɛ}mēsē hë gwēg·ilaq lābEndalēs sEla^{ɛ}yēxa yūduẋ^{u}dEnēs ăwâlagâlaasē lāxEns q!wāq!wax·-ts!āna^{ɛ}yēx. Wä, hë^{ɛ}mis la q!wałxōstâlaxa k!wāx^{ɛ}Enē ḷābEma. Wä, hëEm gwēg·ilatsa g·îldzEsē bEgwānEmaxs ḷāpaasa k!wāx^{ɛ}Enē ḷabEm lāx sāk·oda^{ɛ}yasēs xEsēlasE^{ɛ}wē. Wä, lāḷōxda ālēx bāk!um t!Emt!Egōtsa sElbEkwē wīl^{ɛ}En hapstālīł mōp!Enẋwa^{ɛ}sēs ^{ɛ}nāla lāxa kwäts!ē qa âlak·!ālēs la pēkwēda dEwēxē. Wä, hë^{ɛ}mis qa k·!ēsēs gEyōł q!ŭls^{ɛ}īdExs laē L!āL!Ex^{ɛ}ŭna. Wä, lāḷa hămāłdEngâla lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ăwâlagâlaasasa sEla^{ɛ}yē qaēda dEwēxaxs t!Emt!Egoyâaxa sak·ōda^{ɛ}yasa xEsēla. Wä, g·îl^{ɛ}mēsē gwāł ḷāpaqēxs laē qwēłk!wētEndxa qEx·sEma^{ɛ}yē g·îlt!a dEnsEn dEnEma qa^{ɛ}s qEs^{ɛ}ēdēq qa^{ɛ}s lä g·ēxaq. Wä, lä ăx^{ɛ}ēdxa paq!Exsdēlasēs xEsēla-sE^{ɛ}wē ḷE^{ɛ}wis k·!îmḷayowē. Wä, lä pax^{ɛ}alīłaq qa^{ɛ}s k·!îmlEldzâ-

down flat, and he adzes off the flat side | to make it smooth. When it is very smooth and level, | he turns over what is to be the bottom of the box, for that is its name, and ‖ he adzes it again. After he has adzed it, he takes | split cedar-sticks and the box that he is making, and he puts it down on the floor, in this way:  | Then he takes one of the split cedar-sticks and measures it | crosswise at the four corners. He first puts the | cedar measure in at (1), going across to (2), and he pushes the end ‖ of the measure into the inner corner at (2), and he marks the distance of the corner | on the measure from (1). Then he takes his measure | and puts it crosswise at (3), and pushes the measure | into the corner at (4); and when the distance of the corners from (3) [to (4) is the same as the distance of the corners from (1) to (2), then the box is not awry ‖ that is made by the box-maker. Then he takes his straight | knife and cuts off his measures where he has marked them, | and he takes another split cedar-stick and | puts it down so that the end is equal to the end that he has cut off, and he | cuts them to the same length; and he does the same to the two other ‖ cedar-sticks, so that they have the same measure in length. | After he has done so, he puts one end of the cedar-stick in the | corner of the box that he is making, close to the upper rim, and he puts the other | end of the (same) stick in the upper corner at (2), in this

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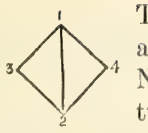
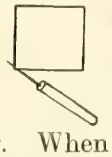
ᶜyēq qa ᶜnEmādzōx̣ᶜwīdēs. Wä, g·îlᶜmēsē âlak·!āla la ᶜnEmādzōxs laē lēx·Elīłaxa pāq!Exsdayalasē qaxs hëᶜmaē ḷ̣ēgEmsē qaᶜs ōgwaqē k·!îmLEldzōdEq. Wä, g·îlᶜmēsē gwał k·!îmLEldzEᶜwēqēxs laē ăxᶜēdxa xōkwē k!waxLāwa ḷ̣Eᶜwis xEsēlasEᶜwē. Wä, lä hang·alīłaq (*fig.*). Wä, lä dāx·ᶜīdxa ᶜnEmts!aqē lāxa xōkwē k!waxLāwa qaᶜs mEnsiᶜlälēs lāxa mōwē k·!ēk·!ōsa. Wä, hëEm g·îl k·at!aLElōdaatsēsa mEnyayowē k!waxLāwē (1) la hăyōsEla lāx (2). Wä, laEm sEk·āłē ōbaᶜyasa mEnyayowē lāx ōnēqwas (2). Wä, lä xŭlt!ēdEx wElg·īlasas lāxa mEnyayowē lāx ōnēqwas (1). Wä, lä ăxᶜaLElōdxēs mEnyayowē qaᶜs lä k·at!aLElōts lāx (3). Wä, lä sEk·āłē ōbaᶜyasa mEnyayowē lāx onēqwas (4). Wä, g·îlᶜmēsē âEm nExstōdē ᶜwādzEqawīlasas (3) ḷ̣ōᶜ (4) lāx ᶜwādzEqawīlasas (1) ḷ̣ōᶜ (2). Wä, laEm k·!ēs k!wēᶜx̣ᵘsEmałē xesēlasEᶜwasa wEᶜlēnoxwē. Wä, âᶜmēsē la dāx·ᶜīdxēs nExx·ăła k·!āwayowa qaᶜs k·!îmtts!Endēxēs mEnyayowē nExstōdxa xŭldekwē. Wä, lä ēt!ēd dāx·ᶜīdxa ōgŭᶜlaᶜmaxat! xōkᵘ k!waxLāwa qaᶜs k·āk·Etōdēs qa ᶜnEmābałēs ḷ̣Eᶜwa la k·!îmtts!aakwa. Wä, lä k·!îmtts!Endaxaaq qa ᶜnEmāsgEmēs. Wä, lä ēt!ēdxa małts!aqē ōgŭᶜla k!waxLāwa k·!îmk·!îmtts!ālaq qa ᶜnēᶜnamasgEmēs ḷ̣Eᶜwa mEnyayōwē. Wä, g·îlᶜmēse gwāła laē k·ît!ałts!ōts ōbaᶜyasa k!waxLāwē lāxa k·!ōsäsēs wŭlasEᶜwē lāxa mag·îxstaᶜyas ōts!âwas. Wä, lä qEt!ałts!ōts ăpsbaᶜyas lāxa nEqâwa (2) k·!ōsaxa g·a gwälēg·a (*fig.*). Wä, lä

way:  Then | he takes the other measured split cedar-stick and puts || one end in at (3), and the other end at (4). Now | it is this way. He does the same with two split | measured cedar-sticks at the other side of the box that he is making. | He takes his drill and drills through the two joints of the box that he is making, | in this way:  As soon as he has drilled through, he takes || a well-shaved cedar peg, pulls out his drill, and | puts the cedar peg in the place where his drill was before. | Then he takes up the stone with his right hand, | and he drives in the cedar peg. When the peg does not go any farther, | he takes his drill and drills a hole at a distance || of three finger-widths, beginning at the hole which he drilled first; | and when the drill has gone through, he pulls out the drill and | puts a cedar peg in the place where the drill had been, | and he takes the stone and drives in the cedar peg. | He continues doing this until he finishes driving in the pegs || in the box that he is making. When it has been pegged, he takes some of what was left | when he split the boards for making the box. He takes a | broad short board and puts it down. He takes his | adz and adzes it all over so that it is level; and | when the ridges that were on it have been adzed off, he turns it over and || does the same on the other side. When the ridges that were on it

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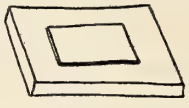
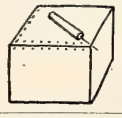
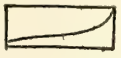
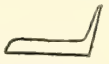
t!ēd dāx·ᵉīdxa ᵉnEmts!aqē xōx̣ᵘmEnēkᵘ k!waxLāwa qa k·ît!alts!ōdēs ōbaᵉyas (3) k·!ōsäs. Wä, lä qEt!alts!ōts ăpsbaᵉyas lāx (4). Wä, lä g·a ġwälaxs laē ġwāla (*fig.*). Wä, laxaē hëEm gwēx·ᵉītsa malts!aqē x̣ōx̣ᵘmEnEkᵘ k!waxLāwa lāxa ēpsanâᵉyasēs wŭlasEᵉwē. Wä, lä ăxᵉēdxēs sElEmē qaᵉs sElx·sōdēxa wīwaqodaᵉyas ōbaᵉyasēs wŭlasEᵉwēxa g·a ġwälēg·a (*fig.*). Wä, g·îlᵉmēsē lāx·sâwē sElaᵉyas laē ăxᵉēdxa aēk·!aakwē k·!âkᵘ k!waxLāwa; wä, lä lēxōdxēs sElEmē. Wä, lä L!ayoġwaaLElōtsa k!wāxᵉEnē ḷābEm lāx k·!Eqwalaasdäsēs sElEmē. Wä, lä dāx·ᵉītsēs hëlk·!ōlts!ānaᵉyē lāxa t!ēsEmē. Wä, lä dēᵉx̣ᵉwīts lāxa k!wāxᵉEnē ḷābEma. Wä, g·îlᵉmēsē gwāl sEᵉx̣ᵘts!a dēqwē ḷābEmasēxs laē ēt!ēd dāx·ᵉīdxēs sElEmē qaᵉs sElx·sōdēs ḷāxa yūdŭx̣ᵘdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx g·äg·îLEla lāx g·älē sElēs. Wä, g·îlᵉmēsē lāx·sâwē sElaᵉyas laē lēxōdxēs sElEmē. Wä, lä L!āyogwaaLElōtsa k!wāxᵉEnē ḷābEm lāx k·!Eqwalaasdasēs sElEmē. Wä, lāxaē dāx·ᵉīdxa t!ēsEmē qaᵉs dēxᵉwīdēs lāxa k!wāxᵉEnē ḷābEma. Wä, ōx·säᵉmēsē hë gwēg·ila lābEndālax ḷāpax ᵉwādzōsġEmasasēs wŭlasEᵉwE. Wä, g·îlᵉmēsē ᵉwīᵉla la ḷabEkwa laē ăxᵉēdxa g·āyolē lāxēs lāt!anEmē yîxs läx·dē lat!a qaᵉs xesēlasEᵉwa. Wä, laᵉmē ăxᵉēdxa wādzowē ts!Egudzo lāt!aakwa qaᵉs paxᵉālilēq. Wä, lä ăxᵉēdxēs k·!îmḷayowē qaᵉs k·!îmLEldzōdēs lāq qa ᵉnEmadzōx̣ᵉwīdēs. Wä, g·îlᵉmēsē ᵉwīᵉla k·!îmLâlax t!ēt!Enxdzâᵉyas laē lēx·ᵉīdEq qaᵉs hëxat! ġwēx·ᵉīdEx ăpsādzaᵉyas. Wä, g·ᵉîlEmxaäwisē ᵉwīᵉlâwē t!ēt!Enxdzâ-

have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way,  and he marks it all round with the straight knife || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way: | Then he takes the box that he is making and puts it on | so that the inside fits well to the bottom. Then he takes his || drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

ᵉyasēxs laē ēEk·!a k·!îmLEldzōdEq qa ᵉnEmādzowēs. Wä, g·îlᵉmēsē gwāła laē lēx·ᵉīdEq qaᵉs hëxat! gwēx·ᵉīdxa ăpsādzEᵉyas. Wä, g·îlᵉ-Emxaāwisē gwāłExs laē ăxᵉēdxēs wŭlasEᵉwē qaᵉs hăndzōdēs lāxa pāq!Exsdēlas wŭlāsEᵉwas (*fig.*). Wä, łä xŭltsēᵉstālasēs nExx·ăła k·!āwayowē lāx L!āsadzEᵉyasēs wŭlāsEᵉwē. Wä, g·îlᵉmēsē läᵉsta xŭltaᵉyasēxs laē ăxᵉaLElōdxēs wŭlāsEᵉwē qaᵉs hăng·alīłēs. Wä, laxaē dāx·ᵉīdxēs nExx·ăła k·!āwayowa, qaᵉs k·!āx̣ᵉwīdēx ēwŭnxaᵉyas lālak·!Enaxēs xŭltaᵉyē. Wä, g·îlᵉmēsē lāk·!Endē k·!āx̣waᵉyas lāqēxs laē xŭlts!EndEx wāx·sbaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwa wāx·sbaᵉyaxs laē x̣wēlaqa dāx·ᵉīdxēs wŭlasEᵉwē qaᵉs hăndzōdēs lāq. Wä, lāxaē xŭldEłts!âlax ōts!âwasēs wŭlasEᵉwē. Wä, laEm xŭltsēᵉstālax ᵉwālałaasas ōts!âwasēs wŭlasEᵉwē lāxa pāq!Exsdēlasēs wŭlasEᵉwē. Wä, g·îlᵉmēsē läᵉstē xŭltaᵉyasēxs laē ăxᵉaLElōdxēs wŭlāsEᵉwē qaᵉs hăng·alīłēq. Wä, lä dāx·ᵉīdxēs nExx·ăła k·!āwayowa qaᵉs xŭldEłEnaᵉyēxēs g·îlx·dē xŭltaᵉya. Wä, g·îlᵉmēsē k·!ōdEn lāxEns sElt!ax·ts!ānaᵉyēx yîx ᵉwālabEdasas xŭltaᵉyas lāx ăwēᵉstäsa pāq!Exsdēlas wŭlasEᵉwas, laē k·!axâlaq qa lāwäyēs. Wä, g·îlᵉmēsē gwāłExs laē g·a gwäłēg·a (*fig.*). Wä, lä dāx·ᵉīdxēs wŭlasEᵉwē qaᵉs hăndzōdēs lāq. Wä, g·îlᵉmēsē bEnāłē ōts!âwas lāxa pāq!Exsdaᵉyē laē hëx·ᵉidaEm ăxᵉēdxēs sElEmē qaᵉs masL!ek·ałaē sElEmasēxs laē sElx·ᵉīdEq g·a gwäłēg·a (*fig.*) lāx qEpāłaēnaᵉyasēs wElāsEᵉwē. Wä, lä t!ēbEdzEᵉwēsēs ăpsōłtsēdzaᵉyē lāxa pāq!Exsdaᵉyasēs wElasEᵉwē. Wä, g·îlᵉmēsē lāx·sâwē

he takes a cedar-stick and his straight knife and | cuts it, making a peg. When he has finished many, he ‖ puts the pegs in the whole number of holes that he has drilled. When he has done so, he | takes the other cedar board that he split, which is one hand-width thick. | He puts it down at the place where he is working, takes his stone hammer and his | wedges, and marks a line on one end with his marker, that is a short blunt-ended wedge, | in this form:  As soon as he finishes marking the end, ‖ he takes his wedges and drives them along the line that he made on the end. | The wedges are close together as they are standing on the end of what he is splitting. | Then he strikes them lightly with his stone hammer, striking them one at a time; | and when he has split off the piece, then it is in this form,  as he had planned it | for the cover of the box that he is making. When this is done, ‖ he takes his adz and adzes it well all over on both sides; and | when all the ridges have been adzed off, he adzes the top side | of what will be the top of the cover that he is making. |

When the cover has been finished, he takes his small crooked | knife, turns the box that he is making on its side, and he cuts grooves on it in this way: ‖ and when his grooves go all round, he has finished his box for lily bulbs. | When it is done, his wife takes twisted cedar-bark rope | and puts it around in this way:

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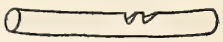
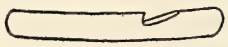
sELEmas, laē ăx^{e}ēdxa k!waxLāwē ḷE^{e}wis nEXX·ăła k·!āwayowa qa^{e}s k·!āx̣^{e}wīdēq. Wä, laEm ḷapēlaq. Wä, g·îl^{e}mēsē gwāła q!ēnEmē la k·!aẋwēs laē ḷap!īts lāx ^{e}wāxaasasēs sEla^{e}yē. Wä, g·îl^{e}mēsē gwāła laē ăx^{e}ēdxa wâkwē k!wagEdzo łat!aakwaxa ămxḷäs wâgwasē. Wä, g·āxē pax^{e}Elsas lāxēs g·Edasē. Wä, lä ăx^{e}ēdxēs pElpElqē ḷE^{e}wis LEmLEmg·ayowē. Wä, lä maēlbEntsēs maēlbanowē ts!Ek!wa LEmg·ayo lāqxa g·a gwałēg·a (*fig.*). Wä, g·îl^{e}mēsē gwāł maēlbEndqēxs laē ăx^{e}ēdxēs LEmLEmg·ayowē qa^{e}s dēx^{u}stōdalēs lāxa maēlba^{e}yē. Wä, laEm mEmk·âłē LEmLEmg·ayâsēxs laē q!waēłba^{e}ya lāx łatoyoLas. Wä, lä hălsELaEm dēgutEwēsēs pElpElqē lāxēs ^{e}nāł^{e}nEmp!Enxtōdalaēna^{e}yaq. Wä, g·îl^{e}mēsē lawäyē łatoyâs laē g·a gwāłē sēnatasēg·a (*fig.*) yîx yîkŭyēLasa xEsēlasE^{e}was. Wä, g·îl^{e}mēsē gwālExs laē ăx^{e}ēdxēs k·!îmḷayowē qa^{e}s aēk·!ē k·!îmLEldzōdEx wāwāx·sadza^{e}yas. Wä, g·îl^{e}mēsē ^{e}wi^{e}lâwē t!Ent!Enxdzâ^{e}yasēxs laē aēk·!a k·!îmł^{e}īdEx ēk·!adzE^{e}yasa yîkŭyēLasa xEsēlasE^{e}was.

Wä, g·îl^{e}mēsē gwāła yîkwaya^{e}yaxs laē ăx^{e}ēdxēs k!wēdayowē ămē xELẋwala. Wä, qōx^{e}walīlaxēs xEsēla^{e}yē qa^{e}s aēk·!ē k!wēt!ēdEq (*fig.*). Wä, g·îl^{e}mēsē lästa k!wēta^{e}yas laē gwāła x·ōgwats!ē xEtsEma. Wä, g·îl^{e}mēsē gwāła laē gEnEmas ăx^{e}ēdxēs mEla^{e}yē dEnsEn dEnEma qa^{e}s wElxsEmdēs lāq (*fig.*).

The Making of Oil-Boxes.—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

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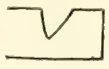
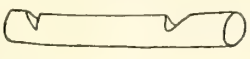
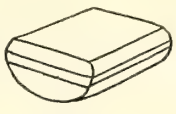
The Making of Oil-Boxes.—Wä, hëxōḶEn L!ElēwēsEᶜwa mEnsaᶜyasa dEngwats!ēmotē. Wä, hëEm g·îl ăxᶜētsōs łāᶜwŭnEmasa t!Elts!ēnoxwë ts!Edāqēs łat!ayowē aḶEbōts!aq LEmlEmg·ayowa ḶEᶜwēs łāt!Ex·sEᶜyasē pElpElqaxs q!wats!âē lāxēs q!waats!ē L!ēxEnsg̣Ema. Wä, laEm ōxLalaqēxs laē āLēᶜsta dāk·!ōtElaxēs sōbayowē. Wä,laEm lāł lāxēs q!atsEᶜwa p!Eldzēk·îla lā g̣ēᶜs t!āᶜs ḶEkᵘ wēlkwa, qaxs hëᶜmaē āläsoᶜsa ᶜwīᶜwŭlēnoxwaxa dEngwats!ēLē, qaxs ts!Exaē; wä hëᶜmēsēxs k·!ēsaē ts!Etaxs wāx·ᶜmaē la g̣äła ts!Elqwasōsa L!ēsaläsa sEmx·dEma lEq!ŭsxa dzāx̣ŭnē. Wä, g·îlᶜmēsē lāg·aa lāxa ëk·ētEläxs laē hëx·ᶜidaEm ōxLEg·aElsaxēs q!waats!e. Wä, la tEmx̣ᶜwīdxa g̣wēbaᶜyē lāxa ōxtâᶜyasa wēlkwē. Wä, g·îlᶜmēsē ēsEg·Eyowē la ᶜwālabEdats sōpaᶜyas lāxEns q!wāqwax·ts!ānaᶜyēx laē bāłᶜīdxa yūdux̣ᵘp!Enk·ē lāxEns q!wāq!wāx·ts!ānaᶜyēx laē sāg·îlīła sōp!ēd g·äg·îLEla lāxēs g·ālē sōpaᶜyaxa g·a g̣wäłēg·a (*fig.*). Wä, gîlᶜmēsē laᶜnEmałē ᶜwālabEtsas āłē tEmkwēs ḶEᶜwis g·ālē sōpaᶜyaxs, laē kŭg̣ELElōdEx ăwāg̣awaᶜyasēs tEmkwaᶜyē. Wä, g·îlᶜmēsē lāwäxs laē g·a g̣wäłēg·a (*fig.*). Wä, hëEm q!wāłaasLEs LEmlEmg·ayowasxa la g·îltsto sēnoqwāła sōpēs. Wä, lä g·äg·îLEla lāxēs tEmkwaᶜyē (1), laē bāłᶜīdxa nEqap!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, hëᶜmisa mōdEnē lāxEns q!wāq!wax·ts!ānaᶜyaxs laē sōbEtendEq. Wä, laᶜmē g̣wāg̣waaxstâlē senōqwałaēnaᶜyas

this place slants toward | the base of the cedar-tree. This place is not as wide open as the one which he chopped out first, | but it is much deeper than the one that he chopped out at the top, | at (1). When it is deep enough, it is this way:  Then ‖ he takes his wedge-bag and takes out his wedges and his | stone hammer, and he puts them down at (1) at the top of the cedar-tree. | Then he drives in the wedges with his stone hammer. | He hammers on each one at a time. | The seven wedges are all close together. When the top piece comes off, he turns it on its back. ‖ Then he measures  the thickness of one finger, | which he will split off from the top piece. He takes the short | marking-wedge and drives it into the log in this way:  Then | he takes a straight-edged cedar-stick and places it on the end of the piece that had been wedged off from the | cedar-tree at (1), as far as (2), and he marks along it. After he has done so, ‖ he takes his marking-wedge and his stone hammer, and puts his | marking wedge into the line that has been marked out, and drives it in with his hammer, | so that the wood splits a little. Then he pulls it out again | and puts it in at the end of the place where he drove it in before, and he pulls out his | marking-wedge and strikes it again with the hammer. He ‖ does so along the whole length of the line that has been marked with his marking-wedge. Then | he takes his wedges and drives them into the line that

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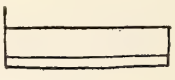
sōpaᶜyas lāxa oxḷaᶜyasa wēlkwē. Wä, laem k·!ēs lēxstowē sobēła- 22
ᶜyas. Wä, laᶜmē k!wäyāła wŭnqelagawēs g·ālē sōbēlēs lāxa ōxtâᶜyē lāx (1). Wä, g·îlᶜmēsē hēłabetaxs laē g·a gwałēg·a (*fig.*). Wä, lä ăxᶜēdxēs q!waatsˈlē, qaᶜs lōxᶜwŭltsâlēxēs lemlemg·ayowē ḷeᶜwis 25
pelpelqē, qaᶜs q!waēlbendēs lāxa wīłetâᶜyasa wēlkwē (1). Wä, laᶜmē dēgŭtewēsēs pelpelqē lāq. Wä, laᶜmē ᶜnāłᶜnemp!enxtōdalaxs laē dēqwasēs pelpelqē lāxa lemlemg·ayowaxs memk·ewakwaēda ăḷebōtsˈlatsˈlē (*fig.*). Wä, g·îlᶜmēsē nelewē ăpsōdiłasa wīlkwaxs laē mensᶜīdxa ᶜnemdenē lāxens q!wāq!wax·tsˈlānaᶜyēx, 30
yîx wâgwasa lā łātoyoles lāxa ăpsōdīłē. Wä, lä ăxᶜēdxa tsˈlekˈlwa maēłbano lemg·ayowa qaᶜs maēłbendēsxa g·a gwałēg·a (*fig.*). Wä, laᶜmē ăxᶜēdxa negenōsela k!waxlāwa, qaᶜs k·adēłbendēs lāxa ăpsōdīłē wēlkwa lāx (1) lā lax (2). Wä, la xŭldełenēq. Wä, g·îlᶜmēsē gwālexs laē ăxᶜēdxēs maēłbanowē ḷeᶜwis pelpelqē. Wä, lä ḷāk·!entsēs 35
maēłbanowē lemg·ayowē lāxa la xŭldekwa, qaᶜs dēxᶜwidēsēs pelpelqē lāq, qa xāl!exᶜīdēs xōxwaxᶜīda. Wä, lānaẋwē ẋwēlaqa lēxᶜwideq, qaᶜs ẋwēlaqē ḷāxᶜīdēs lax ōbaᶜyasēs lāx·dē lēxᶜwīdaasxēs maēłbanowē lemg·ayowa, qaᶜs ētˈlēdē dēxᶜwideq. Wä, āłᶜmēsē gwālexs laē lābendē maēłbaᶜyas lāxa xŭldekwē. Wä, lä ăxᶜ- 40
ēdxēs lemlemg·ayowē, qaᶜs dēgŭłnaᶜyēs lāxa maēłbaᶜyē. Wä,

has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat outside of his house. ‖ Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He takes a cedar-stick and splits it in two so ‖ that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-stick is | three spans long. | This he lays on the ‖ other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the same | with the straight-edge as he did before: he marks its end; and, ‖ after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole length. After this has been done, he puts it on edge, takes his ‖ hand-

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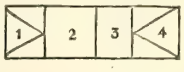
g·îlˢmēsē nELâwē łātodaˢyasēxs laē ēt!ēda; wä, lä âEmxat! hë gwēx·īdēs g·îlx·dē gwēg·ilasa. Wä, g·îlˢmēsē hēłōLExs g·āxaē wīx·-wŭłt!ālaxēs łāt!anEmē, qaˢs lä pāxˢElsas lāx L!āsanâˢyasēs g·ōkwē. Wä, lä ăxˢēdxēs k·!îmɬayowē, qaˢs k·!îmLELdzōdē. Wä, g·îlˢmēsē gwāłExs laē lēx·ˢīdEq qaˢs et!ēdē k·!īmLEdzōdxa ăpsādzEˢyē lāxēs aëk·!aēnaē k·îmLaq. Wä, g·îlˢmēsē gwāłExs laē k·ōẋˢŭlsaq, qaˢs k·!īmLEnxEndēx ăwŭnxaˢyas, qa nEqEnxElēs. Wä, g·îlˢmēsē gwāłExs laē paxˢElsaq, qaˢs ăxˢēdēxa k!waxLāwē, qaˢs xōẋᵘsEndēq, qa yūwēs wāg·itEns sElt!ax·ts!ānaˢyēx. Wä, lä k·!îmtōdEx ōbaˢyas, qa ˢnEmābēs. Wä, hëˢmis g·äg·îLElaxs laē bālˢītsēs q!wāq!wax·ts!ānaˢyaxa yūduẋᵘp!Enk·axs, laē k·!îmts!endEq. Wä, laEm yūduẋᵘp!Enk·ē ˢwāsgEmasas lāxEns q!wāq!wax·ts!ānaˢyēx, yîx ˢwāsgEmasasa k!wāxˢEne mEnyayowē. Wä, hëˢmisē k·adEdzōdayōs lāx ăpsbaˢyasa wŭlāsEˢwa dEngwats!ē. Wä, lä xŭt!āLElōdEx ˢwālag·ilasas ōbaˢyasxa g·a gwāłēg·a (*fig.*). Wä, g·îlˢmēsē gwāłExs laē ăxˢaLElōdxēs mEnyayowē k!waxLāwa, qaˢs läxat! k·adEdzōts lāxa ăpsbaˢyasēs dEngwats!ēg·ilasEˢwē. Wä, laEmxaē hëEm gŭyînxEndalē nEqEnxaˢyas. Wä, lāxaē xŭt!āLElōdEx ōbaˢyas. Wä, g·îlˢmēsē gwāłExs laē ăxˢēdxa nEqEnxEla nEgEnōsEla k!waxLāwa qaˢs k·ādEdzōdēs aōts!aqâła ɭEˢwē wŭlāsEˢwē dEngwats!ä. Wä, laˢmē nānaxtEˢwas nEqEnxaˢyasa nEgEnōsEla lāxa xwēxŭltaˢyē lāx wāx·sbaˢyas wŭlāsEˢwas dEngwats!äxs laē xŭldELEndEq hëbEndālax ˢwāsgEmasas. Wä, g·îlˢmēsē gwāłExs laē k·!ōẋˢŭlsaq, qaˢs ăxˢēdēxēs

adz, and adzes along the mark that he has put on. When he | nearly reaches this line, he stops. Then he takes his straight | knife and cuts off so that everything comes off down to the mark. After | the board has been cut smooth, he lays it down flat again and puts it on the other edge, | and he cuts the other edge also so that it is straight; and ‖ after doing so, he puts it down flat. Three spans | is the width of the oil-box. He | takes the cedar measure and cuts off its end so that it is square. | He measures it off so that it is two spans long, | and cuts it off. Then he lays it on the ‖ middle of one end of the oil-box that he is making, and marks it. | After doing so, he measures with his cedar measure | to find out the center of the box that he is making. When he has found it, | he marks it and measures it in this way:



| Now the cedar-stick is beveled so that he may find out which way it slants. ‖ As soon as he finds that it is not square, he takes his straight-edge | measure and lays it on the end of the box that he is making, and | he marks along it; and after he has finished, he takes his straight | knife and cuts across the grain, cutting off the slanting end. | As soon as this is done, he takes another cedar-stick ‖ and splits it so that it is flat and one span wide. | It is very thin. He cuts off | the end so that it is square, and, after doing so, he measures | it so that it is

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k·!îmḶayowē qa^{s}s k·!îmḶeɬEna^{s}yēxa xŭldEkwē. Wä, g·îl^{s}mēsē lā-k·!End Elāq lāqēxs laē gwāɬā. Wä, la dāx·^{s}îdxēs nExx·äla k·!āwayowa, qa^{s}s k·!aẋ^{s}wīdēq, qa ^{s}wī^{s}lâwēsa xŭlta^{s}yas. Wä, g·îl^{s}mēsē la aëk·!a k·!âkŭxs laē pax^{s}Elsaq, qa^{s}s ẋwēlaqē k·!ōẋ^{s}ŭlsaq, qa^{s}s k·!āẋ^{s}wīdēx ăpsEnxa^{s}yas, qa ōgwaqēs nEqEla. Wä, g·îl^{s}mēsē gwāɬExs laē ēt!ēd pax^{s}Elsaq. Wä, laEm yūduẋ^{u}p!Eng·adzowa wŭlāsE^{s}was dEngwats!ē lāxEns q!wāq!wax·ts!āna^{s}yē. Wä, lä ăx^{s}ēdxa k!waxLāwē, qa^{s}s k·!îmtōdēx ōba^{s}yas, qa ^{s}nEmābēs ōba^{s}yas. Wä, lä baɬ^{s}īdEq qa maɬp!Enk·ēs ^{s}wāsgEmasas lāxEns q!wāq!wax·ts!āna^{s}yēx laē k·!îmtōdEq. Wä, lä k·ādEdzōts lāx nEgEdzâ^{s}yas ăpsba^{s}yasēs wŭlāsE^{s}wē dEngwats!ä. Wä, lä xŭltbEndEq. Wä, g·îl^{s}mēsē gwāɬExs lāē mEnsī^{s}lälasēs k!waxLāwē mEnyayowa, qa^{s}s q!äs^{s}tēx nEgEdzâ^{s}yasēs wŭlāsE^{s}wē. Wä, g·îl^{s}mēsē q!āqēxs laē xŭt!āLElōdEq. Wä, lä mEnsī^{s}lälaq g·a gwälēg·a (*fig.*). Wä, laEm sēnoqwalēda k!waxLāwē mEnyayowa, qa^{s}s q!ästēx sēnogwaslaxas. Wä, g·îl^{s}mēsē q!ä^{s}stax sēnoqwalaxs laē ăx^{s}ēdxēs nEgEnōsEla k!waxLāwē mEnyayowa, qa^{s}s k·atbEndēs lāxēs wŭlāsE^{s}wē, qa^{s}s xŭldEɬEnayēq. Wä, g·îl^{s}mēsē gwāɬExs laē ăx^{s}ēdxēs nExx·äla k·!āwayowa, qa^{s}s gEgēx·salē k·!aẋ^{s}wīdEq, qa^{s}s k·!aẋâlēx sēnoqwa-^{s}yas. Wä, g·îl^{s}mēsē gwāɬExs laē ăx^{s}ēdxa k!waxLāwē ōgŭ^{s}laEmxat!, qa^{s}s xōẋ^{s}widēq qa pEx^{s}Enēs, qa ^{s}nEmdEnēs ^{s}wādzEwasas lāxEns q!wāq!wax·ts!āna^{s}yēx. Wä, lä pEldzowa. Wä, lāxaĉ k·!îmtōdEx ōba^{s}yas qa ^{s}nEmābēs. Wä, g·îl^{s}mēsē gwāɬExs laē bāl^{s}īdEq, qa

three spans long. | Then he cuts it off. Then he measures two spans and two ‖ finger-widths for the end (of another one), which he also cuts off. | Next, he places the shorter | measure on the edge of the box that he is making, beginning at the | end, and marks the end of the measuring- | stick. Then he takes it off. He puts it down on the upper side ‖ and marks its end again. Then he takes the | straight-edge and puts it down so that it touches the marks, | and he marks along it. As soon as he has done this, he takes the longer one of the | cedar measures, puts it down on the box that he is making, | beginning at the last mark that he put on, and he marks its end; ‖ and he also puts it on the other edge and marks its | end. After this has been done, he takes his straight | cedar-stick and puts it down close to the marks that he has just made, and | marks along it. Then he puts it down on the floor. He takes the shorter | cedar measure and puts its end down on the edge ‖ of the box that he is making, beginning at the last mark that he has put on, and he | marks its end. Then he takes it off and puts it down | on the other edge and marks its end. | After this has been done, he takes his straight-edge and puts it down on | the box that he is making so that it touches the marks that he has put on, and he marks along it; ‖ and

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yūduχ^{u}p!enk·ēs ʿwāsgEmasas lāxEns q!wāq!wax·ts!ānaʿyaxs laē k·!îmtts!EndEq. Wä, lāxaē ēt!ēd bāl^{ʿ}îdxa hamałdEngâläsa małp!Enk·ē lāxEns q!wāq!wax·ts!ānaʿyēx, yîx ʿwāsgEmasas laaxat! k·!îmtts!EndEq. Wä, gîlʿmēsē gwāłExs laē k·ātEnxEntsa ts!Ekwagawaʿyē mEnyayo lāx ăwŭnxaʿyasēs wŭlāsEʿwē g·äg·îLela lāx ōbaʿyas. Wä, lä xŭlt!aLElōdEx ʿwālałaasas ōbaʿyasēs mEnyayowē k!waxLāwa. Wä, lä ăxʿaLElōdEq, qaʿs lä k·atEnxEnts lāxa ăpsEnxaʿyas. Wä, lāxaē xŭlt!aLElōdEx ʿwālałaasas. Wä, lä ăxʿēdxēs nEgEnōsē, qaʿs k·adEdzōdēs qa nExstâyēsēx xwēxŭltaʿyasēxs laē xŭldEłEnēq. Wä, g·îlʿmēsē gwāłExs laē ăxʿēdxa g·îltagawaʿyē k!waxLāwa mEnyayowa, qaʿs lä k·atEnxEnts lāxēs wŭlāsEʿwē g·äg·îLela lāx ālē xŭltēs. Wä, lä xŭlt!āLElōdEx ʿwālałaasas ōbaʿyas. Wä, lāxaēs lāxa ăpsEnxaʿyē. Wä, lāxaē xŭlt!āLElōdEx ʿwālałaasas ōbaʿyas. Wä, g·îlʿmēsē gwāłExs laē ăxʿēdxa nEgEnōsEla k!waxLāwa, qaʿs lä k·at!aLElōts lāx nEqEläsa xwēxŭltaʿyē. Wä, lä xŭldElʿEndEq. Wä, lāxaē k·at!ālīłaqēxs laē ăxʿēdxa ts!Ekwagawaʿyē k!waxLāwa mEnyayowa, qaʿs läxat! k·adEdzōts lāx ăwŭnxaʿyasēs wŭlāsEʿwē g·äg·îLela lāxēs ālē xŭltaʿya. Wä, lāxaē xŭlt!aLElōdEx ʿwālałaasas ōbaʿyas. Wä, lä ăxʿaLElōdEq, qaʿs lä k·ātEnxEnts lāxa ăpsEnxaʿyē. Wä, lä xŭlt!aLElōdEx ʿwālałaasas. Wä, g·îlʿmēsē gwāłExs laē ăxʿēdxēs nEgEnōsEla, qaʿs lä k·adEdzōts lāxēs wŭlāsEʿwē. Wä, g·îlʿmēsē nEqāła lāx xwēxŭltaʿyasēxs laē xŭldEłE-

after all the places where the short sides are to be bent have been marked, and also | the long sides of the oil-box that he is making, he takes the measure of | the longer cedar-stick and puts it down on the edge of the | box that he is making so that it touches the mark that he made last. He marks the | end of the measure, takes it off, and puts it down ‖ on the other edge, and he marks the end of it again. After this has been | done, he takes his straight-edge, puts it down so that | it just touches the marks along it. This is | the place where the two ends of the oil-box that he is making will meet. After he has done so, it is | in this way.[1] Then he takes his straight knife and ‖ cuts out the marks for the bending of the sides, | in this way.[2] The ends are cut out in this manner.[2] After this has been done, he takes | a basket, goes down to the beach of the house where he is making the box, and | puts stones into his basket. As soon as | it is full, he carries them in on his back into the house in which he is making the box, ‖ and he pours down the stones by the side of the fire. Then he goes down again | and puts stones into his basket. | When it is full, he carries them on his back | into the house in which he is making the box. He pours them down by the side | of the fire. When he thinks he has enough, he stops. ‖ He rakes up his fire and puts the stones on top of it. | When this is done, he takes the box

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nēq. Wä, g·îlᵉmēsē ᵉnāx̣wa xŭldᴇkwa k·!ēk·!ōsasa ts!ᴇg·ōla ʟᴇᵉwa g·îldōłäs wŭlāsᴇᵉwas dᴇngwats!ä; wä, lāxaē ăxᵉēdxa mᴇnyayowasa g·îldolasēxa g·îltagawaᵉyē k!waxʟāwa lä k·adᴇdzōts lāx ăwŭnxaᵉyasēs wŭlāsᴇᵉwē. Wä, laᴇm sᴇx·ᴇnēx āłē xŭltēs. Wä, laᵉmē xŭt!aʟᴇlōdᴇx ōbaᵉyasēs mᴇnyayowē. Wä, lāxaē ăxᵉaʟᴇlōdᴇq, qaᵉs lä k·at!aʟᴇlōts lāxa ăpsᴇnxaᵉyē. Wä, lāxaē xŭlt!aʟᴇlōdᴇx ōbaᵉyas. Wä, g·îlᵉmēsē gwāłᴇxs laē ăxᵉēdxēs nᴇgᴇnōsᴇla k!waxʟāwa, qaᵉs k·adᴇdzōdēs, qa nᴇqałēs lāxa xwēxŭltaᵉyē. Wä, lä xŭdᴇłᴇnēq. Wä, hëᴇm sak·odēltsa ōbaᵉyas wŭlāsᴇᵉwas dᴇngwats!ä. Wä, g·îlᵉmēsē gwālᴇxs laē g·a gwäłēg·a (*fig.*). Wä, lä ăxᵉēdxēs nᴇxx·äła k·!āwayowa, qaᵉs xŭxŭtsōxᵉwīdēxa la xwēxŭldᴇkwaxa g·a gwäłēg·a (*fig.*). Wä, lāʟa g·a gwälē xŭltaᵉyasa sak·ōdaᵉyē. Wä, g·îlᵉmēsē gwāłᴇxs laē ăxᵉēdxa lᴇxaᵉyē, qaᵉs lä lᴇnts!ēs lāx ʟ!ᴇmaᵉisasēs wŭᵉlats!ē g·ōkwa. Wä, lä xᴇᵉxᵘts!ālasa t!ēsᴇmē lāxēs xᴇgwats!äxa t!ēsᴇmē lᴇxaᵉya. Wä, g·îlᵉmēsē qōt!axs laē ōxʟōsdēsᴇlaq qaᵉs lä ōxʟaēʟᴇlaq lāxēs wŭᵉlats!ē g·ōkwa, qaᵉs lä gŭgᴇnōlisas lāxēs lᴇgwīlē. Wä, lä ētᴇnts!ēsa, qaᵉs läxat! ēt!ēd xᴇᵉxᵘts!ōtsa t!ēsᴇmē lāxēs xᴇgwats!äxa t!ēsᴇmē lᴇxaᵉya. Wä, g·îlᵉmᴇxaāwisē qōt!axs laē ōxʟᴇx·ᵉīdᴇq, qaᵉs lä ōxʟosdēsᴇlaq, qaᵉs läxat! ōxʟaēʟᴇlaq lāxēs wŭᵉlats!ē g·ōkwa, qaᵉs lä gŭgᴇnōlisas lāxēs lᴇgwīlē. Wä, g·îlᵉmēsē k·ōtaq laᴇm hëłalaxs laē gwāła. Wä, lä lᴇlqōxᵉwīdxēs lᴇgwīlē, qaᵉs xᴇᵉxᵘʟālax·ᵉīdēxa t!ēsᴇmē lāq. Wä, g·îlᵉmēsē gwālᴇxs laē ăxᵉēdxēs wŭlāsᴇᵉwē qaᵉs paxᵉālīlēs lāx

[1] See figure on p. 68. [2] See figure on p. 69.

which he is making and puts it down | close by the fire. He marks on the floor a point on each side of the marks that he has put on | the three corners of the oil-box that he is making. Then | he takes the box away and puts it down flat at a place not far from ‖ where he is working. He takes his wife's clam-digging stick and digs up | the soil. The hole that he digs is of the same length as the width | of the box that he is making, and the width of the hole is one span, | and it is one span deep. | As soon as he has done so, he takes the ‖ large basket, goes down to the beach, and picks off | dulce and throws it into a basket. | When it is full, he carries it on his back up the beach, | into the house in which the box is being made. He puts it down at the place | near where he dug the holes. As soon as this is done, he takes good, easily-splitting ‖ pine-wood and splits it with his knife into thin pieces. | He cuts them round with sharp | points. The length of each is four finger-widths. | He cuts them of the same size as the size of his drill, and he uses them to peg | the ends of the box together. (Some people sew the ends ‖ of the box with cedar-withes.) | As soon as he has cut enough pegs, he goes to get his drill, | and also the tongs, which he brings and puts down. As soon as this is done, | he takes his large bucket and goes to draw fresh water. |

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māg·înwalīsasēs lEgwīłē. Wä, lä xŭlt!alīłax wīwax·sba^{ɛ}yasēs xwēxŭta^{ɛ}ya yūduẋ^{u}ts!aqē k·!ēk·!ōsałtsa dEngwats!ē wŭlāsō^{ɛ}s. Wä, lä Lēqŭlīłaxēs wŭlāsE^{ɛ}wē, qa^{ɛ}s lä pax^{ɛ}ālīłas lāxa k·!ēsē qwēsālalīł lāxēs ēaxălasē. Wä, lä ăx^{ɛ}ēdEx k·!îlākwasēs gEnEmē, qa^{ɛ}s ^{ɛ}lāp!idēxa dzEqwa. Wä, laEm ^{ɛ}nEmāsgEmē ^{ɛ}lāpa^{ɛ}yas Ḷō^{ɛ} ^{ɛ}wādzEwasasēs wŭlāsE^{ɛ}wē. Wä, lä ^{ɛ}nāł^{ɛ}nEmp!En lāxEns q!wāq!wax·ts!āna^{ɛ}yēx, yîx ^{ɛ}wī^{ɛ}wadzEgasas. Wä, lāxaē ^{ɛ}nāł^{ɛ}nEmp!Enk·ē ^{ɛ}wī^{ɛ}walabEtalīlasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa ^{ɛ}wālasē lExa^{ɛ}ya, qa^{ɛ}s lä lEnts!ēsEla lāxa L!Ema^{ɛ}isē, qa^{ɛ}s lä k!ŭlg·îlaxa L!EsL!Ekwē qa^{ɛ}s lä łExts!âlas lāxēs L!Egwats!ē lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laē ōxLEx·^{ɛ}īdEq, qa^{ɛ}s g·āxē ōxLōsdēsElaq, qa^{ɛ}s lä ōxLaēLElaq lāxēs wŭ^{ɛ}lats!ē g·ōkwa. Wä, lä ōxLEg·alīłas lāxa nEẋwāła lāxēs ^{ɛ}lāpa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa ëg·aqwa lāx xâsE^{ɛ}wē wŭnāgŭła, qa^{ɛ}s xōẋ^{ɛ}wīdēsēs k·!āwayowē lāq, qa^{ɛ}s wīswŭłtEwēs. Wä, lä k·!āẋ^{ɛ}wīdEq qa łēElx·Enēs. Wä, hë^{ɛ}mis, qa wīswEłbēs ōba^{ɛ}yas. Wä, lä maēmōdEnē ăwâsgEmasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, la^{ɛ}mē nānamag·īt!aq Ḷe^{ɛ}wis sElEmē qō Ḷap!īdLEs lāxa sāk·oda^{ɛ}yasēs wŭlāsE^{ɛ}wē. Wä, lāḶa t!Emt!Egōdēda waōkwē wīwŭ^{ɛ}lēnox^{u}sa wīswEłtowē dEwēx lāx sāk·oda^{ɛ}yasēs wŭlāsE^{ɛ}wē. Wä, g·îl^{ɛ}mēsē hëłalē k·!āẋwa^{ɛ}yas Ḷābema laē k·!Eng·alīłaxēs sElEmē. Wä, hë^{ɛ}misē k·!îpLālaa, qa g·āxēs k·adēła. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs ^{ɛ}wālasē nagats!ä, qa^{ɛ}s lä tsēx·^{ɛ}īdEx ^{ɛ}wE^{ɛ}wāp!Ema, qa^{ɛ}s g·āxē hăng·alīłas. Wä, lä ăx^{ɛ}ēdxa k·!āk·!Ek·!obanē qa g·āxēs

Then he takes pieces of old mats and || puts them down; and after 55
he has done so, he sees that the stones on his | fire are red-hot. Then
he | takes his tongs and picks off the red-hot stones and | puts them
into the holes that he has dug. He does not fill them too full of |
stones; and when there are stones in every hole, || he takes the 60
basket with dulce, takes out the dulce, and | puts it on the red-hot
stones. He puts on a great deal of it, so that the | dulce in the
three holes forms a thick layer. When this is done, | he takes the
box that he is making and puts it down over the holes. He puts the
grooved side down, | and he places the holes just under the grooves. ||
Then he puts dulce over all the grooves. | As soon as a thick layer 65
has been put on, he lifts up one end of the box that he is making | so
that it does not stand quite straight on edge. He takes his bucket |
and pours water on the three holes for steaming. After doing so, | he
puts down the box that he is making, as the steam begins to come
out. || He covers it with pieces of old mats. After | this has been 70
done, he takes well-splitting pine-wood and splits it | so that it is two
finger-widths in thickness and square. | He measures off five spans
for the | length of the red-pine wood, and splits it so that it is || like 75
tongs. After this has been done, he takes split cedar-strips | and
ties them to one end, so that the pine-wood does not split. | After he

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gwālīła. Wä, g·îlᵉmēsē gwāłExs laē dōxᵉwaLElaxa xEᵉxᵘLālalisē lāxa 55
lEgwīlē t!ēsEmxs lEᵉmaē ᵉnāx̣wa mēmEnltsEmx·ᵉīda. Wä, lä
dāx·ᵉīdxēs k·!îpLālaa, qaᵉs k·!îp!īdēs lāxa x·īx·Exsemāla t!ēsEma, qaᵉs
lä k·!îpts!âlas lāxēs ᵉlāpaᵉyē. Wä, lä k·!ēs hēłq!ālaq Lōma qōt!axa
t!ēsEmē. Wä, g·îlᵉmēsē ᵉnāx̣wa la xEq!ŭxḶālaxa t!ēsEmaxs laē
ăxᵉēdxa L!Egwats!ē lExaᵉya, qaᵉs łExᵉwŭlts!ōdēxa L!EsL!Ekwē, qaᵉs lä 60
łExᵉalōdālas lāxa x·īx·Exsemāla t!ēsEma. Wä, ăwīlaᵉmēsē wâk!wēda
L!EsL!Ekwē lāqēxs yūduẋᵘdzaqaē. Wä, g·îlᵉmēsē gwāłExs laē
ăxᵉēdxēs wŭlāsEᵉwē qaᵉs lä paqEyînts lāq. Wä, laᵉmē bEnsāłaxa
xwēxŭdEkwē. Wä, lä nēnEqałē k·!ēk·!alasas lāxa xwēxŭdEkwē.
Wä, lä mōdzodalasa L!EsL!Ekwē lāx nēnExsâwasa xwēxŭdEkwē. 65
Wä, g·îlᵉEmxaāwisē la wâkwa laē wŭyEnxEndxēs wŭlāsEᵉwē, qa
hălsElaᵉmēs k·!ēs k·!ōx̣ᵉwalīlExs laē ăxᵉēdxa ᵉwābEts!âla nagats!ä,
qaᵉs tsētsadzElts!axtalēxēs yūduẋᵘdzEqē k·!ēk·!alasa. Wä, g·îl-
ᵉmēsē gwāłExs laē pāqEyîntsēs wŭlāsEᵉwē lāqēxs laē k·!ālEla. Wä,
lä ăxᵉēdxa k·!āk·!Ek·!ōbana qaᵉs lä LEbēg·îndālas lāq. Wä, g·îlᵉmēsē 70
gwāłExs laē ăxᵉēdxa ëg·aqwa lāx xâsEᵉwē wŭnāgŭła, qaᵉs xōx̣ᵘsᵉ-
Endēq, qa małdEneᵉstalis lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāg·i-
dasas. Wä, lä bālᵉīdxa sEk·!āp!Enk!ē lāxEns q!wāq!wax·ts!āna-
ᵉyēx, yîx ᵉwāsgEmasasa wŭnāgŭłē. Wä, la xōx̣ᵉwīdEq qa yowēs
gwex·sa ts!ēsLālax. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa dzExEkwē 75
ts!ēq!adzo dEnasa, qaᵉs yîL!ExLendēs lāq qa k·!ēsēs hëx·sa xōx̣ᵘsa.

77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
80 down a little ways from where he is working, and ‖ he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
85 legs of the tongs. ‖ He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,[1] he moves his protector to the following | groove; and he does the same as he
90 did before when he bent the first groove; ‖ and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ‖
95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

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77 Wä, g·îlᵉmēsē gwāła L!EBEDZEWēyasa k·ōqwäx k!ōsäsēs wŭlāsE-ᵉwaxs, laē ăxᵉēdxa LEPEyaᵉyē k·!āk·!Ek·!ōbanēsēs kŭnsasEᵉwēs wŭlāsEᵉwē, qaᵉs lä LEP!ālīłas lāxa qwāqwesāła lāxēs ēaxElasē. Wä,
80 la xēkŭldzōdxēs wŭlāsEᵉwē, qa lawäyēsa la L!ōp L!ESL!Ekwa. Wä, g·îlᵉmēsē ᵉwīlg·îldzōxs laē DENXENdxēs wŭlāsEᵉwaxs laē pēqwa qaᵉs lä paxᵉālīłas lāxa ᵉNEmaēłē. Wä, lä dāx·ᵉīdxēs L!EBEDzâᵉyasa k·ōqwäx k·!ōsäsēs wŭlāsEᵉwē, qaᵉs lä ăqāłamasEXS wāx·sanōdzEXsta-ᵉyasēxs laē wēg·îlīłaxēs wŭlāsEᵉwaxs laē L!EBEDzōts lāxēs wŭlāsEᵉwē.
85 Wä, laEm hë gwägawaᵉya sēnoqwała xŭtaᵉyaxs laē t!ēt!EpBENdxa L!EBEDzâᵉyasēs g·ōg·îgŭyōwaxs laē dādENXENdxēs wŭlāsEᵉwē, qaᵉs gElqōstōdēq. Wä, hëᵉmis la beᵉnakŭlatsa k·!ōsäsē wŭlāsEᵉwē. Wä, g·îlᵉmēsē la g·a gwäłēg·axs (*fig.*) laē LēgŭLELōdxēs L!EBEDzoyē lāxa ᵉNEmē xŭtaᵉya. Wä, laxaē âEm nāqEmg·îłtowēxēs g·îlx·dē gwēg·i-
90 lasa. Wä, g·îlᵉmēsē ᵉwīᵉla la k·ōgEkwa yūduẋᵘdāła xŭtäs laē ăxᵉēdxa g·îlt!a DENSEN DENEma, qaᵉs qEX·sEmdēs lāxēs wŭlāsEᵉwē. Wä, laEm sEX·baᵉya sāk·odaē lāxa qEmtbaᵉyas. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxēs sELEmē, qas LänēxałaēS sElaᵉyē lāxa sāk·odaᵉyē. Wä, lä yaēyuduẋᵘdEN lāxENS q!wāq!wax·ts!ānaᵉyēx yîx ăwâlagâłaasas
95 sElaᵉyas. Wä, g·îlnaẋwaᵉmēsē lāx·sâwē sElaᵉyasēxs laē lēxᵉŭLE-lōdxēs sELEmē, qaᵉs L!ayogwaaLElōdēsa wŭnxᵉŭnē ḷābEm lāq, qaᵉs dēxᵉwīdēsa t!ēsEmē lāq. Wä, g·îlᵉmēsē ᵉwīᵉla la ḷābEkwa, lāē

[1] At right angles.

When it has all been pegged together, he | takes a short board which 97
is the end of the box that he is making, and | puts it down flat. He
takes hold of each side of the box that he is making and puts it on
top of his board. ‖ He takes his drill and marks all round the outside 200
of the | box that he has made; and as soon as he has marked all
round it, he takes it off | and puts it down at a place not far from
where he is working. Then he | takes his straight knife and he cuts
the board until he reaches the mark that he put | round the bottom
of his box. When he reaches ‖ the mark up to which he is cutting, 5
he cuts it very smooth with his crooked | knife at the place where the
box is going to fit on the bottom board of the box that he is making. |
Then he pounds up charcoal and puts it into the shell of a | horse-
clam. He pours some water on it, stirs it, and | when it is mixed, he
takes soft cedar-bark, dips it in, ‖ takes the box that he is making 10
and turns it bottom-side up. | When it is in this position, he soaks
some shredded cedar-bark in the charcoal mixture, | and paints it all
round the bottom edge of the box that he is making. He lays the
bottom board | flat on the bottom of the box, and sits down on it, so
that it is | pressed down against the box. After doing so, ‖ he takes 15
it off, and then he examines it to see if the black paint is all over
the bottom board, | then there is no leak. If the black is in patches,
then there will be | leaks at the points without paint. He takes his
crooked | knife and shaves off all the black paint; and when | it is

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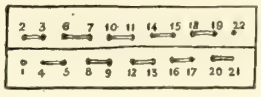
ăxᶜēdxa ts!āts!aẋᵘsEmē g·ayōł lāx ōbaᶜyasēs wŭlāsEᶜwē. Wä, lä 98
paxᶜālīłas. Wä, lä dananōdxēs wŭlaᶜyē, qaᶜs lä hăndzōts lāq. Wä,
lä ăxᶜēdxēs sElEmē, qaᶜs xŭtsēᶜstālis lāx L!āsadzaᶜyas ăwīᶜstäsēs 200
wŭlaᶜyē. Wä, g·îlᶜmēsē läᶜsta xŭltaᶜyasēxs laē ăxᶜaLElōdxēs wŭla-
ᶜyē, qaᶜs lä hăng·alīłas lāxa k·!ēsē qwēsała lāxēs ēaxElasē. Wä, lä
dāx·ᶜīdxēs nExx·äła k·!āwayowa, qaᶜs k·!āẋᶜwīdēq lālak·!înaxēs xŭl-
taᶜyē lāx ăwīᶜstäsa pāq!ExsdEᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜla lāk·!ēdē
k·!āẋwaᶜyas lāxa xwēxŭltaᶜyaxs laē aëk·!a k·!āẋᶜwītsa xElẋwāła 5
k·!āwayowē lāx k!wadzâyaasLas wŭlaᶜyas lāxēs pāq!ExsdēLē. Wä,
laᶜmē q!wēłᶜīdxa ts!ōłna qaᶜs k·!āts!ōdēs lāxa ᶜwālasē xālaētsa
mEt!ānaᶜyē. Wä, lä gŭq!Eqasa ᶜwāpē lāqēxs laē xwēt!ēdEq. Wä,
g·îlᶜmēsē lElgoxs laē ăxᶜēdxa k·ādzEkwē, qaᶜs dzopstEndēs lāq.
Wä, lä ăxᶜēdxēs wŭlaᶜyē, qaᶜs ēk·!axsdāłamasēqēxs laē qEp!Esa. 10
Wä, lä dōstEndxa hăpstaakwē k·ādzEkᵘ lāxa ts!ōłnaᶜstala qaᶜs
gEltsēᶜtsālēs lāx ōgwägaᶜyasēs wŭlaᶜyē. Wä, lä ăxᶜēdxa pāq!Exsdē-
Las, qaᶜs pāq!ExsdEndēs lāq. Wä, lä k!wadzōdEq, qa ᶜnāẋwēs
q!EsāLEla. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜaLElōdEq. Wä, g·îlᶜmēsē
ăxᶜaLElōdqēxs laē dōxᶜwīdEq. Wä, g·îlᶜmēsē ᶜnāẋwa ts!ōłᶜīdExs laē 15
k·!eâs g·îlx·a lāq. Wä, g·îlᶜmēsē lōlasâlēda ts!ōłäxs laē hëEm
g·îlx·ēda lōlasawawaᶜyē. Wä, hëᶜmis la ăxᶜēdaatsēxēs xElẋwāła
k·!āwayowa, qaᶜs xāḷē k·!āk·!aẋᶜwŭqEwaxa ts!ōłna. Wä, g·îlᶜmēsē

all off, he takes some more soft cedar-bark, dips it into the charcoal ‖ mixture, and rubs it over the edge of the box that he is making; then he puts | on the bottom board; and when the black charcoal is no longer in patches, | he takes his drill and drills | slantingly through (the side and the bottom). When he gets through, he pulls out his drill, | takes one of the pegs, wets it in his mouth with his saliva, and, ‖ when it is wet all over, he puts it into the drill-hole. | He takes his stone hammer and drives it in. When it is all in, | he stops hammering. He takes his drill and drills another hole | three finger-widths away from the first one; | and when that also passes through, he wets another peg in his mouth ‖ with his saliva. Then he pulls out his drill, | changes, and puts the peg in its place in the drill-hole. Then he takes the | stone and drives in the peg, as he did before. He | continues doing this, going around drilling and putting in pegs; and | when he has pegged all round the bottom, the oil-box is finished; ‖ for the time when he makes the box is when the | winter is over and just before the olachen run in Knight Inlet. | Oil has to be put in the oil-box first, in order to make it tight | by filling the pegged edge of the bottom with oil. When | the time for picking viburnum berries comes, the oil box is empty. ‖ Then the berries are put in; and now the juice of the viburnum berries will not run out, | although they leave it in the box for a whole winter. | That is all.

ᶜwīᶜlâxs laē ēt!ēd ăxᶜŭstEndxa k·ādzEkwē dzōpᶜstālaxa ts!ōlnaᶜstāla ᶜwāpa, qaᶜs läxat! gEltsēᶜstālas lāx ăwēᶜstās wŭlaᶜyas. Wä, lālaxaē paxᶜaLElōtsa pāq!Exsdaᶜyē lāq. Wä, g·îlᶜmēsē k·!eâs lōlasawaᶜya ts!ōlnäxs laē hëx·ᶜidaEm ăxᶜēdxēs sELEmē, qaᶜs sELx·ᶜīdēxa LänexałēxS laē lāx·sâ. Wä, g·îlᶜmēsē lāx·sâxs laē lēxᶜwīdxēs sELEmē, qaᶜs dāx·ᶜīdēxa ᶜnEmts!aqē ḶābEma, qaᶜs mELxᶜŭndēsēs k!ŭnēL!Exawaᶜyē lāq. Wä, g·îlᶜmēse k!ŭnxᶜEnālaxs laē Ḷastōts lāxēs sELaᶜyē. Wä lä dāx·ᶜīdxa t!ēsEmē, qaᶜs dēgŭtōdēs lāq. Wä, g·îlᶜmēsē lāxḶaxs laē gwāł dēqwaq. Wä, lä ēt!ēd dāx·ᶜīdxēs sELEmē, qaᶜs sELx·ᶜīdēxa yūduxᵘdEnē lāxEns q!wāq!wax·ts!ānaᶜyēx g·äg·îLEla lāxēs g·ālē sELaᶜya. Wä, g·îlᶜEmxaāwisē lāx·sâxs laē mELxᶜŭntsēs k!ŭnēL!Exawaᶜyē lāq, qa k!ŭnxᶜEnālisēx laē lēxᶜwīdxēs sELEmē, qaᶜs L!ayogwaaLElōdēsēs ḶābEmē la Ḷastōts lāxa sELaᶜyaxs laē dāx·ᶜīdxa t!ēsEmē qaᶜs dēgŭtōdēs lāqēxs laē dēxᵘbEtEndEq. Wä, âxᵘsäᶜmēsē hë gwēᶜnākŭlaqēxs läᶜstalaē sELᶜnākŭla, qaᶜs ḶābEᶜnākŭlēq. Wä, g·îlᶜmēsē lElgowa Ḷāpaᶜyasēs laē gwāłē wŭlaᶜyas dEngwats!ä, yîxs hëᶜmaē wŭlx·ᶜīdEx·dEmsēxēs wŭlāsEᶜwē·dEngwats!ēxs g·ālaē gwāł ts!ăwŭnxa, yîxs k·!ēsᶜmaē qwaxŭlīsa dzāxŭnē lāx Dzāwadē, qaxs hëᶜmaē g·îlts!âwēda L!ēᶜnaxa dEngwats!ē, qa âlak·!alēs ămxaxs laē qōqŭt!aᶜstowē sak·odaᶜyas ḶEᶜwēs pāq!Exsdaᶜyaxa L!ēᶜna. Wä, g·îlᶜmēsē t!Elt!Elts!Enxxa t!Elsaxs laē lopts!âwēda dEngwats!äxa L!ēᶜna. Wä, lä t!Elts!âlaxa t!Elsē. Wä, laᶜmē hëwäxa g·îlx·sâlē ᶜwāpagaᶜyasa t!Elsaxs wāx·ᶜmaē lElgogwīlaxa ᶜnEmxEnxē ts!ăwŭnxa. Wä, laEm gwāła.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two split boards which he places side by side. Then he | drills close to the end slanting, and passes through the edges of the | two split boards, so that the end of the drill passes out on the other side of the ‖ other board, thus: As soon as he comes to the end, he takes his | knife and cuts a groove into it, in which the cedar-withes lie. | After cutting the grooves, he turns it over and cuts a | groove on the other side, where no groove has been cut (on the upper side). When he gets to the end, | he takes the twisted cedar-withes and puts the thin end through (1). ‖ He pulls it; and when it reaches the thick end, he takes | a cedar stick and cuts it so that it has a sharp point, and drives it in | alongside of the cedar-withe. Then the end of the cedar-withe comes out at (2). | He pulls it tight and twists it, and pushes it in | at (3), and it comes out at (4). He pulls it tight, and ‖ hammers it with a diabase pebble so as to | drive it into the groove, while another man is pulling | the cedar-withe, for it always requires two men to work at boards. He twists the | cedar-withe tight and smooth and pushes the thin end into (5), | and it comes out at (6). He pulls at it and hammers it with the stone; ‖ and when it lies in the groove, he twists the cedar-withe and | pushes it into (7), so that it comes out at (8); and | he does the same as he did before; and



Sewing with Cedar-Withes.—Wä, lä ăxᵉēdxa g·îltē xāxᵉEn sElEma. Wä, lä ăxᵉēdxa māłExsa łādEkwa. Wä, la gwasōdEq. Wä, la sElx·ᵉīdxa max·baᵉyē Länexālēs sElaᵉyē la hēx·sâla lāx ēwŭnxaᵉyasa māłExsa łādEkwa qaᵉs lä nēłᵉīdē ōbaᵉyasa sElEmē lāx ăpsādzaᵉyasa ᵉnEmxsa g·a gwäłeg·a (*fig.*). Wä, g·îlᵉmēsē lābEndExs laē ăxᵉēdxēs k·!awayowē qaᵉs xŭxŭtadzEndēq yîx lāLē k·atbEdatsa dEwēxē. Wä, g·îlᵉmēsē gwāł xŭxŭdēqēxs laē lēx·ᵉīdEq qaᵉs ēt!ēdē xŭxŭdex·ᵉīdEx nExsâwasa k·!ēsē xŭdEkᵘ lāxa ăpsadzEᵉyē. Wä, g·îlᵉmēsē lābEndExs laē ăxᵉēdxa sElbEkwē dEwēxa qaᵉs nēx·sōdēs wīłbaᵉyas lāx (1). Wä, lä nēxᵉōdEq. Wä, g·îlᵉmēsē lag·aa lāx ḷEẋᵘbaᵉyasēxs laē ăxᵉēdxa k!waxLāᵉwē qas k·!aẋᵉwidēq qa wīłbēs. Wä, lä dēgunōdzEnts lāxa ōnodzaᵉyasa dEwēxē. Wä, laEm nēłᵉēdē ōbaᵉyasa dEwēxē lāx (2). Wä, lä nēxᵉēdEq qaᵉs łEk!ŭt!īdēq. Wä, lä sElp!ēdēq qaᵉs nēxsōdēs lāx (3). Wä, g·āxē hëx·sâla lāx (4). Wä, lä nēxᵉēdEq qaᵉs łEk!ŭt!ēdēq. Wä, lEdzēg·întsa qētsEmē ts!Eq!ŭls t!ēsEm lāxa dEwēxē qa t!Ebēg·ēs lāxa xŭxŭdēk·aᵉyaxs laē nēxāłēda ᵉnEmōkwē bEgwānEmxa dEwēxē qaxs maᵉlōkwaēda ēaxaläxa ts!EẋᵘsEmē. Wä, laxaē sElp!īdxa dEwēxē qa łEk!ŭtsōwēs sElpaᵉyasēxs laē nēx·sōts wīłbaᵉyas lāx (5) qa läs nēłᵉīd lāx (6). Wä, lāxaē nēxᵉēdqēxs laē lEdzēg·întsa t!ēsEmē laq. Wä, g·îlᵉemxaāwisē t!Ebēg·axs laē sElp!ēdxa dEwēxē qaᵉs nēx·sōdēs lāx (7). Wä, g·āxē nēłbax·ᵉīd lāx (8). Wä, âEmxaāwise

he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

Care of Canoe.—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he pours four buckets of water, ‖ and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of water ‖ have been poured into the small canoe, and two buckets of urine,| so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder finishes this, ‖ he takes a rush mat and a dish or a small steaming-box| and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he places it on the side of the steaming-box, so that ‖ the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

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nāqEmg·îltâxēs gēg·ilasaxa g·āg·îliᶜyē. Wä, lä lābEndālax ᶜwāxaasa lāg·aa lāx (22) xs laē dēxᶜwītsa wīłba k!waxLāwē lāx ōnodzaᶜyas.

Care of Canoe.—Wä, g·aᶜmēsēn L!Elēwēsōxgŭn lēx· gwāgwēx·sᶜāla lāxa LēqlēnoxwaxS laē LEpaxēs Lēqaᶜyē x̣wāx̣wagŭma yîxs laē gŭxᶜāłEXSElasa ᶜwāpē lāqēxs laē Elāq mēmEnłtsEmx·ᶜīdēda t!ēsEmē. Wä, hëᶜmaaxs laē gŭxᶜāłExsasa mōwēxLa nagats!ē ᶜwāpa lāxa x̣wāx̣wagŭma. Wä, la ᶜnEmēxLa nagats!ēda kwäts!ē lā gŭgēg·îndayosēq. Wä, lāxaē ēt!ēd tsēx·ᶜīdxa mowēxLa nagats!ē ᶜwāpa qaᶜs läxat! gŭxᶜāłExsas. Wä, laxaē ēt!ēd tsēx·ᶜīd lāxa kwäts!ēxa ᶜnEmēxLa nagats!ä qaᶜs lä gŭgēg·înts lāxa la tōxs ᶜwāpsa x̣wāx̣wagŭmē. Wä, g·îlᶜEm māłExLag·îyō nagats!ēda ᶜwāpē lā gŭxᶜāłExdzEmsēxa x̣wāx̣wagŭmaxs laē māłExLa nagats!ēda kwäts!ē qa k·!ēsēs ts!at!āłExs L!ēsasEᶜwaasa L!ēsEla qō gwāłamasLa LēqlēnoxwaQ. Wä, hëEm lāg·iłasa kwäts!ē lāq. Wä, g·îlᶜmēsē hëłalēda ᶜwāpē LEᶜwa kwäts!axs laē k·îp!āłEsElasa x·îx·îxsEmāla t!ēsEm lāq. Wä, g·îlᶜmēsē gwāłamasēda LEq!ēnoxwaxa x̣wāx̣wagŭmaxs lāe ăxᶜēdxa kŭlēyē. Wä, hëᶜmēsa łōq!wē Ḷōxs ămāyaē q!ōlats!ēs ăxᶜētsEᶜwē; wä, hëᶜmēsa dzēk!wēsē, yîx tsEnxwaᶜyas Ḷēwuläsa g·ōmaga. Wä, lä hănōlisasa q!ōlats!ē lāxēs lEgwīłasēs g·ōkwē. Wä, lä ăxᶜēdxa kŭlēyē qaᶜs ăxLEndēs laxēs lEgwīłasēs g·ōkwē. Wä, g·îlᶜmēsē x·îxᶜēdExs laē ăxägînts lāxa q!ōlats!ē qa tēxᶜałts!âlē ts!ōts!ałmōtas lāxa q!ōlats!ē. Wä, g·îlᶜmēsē k·ōtaq laEm hëłālaxs laē ăxᶜēdxēs pElpElqē qa lEsElgayēs lexbaᶜyas lāq qa q!wēq!ŭłts!ēs

and crushes the charcoal with the striking-head into dust, | so that it becomes like flour. After this has been done, he pours the | perch-oil into it. Then he stirs it; and when it becomes a | thick paste, he turns the canoe bottom-side up, takes an ‖ old mat and tears off enough to squeeze it in his hand. Then he puts it into | the mixture of oil and coal and blackens the outside of the | small canoe. He rubs it well, so that it will penetrate the cedar wood; | and when it is all covered, he finishes at the end of the canoe. | Therefore they do not put a sun-protector on the outside of the small canoe when it is blackened ‖ outside with oil mixed with charcoal, for the heat of the sun does not go through. | They do this way with small canoes and with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and | supports of cedar-wood are put on each side of the bow and on each side of the stern. ‖ Short boards of cedar-wood are placed on the seats; and when | it is all covered, the man pours fresh water into it so as to | keep the inside of the canoe cool. When the weather is hot, | he takes a dipper and sprinkles water so as to wet the inside of the canoe | in the morning. When the owner of the canoe has no short boards, ‖ he cuts off branches of young cedar-trees and | places them on the seats of the canoe the whole | length of the canoe, so that neither the sun nor the | cold winds of winter pass through,

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qa yuwēs la gwēx·sa qŭxēx. Wä, g·îlᵉmēsē gwāłExs laē gŭq!Ek·asa dzēk!wēsē laqēxs laē xwēt!ēdEq. Wä, g·îlᵉmēsē lElgōxs laē gEnk·a. Wä, lā qEp!ālisaxa x̣wāx̣wagŭmaxs laē ăxᵉēdxa k·!āk·!ōbanaxs laē kwapōdxa âEm hēlāla lāx q!wētsEmēsEᵉwaxs laē ăxstEnts lāxa q!Elts!EqEla ts!ōłna. Wä, lä q!wōxsEmts lāx ōsgEmaᵉyasa x̣wāx̣wagŭmē. Wä, lä dzEk·ak·ats qa âlak·!alēs lālaqa k!waxLāwē. Wä, g·îlᵉmēsē haᵉmElxsEmdqēxs laē gwāła Ḷōᵉ ōbaᵉyas. Wä, hëEm lāg·itas hewäxa t!ayasEᵉwa ōsgEmaᵉyasa x̣wāx̣wăgŭmaxs q!waᵉxᵘsEmakwaasa q!Elts!EqEla ts!ōlna qaxs wīx·sâēda ts!Elqwäsa L!ēsEla lāq. Wä, la ᵉnāx̣waEm hë gwēg·ilasEᵉwēda x̣wāx̣wăgŭmē ḶEᵉwa ăwāwē x̣wāx̣wăk!ŭna.

Wä, g·îlᵉmēsē gwāłExs laē t!āxᵉalīdzEma qaᵉs qēqEdEnōLEmtsEᵉwēsa k!waxLāwē ḶEᵉwis wāx·sanōL!ExḶaᵉyē. Wä, lä pāxᵉāłExdzEma ts!āts!Ex̣ᵘsamē lāx ëk·!ōt!Enaᵉyas ḶēḶEx·Exsas. Wä, g·îlᵉmēsē Emts!âxs laē gŭgExsalasa ᵉwEᵉwap!Emē laq qa hëmEnālaᵉmēsē wŭdaxsa ōxsasa x̣wāk!ŭna. Wä, g·îlᵉmēsē ts!Ets!Elgŭsa ᵉnālāxs laē ăxᵉēdxa tsēxḶa qaᵉs xōdzEłExsElēsa ᵉwāpē lāxa ōxsasa x̣wāk!ŭnāx̣a gaāla. Wä, g·îlᵉmēsē k·!eâs ts!āts!Eᵉx̣ᵘsEma x̣wāgwadāsa x̣wāk!ŭnāxs laē tsēx·ᵉīdxa ts!ap!axasa dzādzaxmEdzEmē qaᵉs lä LōxᵉŭndālasLāx ḶēḶEx·Exsasa x̣wāk!ŭna, lElbEndEx ᵉwāsgEmg·îg·aasasa x̣wāk!ŭna. Wä, laEm wīx·sEwatsa L!ēsEla ḶEᵉwa yōyäxa ts!ăwŭnxē qaxs hëᵉmaē xEnLEla hōxwamasa yōyäxa x̣wā-

for the cold wind | cracks the inside of the canoe; for when the cold winter wind is coming, the canoe-owner || bails out the water, so that it is dry inside. He takes | coarse cedar-bark mats and spreads them over the seats,| and he covers over the sides and each end| so that the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-tree || narrow boards. These are one span | wide and one [finger thick. | Their length is one and a half | fathoms. If they are split out for a small canoe, | four of these are made for bottom-boards; and || for a large traveling-canoe twenty | are split out for bottom-boards. He does the same as he does when splitting out | roof-boards. The only difference is that they are not adzed. When | the owner of the large canoe goes traveling, he first | lays down on the beach the boards, beginning at the bow of the canoe, and || he places them more than a fathom apart, in this way.[1] | This is called "place over which the traveling-canoe is pushed down." When | they have all been put down, many men take hold, one on | each side of the thwarts and also one | on each side of the bow, pressing their backs against the sides of the bow so that they lift it up and that it does not shove the boards out of place, and || also one on each side of the stern, who

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k!ŭna, yīxs g·îlˢmaē yōwēˢnakŭlaxs laē hëx·ˢidaˢma ẋwāgwadäsa ẋwāk!ŭna tsälax·ˢīdEq, qa lEmẋŭxsēs. Wä, hëEm la ăxˢēdaatsēxa ăwâdzōlēdEkwē g·îldEdzō łēwaˢya qaˢs lä LEp!Endālas lāx ḷEḷEx·Exsas. Wă, laEm aEmxaq lax wāx·sanēgŭxsas ḷEˢwa wāx·sbaˢyas qa k·!ēsēs lāx·sâwa yoyäsa ts!ăwŭnxē lāq.

Wä, g·îlˢmēsē gwāła ẋwāk!ŭnäxs laē łat!Ex·ˢīdxa wēlkwē lāxa ts!ēlts!Eq!a łādEkwa, yîxa ˢnāẋwaˢmē ˢnāłˢnEmp!Enk· lāxEns q!wāq!wax·ts!ānaˢyēx yîx ăwâdzEˢwasas. Wä, lā ˢnēˢnEmdEn lāxEns q!wāq!wax·ts!ānaˢyēx yîx wiwâgwasas. Wä, lä nEq!Ebōdē ēsEg·iwaˢyas lāxEns bāLäqē ăwâsgEmasas. Wä, g·îlˢmēsē ẋwāẋwägŭmē łat!ag·iłasēxs laē mōxsEmē łat!āˢyas qa pāxts. Wä, g·îlˢmēsē ˢwālas mElēxats!ē ẋwāk!ŭnäxs laē małtsEmg·ustâxsē łat!aˢyas qa pāxts. Wä, laEm hëEm gwēg·īlaxs łat!aaqē gwēg·īlasasa łat!äxa saōkwē. Wä, lēx·aˢmēs ōgŭˢqałayōsēxs hëyadzâē. Wä, g·îlˢmēsē mElēxElaLa ẋwagwadäsa ˢwālasē ẋwāk!ŭnäxs laē hëEm g·îl la paxalīsElayowa lādEkwa g·äg·îlis lax âg·iwaˢyasa ẋwāk!ŭna, yîxs hăyāqaaxa ˢnāłˢnEmp!Enk·ē lāxEns bāLäqē ăwâlagōlēdzasas g·a gwäłēg·a.[1] Wä, hëEm ḷēgadEs wīˢxᵘdEmaxa mElēxats!ē ẋwāk!ŭnē. Wä, g·îlˢmēsē ˢwīlg·alīsExs laēda q!ēnEmē bēbEgwanEm q!wāłxokŭ!ndEx wāx·sbaˢyas ḷēḷEx·Exsas hëˢmisa wax·sanōLEmaˢyē tētEg·înōLEmēx ēwanōLEmaˢyas qaˢs wäłēq qa k·!ēsēs k·îqEdzEwēxa wīˢxᵘdEma. Wä, laxaē wāx·sōdExḷaˢya maˢlōkwē wīq!wŭẋLaˢya. Wä, läda ˢnEmō-

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[1] Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
push together at the stern and pull on each side | at the ends of the thwarts. Those pull with the right hand at the ends of the thwarts, holding | with the left hand the side of the canoe, who stand on the left-hand side of the canoe. ‖ And those pull with the left hand on 70
the ends of the thwarts | who stand on the right-hand side and hold with the right hand the side of | the canoe. When they have taken it down to the sea, they take | the split boards and place them in the bottom of the canoe; and when they are | all in, they put the cargo on top of the boards. When ‖ the canoe has been loaded, they start 75
bow first; and when they arrive | at the place where they are going, they go ashore stern first as they go to the beach. | The steersman is the first to go ashore. He pulls up the stern | of the canoe. When the crew is ashore, they unload | the cargo; and when everything is out, they take ‖ the bottom-boards ashore and put them down, 80
beginning at the stern of the canoe; and they | lay them down up to the place where they will put the canoe on the beach. They pull it up | over the boards, and leave it at a level place on the beach. Then they | gather all the split boards and put them over the seats, so that | the heat of the sun does not strike the canoe. That is all. ‖

Wooden Sail.—Now I will talk about the sail of the | ancient 1
people, which was sewed together of boards. First they | look for a

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kwē bEgwānEm hāsEla^{e}laē wōxa. Wä, hë^{e}mis la ^{e}nEmāx·^{e}īdaatsa 66
bēbEgwānEmē wī^{e}x^{u}wīd lāxa ōxḷa^{e}yē. Wä, lāḷa gElqēda wax·saxdza-^{e}yas ōba^{e}yasa ḷēḷEx·Exsē yîsēs hëłk·!otts!āna^{e}yaxs dag·äga^{e}yasēs gEmxōłts!āna^{e}yē lāxa ōgwäga^{e}yasa gEmxaxdza^{e}yasa x̣wāk!ŭna. Wä, la hë gElqē gEmxōłts!āna^{e}yasa hë gwäxdza^{e}ya hëłk·!ōtäga^{e}yaxa 70
ḷēḷEx·Exsē. Wä, lä dāg·ägēyēsēs hëłk!ōtts!āna^{e}yas lāxa ōgwäga^{e}yasa x̣wāk!ŭna. Wä, g·îl^{e}mēsē laxstālisaxa dEmsx·äxs laē ăx^{e}ēdxa wī^{e}x^{u}-dEma łādEkŭxṣ qa^{e}s lä paxsas lāxa x̣wāk!ŭna. Wä, g·îl^{e}mēsē ^{e}wīlg·a-ałExsExs laē mōdzōdālasēs mEmwāla lāxa paxsē. Wä, g·îl^{e}mēsē ^{e}wīlxsExs laē ^{e}nEqag·iwałaxs laē sEp!ēda. Wä, g·îl^{e}mēsē lāg·aa 75
laxēs lālaäxs laē aLaxḷax·^{e}īda qa^{e}s k·!ax·^{e}alīsēxs laē lag·alīsa. Wä, hë^{e}mis g·alōłtâwēda ḷEnxḷa^{e}yasēxs laē lâltâ qa^{e}s wāwat!Exḷen-dalēxēs yā^{e}yats!ē. Wä, lawisḷē hōx^{e}wŭłtâwē lē^{e}lōtas qa^{e}s mōltō-dēxēs mEmwāla. Wä, g·îl^{e}mēsē wīlōłtâwē mEmwāläsēxs laē ăxwŭł-tōdxa pāxsē qa^{e}s paxalīsElēs g·äg·îlēs lāx ōxḷa^{e}yasa x̣wāk!ŭna qa^{e}s 80
lä paxpEgēs lālaa lāx hă^{e}nēdzaLas. Wä, lax·da^{e}xwē wātEldzōdEq lāxa wī^{e}x^{u}dEma qa^{e}s lä hăng·alīsas lāxa ^{e}nEmaēsē. Wä, lä q!ap!ē-g·îlīsaxa łādEkwē pāxsa qa^{e}s lä pāk·!îndālas lāxa ḷēḷEx·Exsē qa k·!ēsēs L!ēsasōsa L!ēsEla. Wä, laEmxaa gwāł lāxēq.

Wooden Sail.—Wä, la^{e}mēsEn gwāgwēx·s^{e}ālał lāx yāwapE^{e}ya^{e}yasa 1
g·ālē bEgwānEmaxa gwāsEwakwē ts!Ex^{u}sEma. Wä, hëEm g·îl la

thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are split off. ‖ Each piece is two spans wide | and one finger-width thick.| I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two pieces of the boards ‖ and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.[1] . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he drills it in the same way, and sews it together as he sewed ‖ the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards that have been sewed together. He places it on top ‖ of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

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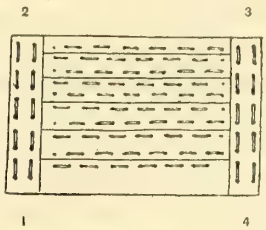
ālāsōsēda ḷɛkwē p!ɛlsɛnāla la gē^{ɛ}s k·at!ɛs wēlkwa. Wä, g·îl^{ɛ}mēsē q!āqēxs laē łat!îx·^{ɛ}īdxa nɛq!ɛbōdäsēsɛg·iwa^{ɛ}yē lāxɛns bāɬax. Wä, lä ^{ɛ}nāxwaɛm maēmałp!ɛnk· lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx yîx ăwâdzɛwasas. Wä, la ^{ɛ}nāł^{ɛ}nɛmdɛn lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx yîx wīwâgwasas. Wä, la^{ɛ}mɛn k·!ēs q!âɬɛlax gwēg·ilasasēxs laē bɛnax ēɛwagawa^{ɛ}yas. Wä, laxaa ămɛmayastowē k·!îmɬa^{ɛ}yas. . . . . Wä, lä ăx^{ɛ}ēdxa g·îltē xax^{ɛ}ɛn sɛlɛma. Wä, lä ăx^{ɛ}ēdxa māɬɛxsa łādɛkwa. Wä, la gwasōdɛq. Wä, lā sɛlx·^{ɛ}īdxa max·ba^{ɛ}yē lä^{ɛ}nēxałēs sɛla^{ɛ}yē la hēx·sâla lāx ēwŭnxa^{ɛ}yasa māɬɛxsa łādɛkwa qa^{ɛ}s lä nēl^{ɛ}ēdē ōba^{ɛ}yasa sɛlɛmē lāx ăpsādza^{ɛ}yasa ^{ɛ}nɛmxsa g·a gwälēg·a.[1] . . . Wä, lä gwāɬɛxs laē ăx^{ɛ}ēdxa ^{ɛ}nɛmxsa qa^{ɛ}s gwasɛnxɛndēs lāq. Wä, laxaē hëɛm gwälē sɛla^{ɛ}yas lāq ḷɛ^{ɛ}wē t!ɛmt!ɛgōda^{ɛ}yasē t!ɛmt!ɛgodaēna^{ɛ}yasa g·ālē ăxēs. Wä, al^{ɛ}misē gwāł gwasɛnxɛndālaqēxs laē małp!ɛnk·ē ^{ɛ}wādzɛwasas lāxɛns bāɬax. Wä, laɛm ăx^{ɛ}ēdxa łādɛkwē k·!ōdɛn lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx yîx wâgwasas. Wä, la mōdɛn lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wādzɛwasas. Wä, la hëɛm ^{ɛ}wāsgɛmē ^{ɛ}wādzɛwasasa gwāsɛwakwē ts!ɛẋ^{u}sɛma. Wä, la pagɛdzōts lāx ăpsba^{ɛ}yasa gwāsɛwakwē ts!ɛẋ^{u}sɛma. Wä, la ăx^{ɛ}ēdxēs sɛlɛmē qa^{ɛ}s sɛlx·^{ɛ}īdxa ^{ɛ}nɛmdɛnas ^{ɛ}wādzɛwasē lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx g·äg·ilɛla lāx ăwaxa^{ɛ}yasa la ^{ɛ}nɛmɛnxałēda ẋwałba^{ɛ}yē ḷō^{ɛ} ōba^{ɛ}yasa gwāsɛwakwē ts!ɛẋ^{u}sɛma. Wä, laɛm hēx·sâlē sɛla^{ɛ}yas lāq. Wä, la yūduẋ^{u}dɛn lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx

[1] Here the method of sewing is described in detail. See figure on p. 93.

finger-widths ‖ from the first hole he drills through again; and then he drills | other holes at the same distances. The drilling continues over the | whole length of the cross end-piece. He also cuts grooves into it; and after | the grooves have been cut between alternating pairs of drill-holes, he turns the | sewed boards over and cuts grooves on the opposite side, over those (intervals) in which he did not cut ‖ grooves (on the other side). After he finishes, he turns it over. Then he takes | twisted cedar-withes and sews them together | in the way in which he sewed the short boards. As soon as | he has finished doing this at (1), he drills at (2), and he does | the same as he did at (1); and after he has done it, he ‖ puts the crosspiece at the other end, and he drills it at (3), and | he does the same as he did at (1) and (2); and | finally he does it at (4); and when he reaches the end, he has finished. Now, that | is the sail of the ancient people before any white people came; to wit, | short boards sewed together. The canoe-mast is short, for it ‖ just shows above the top edge of the board sail when | it is standing up in the bow. They just push up one end, | for the lower edge lies hard against the mast when | it is standing. The wind just blows against it and presses | the board sail against the mast when the canoe is running before the wind. When ‖ it gets calm, they lay it down flat towards the stern,



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yîx ᶜwālałaasas la ēt!ēd sɛlx·ᶜītsōᶜs. Wä, laxaē lax·sâxs laē ēt!ēd sɛlx·ᶜīdxa hëmaxat! ᶜwālałē. Wä, lä hëbɛndalē sɛlaᶜyas lāx ᶜwāsg̣ɛmasasa x̣wāłbaᶜyē. Wä, lāxaē xŭxŭdēx·ᶜīdɛq. Wä, g·îlᶜmēsē g̣wāł xŭxŭdēk·ax ēawag̣awaᶜyasa sɛlaᶜyaxs laē lēx·ᶜīdxa gwāsɛwakwē ts!ɛx̣ᵘsɛma qaᶜs xwēxŭdēxᶜīdēx nɛxsâwasa k·!ēsē xwēxŭdēg îkwa. Wä, laxaē lēx·ᶜīdqēxs laē g̣wāła. Wä, lāxaē ăxᶜēdxa sɛlbɛkwē dɛwēxa. Wä, lä hëɛm t!ɛmx·ᶜīdaēnēqēs t!ɛmalaēnaᶜyas läx·dē t!ɛmt!ɛg̣ōdālaxa gwāsɛwakwē ts!ɛx̣ᵘsɛma. Wä, g·îlᶜmēsē g̣wāłɛxs laē sɛlx·ᶜīdɛx (2), yîxs laaḷāł g̣wāłē (1). Wä, âɛmxaāwisē nɛqɛmg·îłtɛwēxēs g·ālē g̣wēg·ilasɛx (1). Wä, g·îlᶜmēsē g̣wāłɛxs laē paxᶜaʟɛlōtsa x̣wāłbaᶜyē lāxa ăpsbaᶜyē. Wä, laxaē sɛlx·ᶜīdɛx (3). Wä, âɛmxaāwisē nānaxts!ɛwaxēs g̣wēg·īlasax (1) ḷōᶜ (2). Wä, la ɛlxḷālax (4)wē. Wä, g·îlᶜmēsē lābɛndqēxs laē g̣wāła. Wä, hëɛm yawapɛᶜyēsa g·ālē bɛgwānɛmxs k·!ēsmaōł g·āxa māmałax yîxa gwāsɛwakwē ts!ɛx̣ᵘsɛma. Wä, la ts!ɛk!wē ḷap!ēqas lāxa x̣wāk!ŭna yîxs hălsɛlaᶜmaē nēłɛtâła lāx ëk·!ɛnxaᶜyasa gwāsɛwakwē ts!ɛx̣ᵘsɛmaxs laē ḷaxs lāxa âg·iwaᶜyē. Wä, âᶜmēsē ʟaqōᶜstōyîwē ăwŭnxaᶜyasēxs lāaḷał tɛsālēs banɛnxaᶜyē lāx ōx·sīdzaᶜyasa yawapp!ēqāxs lāaḷał ḷaxsa. Wä, âᶜmisē la yōłayōsa yâla qaᶜs lä tɛsp!ēg̣aᶜya gwasɛwakwē ts!ɛx̣ᵘsɛm lāxa ḷap!ēqaxs nɛq!ɛxḷāłaē lāxa yâla. Wä, g·îlᶜmēsē q!ōxᶜwīdɛxs laē âɛm paxᶜāłɛxdzɛm g̣wāg̣waaqa lāxa gwāłɛxsasa

away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies flat ‖ in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

Mat Sail and Mast.—A woven mat was the sail of | small canoes. It was made of the middle part of cedar-bark, for the | weaving is made of narrow strips. Its length is one fathom | and two spans, ‖ and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is one hole in each corner to put the sprit into the top corner; | and the hole in the lower corner is for the lower end of the sheet | to pass through. When it is finished, the man peels ‖ a young cedar-tree, which is to be the mast for the mat sail. | He passes twisted cedar-bark rope through the four holes in the side of the sail, | and puts it around the mast to hold the sail. He uses a small | young cedar-tree for the sprit, and he uses | twisted cedar-bark rope and puts it around the mast below the ‖ middle to hold the lower end of the sprit. | Finally he takes well-made, twisted, thin cedar-bark rope, | sometimes five fathoms in

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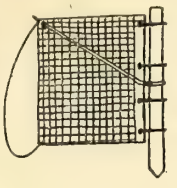
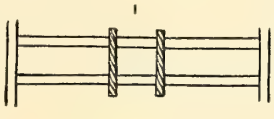
Ļap!ēqē lāxēs nałnaqEyoyâlaēna^{c}yaxa Ļap!ēqaxs laē tsāgExsa. Wä, g·îl^{c}mēsē pax^{c}ałExsExs laē k·!îgŭłExsasE^{c}wēda Ļap!ēqē qa^{c}s lä k·adEg·iyōdayo lāxa âg·iwa^{c}ē. Wä, â^{c}misē la Lāx^{c}widayōwēda gwāsEwakwē ts!Ex^{u}sEm qa^{c}s lä xEmx·^{c}idayo lāxaaxa âg·iwa^{c}yē qa läs pāgEg·iwē lāxa âg·iwa^{c}yasa ẋwāk!ŭna. Wä, hëEm yāwapE^{c}yēsa ^{c}wālasē mElēxats!ē ẋwāk!ŭnē ^{c}wālayasas.

Mat Sail and Mast.—Wä, lāĻa k·!EdEkwē łē^{c}wa^{c}yē yā^{c}wapEya^{c}yasa ẋwāẋŭẋwagŭmēxa g·āyołē lāxa nāq!Eg·a^{c}yē dEnasa, yîxs ts!ēłts!Eq!aōlēdEkwaēs k·!îta^{c}yē. Wä, la māłp!Enx·bāla lāxEns q!wāq!wax·ts!āna^{c}yēx yîxa ^{c}nEmp!Enk·ē lāxEns bāLäqē ^{c}wāsgEmasas. Wä,l ä ^{c}nEmp!Enk·îyowē ^{c}wādzEwasas. Wä, lä mōdzEqē kwākŭẋŭnxa^{c}yas qa nEyîmx·sâlatsa t!EmqEmk·!înäĻasa lāxa Ļāp!ēqē g·a gwälēg·a (*fig.*). Wä, lāxaē kwâx·sâwēda dzēg·asLasa dzēg·înoLEma^{c}yē lāxa ëk·!înxa^{c}yas. Wä, lāxaē kwâx·sâwē bEnEnxa^{c}yas qa nex·sâlatsa wādEnōts!ExsdēLē. Wä, g·îl^{c}mēsē gwäłExs laē ăx^{c}ēdxa sāq!ŭg·idEkwē dzādzaxmEdzEma qa yāwap!ēqsa łēkŭya^{c}yē yāwabEma. Wä, lä nEyîmx·sōtsa mElkwē dEnsEn dEnEm lāxa mōdzEqē kwākŭẋŭnxēs. Wä, lä t!EmqEmk·!înts lāxa yā^{c}wap!ēqē. Wä, lä ăx^{c}ēdxa wīlē dzādzaxmEdzEma qa^{c}s dzEk·înxEndēs lāq. Wä, laxaē ăx^{c}ēdxa mElkwē dEnsEn dEnEma qa^{c}s gālop!Endēs lāxa bEnk·!ōlts!a^{c}yas nEgoyâ^{c}yasa Ļāp!ēqē qa dzēg·atsa dzēg·înoLEma^{c}yē. Wä, lā āłElxsdlaxs laē ăx^{c}ēdxa aëk·!aakwas mEla^{c}yē wīlEn dEnsEn dEnEma, ^{c}nāl^{c}nEmp!Enaē sEk·!āp!Enk·ē ^{c}wāsgEmasas lāxEns bāLax qa^{c}s gālō

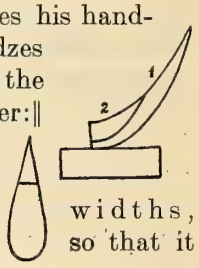
length, and | passes its end through the sprit-hole in the upper corner, and he does the same |  to the other end in the lower corner. That is the lower corner sheet. ‖ When it is finished, it is thus: |

The mast-hole of the ancient people | before any white people came here consisted of two round sticks in the | bow of the canoe. These were three finger-widths apart. | The ends were sewed with cedar-withes. Then ‖ the canoe-builder took heavy cedar-withe ropes and small cedar-wood | and measured the middle point for the mast-hole. After | he had found the middle, he marked off a hole | measuring one finger-width and a half, beginning | at the middle mark. He took the same distance ‖ from the middle on the other side of the mark. | Three finger-widths is the distance of the | marks on each side of the mark in the middle. Then he takes | the heavy cedar-withe and ties it around the two bars. | After putting two turns into the cedar-withe rope, ‖ he pulls it up between the two bars and draws it tight; | and he winds it between the | crossbars and ties the ends. He does | the same on the other side. The mast stands between the two cross-bars and the | cedar-withes, in this manner:  The mast stands in (1). ‖ This finishes all I know about the making of a canoe.

p!aLElōdēs ōba^{e}yas lāxa dzēg·asEnxa^{e}yē. Wä, läxaē hëEm gwēx·^{e}ītsa ăpsba^{e}yas lāxa kwâx·sâwē lāxa banEnxa^{e}yē. Wä, hëEm wädEnōdzExsdēsē. Wä, g·îl^{e}mēsē gwälExs laē g·a gwälēg·a (*fig.*).

Wä, hë^{e}mēsa kwawoyâsa ḷap!ēqasa g·ālē bEgwänEmxs k·!ēs^{e}maōlēx g·āxa mamalax, yîxa malts!aqē lēElx·în ḷEx·Exs lāxa âg·iwa^{e}yasa ẋwāk!ŭna. Wä, la yūduẋ^{u}dEn lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ăwâlagâlaasas yîxs laē t!Emt!Embalaxa dEwēxē. Wä, la ăx^{e}ēdēda LēQ!ēnoxwaxa ḷEkwē dEwēxa. Wä, lä mEns^{e}ītsa ^{e}wīlē xōk^{u} k!waxLa^{e}wa lax nEgōyâ^{e}yasa kwa^{e}woyoLasa ḷāp!ēqē. Wä, g·îl^{e}mēsē q!āqēxs laē xŭldōyōdxa malts!aqē kwa^{e}woyâ. Wä, lä mEns^{e}īdxa k·!ōdEnōsEla lāxEns q!wāq!wax·ts!āna^{e}yēx g·äg·iLEla lāx nEgōyâ^{e}yasēxs laē xŭlt!ēdEq. Wä, läxaē hëEmxat! ^{e}wälalē xŭlta^{e}yas lax ăpsäLEläsa nEgōyâ^{e}yē xŭlta^{e}yaxs laē xŭlt!ēdEq. Wä, laEm yūduẋ^{u}dEn lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ăwâlagâlaasasa xwēxŭlta^{e}yē lāx wāx·sELEläsēs xŭlta^{e}yē lāx nEgōyâ^{e}yasēxs laē ăx^{e}ēdxa ḷEkwē sElbEk^{u} dEwēxa qa^{e}s qax·ōdēs lāxa malts!aqē ḷēḷEx·Exsa. Wä, g·îl^{e}mēsē mälp!Enē^{e}staxs laē ëk·!Ebax·^{e}īdEx ōba^{e}yasa dEwēxē lāx ăwāgawa^{e}yasa malts!aqē ḷēḷEx·Exsa qa^{e}s łEk!ŭt!ēxs laē nēx^{e}ēdEq. Wä, lä k·!îlg·îl^{e}Ents lāxa dEwēxē lāx ăwaḡawa^{e}yasa ḷēḷEx·Exsaxs laē mōẋwaLElōts ōba^{e}yas. Wä, läxaē hëEm ḡwēx·^{e}īdxa ăpsäLEläs. Wä, hëEm ḷāḷagawayaatsa ḷāp!ēqa ăwaḡawa^{e}yasa dEwēxē. Wä, lā g·a gwälēg·a (*fig.*). Hëem ḷax·sâlatsa ḷap!ēqē (1). Wä, lawīsḷa ^{e}wī^{e}la ḡwāla lāxEn q!ālē lāx ḡwēg·ilasaxa ẋwāk!ŭna.

The Making of Horn Spoons (1).—Now I will talk about the | making of the horn spoon, the black spoon. | When the head of the mountain-goat is taken off, it is | kept in the corner of the house for four days, and it is placed ‖ not far from the side of the fire of the house; and | when the heat of the fire strikes it, the spoon-maker | turns the head over all the time; and when it gets warm, | he places it nearer the fire. He watches it all the time | so that it does not get burnt. When he thinks it is warm through and through, ‖ he takes hold of the head and tries to pull | the hair off. When it gets loose, he knows that | the horns are also loosened. He takes hold of | the horn with his right hand, and with his left hand he holds | the nose of the head. Then he twists the horn a little and ‖ pulls it off. Now the horn has been blown off by the steam. He | also does the same with the other one. When he has them off, | he takes his hand-adz and a block of wood and he adzes it. | He adzes it at the concave side of the horn, | placing the thick end on the block of wood, in this manner:‖ As soon as he has it off, he adzes off the "mouth" of the spoon so that it is round, | in this manner:



After he has done so, he measures three | finger-widths, beginning at the | top of the horn, and he adzes it so that it

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The Making of Horn Spoons (1). — Wä, la^{c}mEn gwāgwēx·s^{c}ālał lāxa k·āsēläx wŭL!āxasa ^{c}mElxLowēxa ts!ōlolaqē k·āts!Enaqa. Wä, hë^{c}maaxs laē ăx^{c}ētsE^{c}wē xEwēqwasasa ^{c}mElxLâxs laē mōp!Enχwa^{c}sē ^{c}nāläs ăxēł lāx ōnēgwiłasa g·ōkwē, qa^{c}s lä ăx^{c}ālīlEm lāxa k·!ēsē xEnLEla neχwāła lāx onâlisasa łEgwīłasa g·ōkwē. Wä, lāḷē L!ēsalasōs L!ēsaläsa lEgwīlē, wä läda k·āsēlaēnoxwaxa k·ats!Enāqē hëmEnāłaEm lēx·ī^{c}läläq. Wä, g·îl^{c}mēsē ts!Elgŭ^{c}nakŭlaxs laē L!āL!asōłElas lāxa lEgwīlē. Wä, lä hëmEnāłaEm q!aq!alālaq qa k·!ēsēs k!ŭmĕlx·^{c}īda. Wä, g·îl^{c}mēsē la k·ōtaq laEm ts!Elxsâ lāx wEyōq!ŭga^{c}yasēxs laē dāx·^{c}īdxa xEwēqwē qa^{c}s gŭnx·^{c}īdē p!Elx·^{c}īdEx habEtsEma^{c}yas. Wä, g·îl^{c}mēsē k·!Enx·^{c}īdExs laē q!âLElaqēxs lE^{c}maē k·!înEmg·aaLElē wīwŭL!axs. Wä, hëx·^{c}ida^{c}mēsē dāx·^{c}ītsēs hëłk·!ōtts!āna^{c}yē lāxa wŭL!axē, wä lä dāłasēs gEmxōłts!āna^{c}yē lāxa x·î^{c}ndzasa xEwēqwaxs laē hălsElaEm sElx^{c}wīdxa wŭL!axaxs laē nēxōdEq. Wä, la^{c}mē tEk·ōyōsa k·!ałEla lax ăwāga^{c}yas. Wä, lä hëEmxat! gwēx·^{c}īdxa ăpsōdatâ^{c}yas. Wä, g·îl^{c}mēsē lawäxs laē ăx^{c}ēdxēs k·!îmḶayuwē ḶE^{c}wa tEmg·îkwē lEqwa qa^{c}s k·!îmłdEmaq. Wä, lä k·!îmlōdEx ōk!waēdza^{c}yasa wŭL!axasa ^{c}mElxLâxs laē L!Enqałē lEχ^{u}ba^{c}yas lāxa tEmg·îkwē lEqwa; g·a gwałēg·a (*fig.*). Wä, g·îl^{c}mēsē lāwäxs laē k·!îml^{c}īdEx ăwāxsta^{c}yas qa k·îlx·îxstax·^{c}īdēs g·a gwałēg·a (*fig.*). Wä, g·îl^{c}mēsē gwāłExs laē ^{c}mEns^{c}īdxa yūduχ^{u}dEnē lāxEns q!wāq!wax·ts!āna^{c}yēx yîx ^{c}wāsgEmasas g·äg·îLEla lāxa

is| notched in this place, and it is in this way when he has finished it. ‖

He puts away his hand-adz and takes his straight knife.| In former times the people rubbed them down with rough sandstone | when they were making black horn spoons. Now there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end ‖ with his left hand. With his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, ‖ and he takes two cedar-sticks, each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end ‖ after having put the spoon in between. Then it is this way.[1] | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"

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māx·ba^{ɛ}yas ōxtâ^{ɛ}yasa wŭL!āxax laē k·!îml^{ɛ}īdEq qa^{ɛ}s k·îmk·îmdEnōdzEndēq. Wä, lag·a gwālēg·axs laē gwāł k!îmLaq (*fig.*).

Wä, lä g·ēxaxēs k!îmḶayâxs laē ăx^{ɛ}ēdxēs nExx·ăła k·!āwayâ yîxs k·!ōL!aaḶał dasgEmak^{u} dE^{ɛ}na t!ēsEmē g·īxEläsa g·ālē bEgwānEmxs k·āsēlaaxa ts!ōlōlaqē k·āts!Enaqa q!ōts!âsE^{ɛ}waēda łōq!wäsa ^{ɛ}wāpē. Wä, la hă^{ɛ}nēł lāx gEmxagawalīłasa g·ēxäxa wŭL!axē. Wä, lä ăx^{ɛ}stEntsa ḶEx^{u}ba^{ɛ}yas lāxa ^{ɛ}wāpē. Wä, lä dāłax wīłEtâ^{ɛ}yas yîsēs gEmxōłts!āna^{ɛ}yaxs la^{ɛ}ē dāłasēs hëłk·!ōtts!āna^{ɛ}yē lāxa k·!ōL!a dāsgEmak^{u} dE^{ɛ}na t!ēsEma. Wä, lä g·ēx^{ɛ}īdxa wŭL!axē. Wä, läḶał k·!îmLasōsa āłēx bEgwānEma. Wä, la^{ɛ}mē k·!aX̣^{ɛ}wīdEq qa^{ɛ}s qāqētsłēq qa qēs^{ɛ}ēdēs lāxēs häēnē^{ɛ}mē āłēs k·!ōxŭg·alē. Wä, g·îl^{ɛ}mēsē gwāłExs laē hănx·Lentsa ha^{ɛ}nEmē nEgōyoxsdālaxa ^{ɛ}wāpē. Wä, lä ăx^{ɛ}ēdxa małts!aqē k!waxLāwa ^{ɛ}nał^{ɛ}nEmp!Enk·ē ăwâsgEmasas laxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä k·!ōdEn lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ăwâgwidasas. Wä, lä ăx^{ɛ}ēdxa dzExEkwē dEnasa qa^{ɛ}s yāLōdēx ōba^{ɛ}yasa k!waxLāwasa dEnasē. Wä, lä gwalīłasa ^{ɛ}nEmts!aqē dEnas qa^{ɛ}s yaLōdayōłxa ăpsba^{ɛ}yē qō lāł ăx^{ɛ}āLELaLa k·ats!Enaqē lāxa L!Ebāsaq. Wä, laEm g·a gwälēg·a.[1] Wä, g·îl^{ɛ}mēsē mEdElx^{ɛ}wīdēda hănx·Lala lāxa lEgwīlaxs laē ăx^{ɛ}ēdxa k·ats!Enaqē qa^{ɛ}s ăxstEndēs lāq. Wä, lä k·!ēs âlaEm gē^{ɛ}stalaxs laē ăxwŭstEndEq. Wä, lä ăxōtsa ăwanâ^{ɛ}yas k·îlx·îxsta^{ɛ}yasa

[1] That is, two straight sticks tied loosely together at one end.

between | the cedar-sticks, in this manner, the cedar-bark and ties it on near the end spreader | into which the spoon is put. the point, | and holds it by putting it into that it sets. Then it does not bend back

‖ and he takes of the spoon- He bends back cold | water, so again, but is kept in position | as it gets cold. Next he takes off the spoon-opener, and ‖ he takes dried dog-fish skin and rubs it all over it, so that it becomes very | smooth inside and outside. When it is quite | smooth, it is finished. Now the black horn spoon is finished after this.

The Making of Horn Spoons (2).—Let me first talk about the | horn spoons, how they are made. When | the mountain-goat hunter goes out to hunt, the spoon-maker asks | him to break off the horns of the goats that he will get, for ‖ the mountain-goat hunter only wants the tallow and the | kidney-fat and the meat. He does not want the bones and the | horns. Therefore the spoon-maker | asks him for these. In the morning, when daylight comes, the | mountain-goat hunter goes hunting; and after he has killed ‖ a mountain-goat, he takes off the tallow, | kidney-fat, and the meat, and finally he cuts the skin around | the bottom of the horns; and when he has cut off

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k·ats!Enaqē lāx ăwagawa^{ɛ}yasa L!Ebāsak· g·a gwālēg·a (*fig.*). Wä, lä ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s yîl^{ɛ}aLElōdēs lāxa ăpsba^{ɛ}yasa L!Ebasē lāx laēna^{ɛ}yas LEbEkwa k·ats!Enaqē, wä, lä L!ōt!ExōdEx ōxawa^{ɛ}yas qa L!ōt!Exâlēs. Wä, lä dālaqēxs laē ăxstEnts lāxa wŭda^{ɛ}sta ^{ɛ}wāpa qa L!Emx^{ɛ}widēs. Wä, la^{ɛ}mē xak·!ālaEm lā LEpālē ōgŭg·a^{ɛ}yasēxs laē wŭdEx·^{ɛ}īda. Wä, lä ăxōdxa L!Ebasē. Wä, lä ăx^{ɛ}ēdxa lEmōkwē xŭlgwēg·a^{ɛ}ya qa^{ɛ}s xŭlxsEmdēq qa âlak·!ālēs lā qēsa yîx ōgŭg·a^{ɛ}yas ḷE^{ɛ}wis ōsgEma^{ɛ}yē. Wä, g·îl^{ɛ}mēsē la âlak·!āla ḷa qēsaxs laē gwāła. Wä, laEm gwāła ts!ōlolaqē k·āts!Enaqē laxēq.

The Making of Horn Spoons (2).—Wëg·a^{ɛ}maḷEn gwāgwēx·sEx·^{ɛ}īd lāxa ts!ōlolaqe k·āts!EnaqExs laē k·asēlasE^{ɛ}wa. Wä, hë^{ɛ}maaxs g·ālaē lālaēda tEwī^{ɛ}nēnoxwaxa ^{ɛ}mElxLowē. Wä, la axk·!ālasō^{ɛ}sa k·āsēlaēnoxwē bEgwānEma qa^{ɛ}s tEpâlēx wŭL!axasēs yānEmē ^{ɛ}mElxLowa, qaxs lēx·a^{ɛ}maē ăxsō^{ɛ}sa tētEwē^{ɛ}nēnoxwaxa ^{ɛ}mElxLowēs yEẋ^{u}sEma^{ɛ}yē ḷE^{ɛ}wa mEt!ōsē ḷE^{ɛ}wa Eldzäs. Wä, la k·!eâs ăx^{ɛ}ētsōs lāx xāqas ḷE^{ɛ}wa wŭL!axas. Wä, hë^{ɛ}mis lāg·iłasa k·asēlaēnoxwē hăwāxElaq qa^{ɛ}s ăx^{ɛ}ēdēsēq. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}īdxa gaälāxs laē qās^{ɛ}īdēda tEwē^{ɛ}nēnoxwaxa ^{ɛ}mElxLowē. Wä, lä tEwēx·^{ɛ}ida. Wä, g·îl^{ɛ}mēsē tEwē^{ɛ}nāEmaxa ^{ɛ}mElxLâxs laē hëx·^{ɛ}idaEm ăxâlaxa yEẋ^{u}sEma^{ɛ}yē ḷE^{ɛ}wa mEt!ōsē ḷE^{ɛ}wa Eldzäs. Wä, lä ałElxsdalaxs laē t!ōtsē^{ɛ}stalax ōxLa^{ɛ}yasa wīwŭL!axas. Wä, g·îl^{ɛ}mēsē ḷä^{ɛ}stē t!ōsa^{ɛ}yas lāx k!ŭts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now they break off from | the bone core. He continues doing this ‖ with all the mountain-goats that he has killed. And when he has killed enough, he carries them down | from the mountain where he was hunting; and when he arrives at home, he | immediately goes and gives the horns to the spoon-maker, | who at once takes a basket and goes down to the beach | in front of his house, carrying (the basket) in his hand. He puts stones into it, ‖ enough so that he can carry them up | and he takes them into his house. He puts them down near | his fire, and he builds up the fire and puts the stones | on. When this is done, he takes a steaming-box and | places it next to the fire, and he also takes his large water-bucket ‖ and goes to draw some water, and he pours the water into the steaming-box | so that it is half full. After this is done, he takes the tongs | and puts them down, and also his adz and his straight | knife, so that they are ready on the floor of the house; and he also takes a piece of fire-wood, | which he places next to the fire. When all these have been ‖ put down, he places the stones on the fire until they get red-hot. | Then he takes his tongs, picks up the red-hot | stones, and throws them into the steaming-box which contains water, and | he continues putting in red-hot stones. As soon as the water | begins to boil, he

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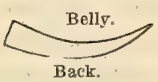
dāx·ᵉīdxa t!ēsEmē qaᵉs lEg·ELElōdēxa wīwŭL!axē. Wä, laᵉmē tEp!īdē k!wālaLElasasxa xāqē. Wä, âᵉmisē la hë gwēᵉnākŭlaxēs tEwēᵉnānEmē ᵉmElxLowa. Wä, g·îlᵉmēsē hël·ᵉoLExs g·āxaē ōxLaxElaxēs tEwēᵉnanEmē lāxa nEg·ä. Wä, g·îlᵉmēsē lāg·aa lāxēs g·ōkwaxs laē hëx·ᵉīdaEm la ts!âsa wŭL!axē lāxa k·asēlaēnoxwē bEgwānEma. Wä, hëx·ᵉīdaᵉmēsē ăxᵉēdxa lExaᵉyē qaᵉs lä k·!ōqŭlaqēxs laē lEnts!ēsEla lāx L!Emaᵉisasēs g·ōkwē, qaᵉs lä xEᵉxᵘts!âlasa t!ēsEmē lāq. Wä, âᵉmisē gwanāła qaᵉs łōkwēsēxs laē ōxLEx·ᵉīdEq qaᵉs lä ōxLōsdēsElaq, qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē, qaᵉs lä ōxLEg·alīłas lāx māg·înwalisasēs lEgwīlē. Wä, lä lEqwēlax·ᵉīda, qaᵉs xEᵉxᵘLālēsa t!ēsEmē lāxēs lEgwīlē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa q!ōlats!ē, qa g·āxēs hănâlīsEx lEgwīłas. Wä, lāxaē ăxᵉēdxēs ᵉwālasē nagats!ä, qaᵉs lä tsēx·ᵉīdEx ᵉwāpa. Wä, lä gŭxts!ōtsa ᵉwāpē lāxa q!ōlats!ē, qa nEgōyoxsdālēs. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ts!ēsLāla qa g·āxēs k·adēła. Wä, hëᵉmisēs k·!îmḷayowē ḷEᵉwis nExx·äła k·!āwayowa, qa g·āxēs gwālēł g·ēx·g·aēła. Wä, hëᵉmisa lEqwa, qa g·āxēs k·adēł lāx onâlisasēs lEgwīlē. Wä, g·îlᵉmēsē g·āx ᵉwīᵉla g·ēx·g·aēłExs laē mēmEnłtsEmx·ᵉīdēda xEᵉxᵘLālalīsē t!ēsEm lāxa lEgwīlē. Wä, lä dāx·ᵉīdxēs ts!ēsLāla, qaᵉs k·!îp!īdēs lāxa x·īxsEmāla t!ēsEma, qaᵉs lä k·!îpstEnts lāx ᵉwabEts!âwasa q!ōlats!ē. Wä, lä hānał k·!îpstālasa x·īx·Exsemāla t!ēsEm lāq. Wä, g·îlᵉmēsē mEdElxᵉwīdēda ᵉwāpaxs laē gwāł k·!îpstālaq. Wä, lä dāx·ᵉīdxa wīwŭ-

stops putting in stones, takes the horns, ‖ and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core that is left inside ‖ jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way: 

Then he takes his straight | knife and cuts a notch into it, slanting towards the ‖ thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning at the first notch. He adzes off one-half ‖ its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way: Then he takes | red-pine wood that splits well and splits it in pieces of the size of our ‖ middle

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l!axē, qa^{s}s lä ăxstents lāq. Wä, k·!ēst!ē âlaem gē^{s}stalīlexs laē ăx^{s}ēdxa ts!ēslāla, qa^{s}s k·!ap!elēs lāq. Wä, g·îl^{s}mēsē lâlxa ^{s}nemē q!ōlk^{u} wŭl!axexs laē ăx^{s}ēdxa q!ōyaakwē k·ādzekwa, qa^{s}s sāx·ts!ānalēqēxs laē dāx·^{s}īts lāx wīlba^{s}yasa wŭl!axē. Wä, lä x̣ŭsentsa ɬex̣^{u}ba^{s}yē lāxa leqwa k·adēła. Wä, hē^{s}mis la dex̣^{s}wŭłts!ewats gŏgŭlg·a^{s}yas. Wa, la^{s}mē kwākwŭx̣^{s}īdēda wŭl!axē. Wä, âx̣^{u}sä^{s}mēsē hë gwēg·ilaxa waōkwē. Wä, g·îl^{s}mēsē ^{s}wī^{s}laxs laē mens^{s}īdxa małdenē lāxens q!wāq!wax·ts!āna^{s}yē g·äg·îlela lāx wīłetâ^{s}yas lāx ōk!waēdza^{s}yasxa g·a gwälēg·a (*fig.*). Wä, lä dāx·^{s}īdxēs nexx·ăła k·!āwayowa qa^{s}s k·!îmtbetendēxa länēxała gwāgwaaqāła lāxa ɬex̣^{u}ba^{s}yas. Wä, lä g·īg·alīłaxēs k·!āwayowē, qa^{s}s ēt!ēdē mens^{s}īdxa yūdux̣^{u}denē lāxens q!wāq!wax·ts!āna^{s}yēx g·äg·îlela lāx k·!îmta^{s}yas gwāgwaaqa lāxa ɬex̣^{u}ba^{s}yē. Wä, lāxaē xāl!ex·^{s}īd k·!îmtbetendeq. Wä, lä g·īg·alīłaxēs k·!āwayowē, qa^{s}s dax·^{s}īdēxēs k·!îmɬayowē, qa^{s}s k·!îmł^{s}īdēxa g·äg·îlela lāx g·ālē k·!îmtēs. Wä, lä negoyōdē k·!îmla^{s}yas lālaa lāx ālē k·!îmtēs. Wä, lä x̣wēł^{s}īdxa wŭl!āxē, qa^{s}s dāłēx ɬex̣^{u}ba^{s}yasēxs laē k·!îmł^{s}īdeq, qa k·āk·elx·āłēs, qa x̣ŭlboyōłēs. Wä, g·îl^{s}mēsē gwāłexs laē k·!îmł^{s}īdex ɬek!ŭxɬa^{s}yas, qa k·ak·elx·āłēs. Wä, g·îl^{s}mēsē gwāłexs laē g·a gwälēg·a (*fig.*). Wä, lä ăx^{s}ēdxa ëg·aqwa lax xâse^{s}wē wŭnāgŭła. Wä, lä xoxox̣^{u}s^{s}endeq, qa yuwēs ăwâgwītens ^{s}nōlax·ts!āna^{s}yaxsens q!wāq!wax·ts!āna^{s}yēx. Wä, lä bāl^{s}ītsa ^{s}nem-

finger, and he measures off one | span for its length. Then he takes his | straight knife and cuts it off, and when he has cut off | the same number and split as many as the number of black horn | spoons that he is making, then he takes spruce-root and splits it in two, ‖ puts it into a small dish with water in it to soak, | and he takes his straight knife and splits one end of the | pine-sticks to make them like a pair of tongs; and when | the ends of all of them have been split, he takes the split roots and ties the other end, | in this way.[1] He does this with all of them; and when ‖ they all have been tied with the roots, he builds up his fire, | takes the stones out of the steaming-box, and puts them back on the fire. | When they are all on, he waits until they are red-hot. | When they are red-hot, he takes | his tongs and picks out the hot stones and puts them back ‖ into the water in the steaming-box; and when the water begins to boil up, | he takes the adzed horns and puts them | in. As soon as they are in, he takes the roots and | puts them down at the place where he is seated, and also the split pine-sticks. When he thinks | that the horns are hot enough, he takes his fire-tongs and ‖ picks up the horns. He takes one of the | spoon-moulds,—the pieces of pine-wood tied at one end,—and puts the | spoon between its legs.

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p!Enk·ē lāxEns q!wāq!wax·tsāna^{ɛ}yēx yîx ăwāsgEmasasēxs laē ăx^{ɛ}ēdxēs nExx·ăła k·!āwayowa, qa^{ɛ}s k·!îmts!Endēq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs ɻāxēs hëënēmē wāxats!aqa xōkwē wŭnāgŭłē wāxēxLaasasa ts!ōlolaqē k·āts!EnaqExsōs. Wä, lä ăx^{ɛ}ēdxa L!ōp!Ek·asa ălēwasē, qa^{ɛ}s pāpax·sālēq. Wä lä ăx^{ɛ}stālās lāxa ^{ɛ}wāpē q!ōts!âxa łālogŭmē, qa pēx^{ɛ}wīdēs. Wä, lä ăx^{ɛ}ēdxēs nExx·ăła k·!āwayowa, qa^{ɛ}s xōẋ^{ɛ}wīdēx ēpsba^{ɛ}yasa wīwŭnagŭłē, qa yuwēs gwēx·sa ts!ēsLālax. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la xōbaakwa laē ăx^{ɛ}ēdxa paakwē L!ōp!Ek·ä, qa^{ɛ}s yîl^{ɛ}īdēs lāxa ēpsba^{ɛ}yas g·a gwäłēg·a.[1] Wä, lä ^{ɛ}nāẋwaEm hë gwēx·^{ɛ}īdEq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la yaēłbālaxa L!ōp!Ek·axs laē lEqwēlax·^{ɛ}īdxēs lEgwīłē. Wä, lä ăx^{ɛ}wŭstālaxa t!ēsEmē lāxa q!ōlats!ē, qa^{ɛ}s lä xEx^{u}LEndālas lāxēs lEgwīłe. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlx·Lālaxs laē âEm la ēsElaq, qa mēmEnłtsEmx·^{ɛ}īdēs. Wä, g·îlmēsē mēmEnłtsEmx·^{ɛ}īdēda t!ēsEmaxs laē dāx·^{ɛ}īdxēs ts!ēsLāla, qa^{ɛ}s k·!îpīdēs lāxa x·īx·EXsEmāla t!ēsEma, qa^{ɛ}s läxat! k·!îpstālas lāxaax ^{ɛ}wābEts!âwasa q!ōlats!ē. Wä, g·îl^{ɛ}mēsē mEdElx-^{ɛ}widēda ^{ɛ}wāpaxs laē ăx^{ɛ}ēdxa lā k·!īk·!îmLEk^{u} wŭL!axa qa^{ɛ}s lä ăxstālas lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lastaxs laē ăx^{ɛ}ēdxa L!ōp!Ek·ē, qa g·āxēs g·aēł lāx k!waēlasas Lẹ^{ɛ}wa xōkwē yaēlbaak^{u} wŭnāgŭła. Wä, â^{ɛ}misē gwānała, qa ts!Elx^{ɛ}wīdēsa wŭL!āxaxs laē dāx·^{ɛ}īdxēs ts!ēsLāla, qa^{ɛ}s k·!îp!īdēs lāxa ^{ɛ}nEmē, wŭL!āxa. Wä, lä dāx·^{ɛ}īdxa ^{ɛ}nEmts!aqē L!EbEg·a^{ɛ}yēxa xōkwē yîlbāla wŭnāgŭła, qa^{ɛ}s L!EbEg·îndēs lāxēs ts!ōlōlaqē k·āts!Enaqaxs laē pēqwa. Wä, â^{ɛ}misē gwānała, qa

[1] See footnote on p. 103.

Since the horn is pliable, he can spread it | as wide as he wants. Then he takes root and ties the | other end of the spoon-mould. After he has done so, it is in this way.[1] After ‖ he has done so with one, he does the same with the others; and after he has | finished, he puts some more red-hot stones in the steaming-box; | and when the water begins to boil up, he takes | mountain-goat tallow and puts it down where he is working. Then he puts a dish | down where he is seated, takes the ‖ water-bucket with water in it, and pours the water into the dish. After | doing so, he takes the spoon with the spoon-mould on it | and puts them into the boiling water. When he thinks that | they are hot through, he takes them out one by one, | and rubs them all over with the tallow; and as soon as he has done so, ‖ he throws them into the cold water in the dish. He does this | with all of them. He wants them to become brittle, | therefore he does so. As soon as they have all been put into the cold water | in the dish, he takes them out, unties the roots which he has tied | around the mould, and takes dogfish-skin from the back of the dogfish, and ‖ polishes the outside and the inside. When they are smooth both outside | and inside, they are finished. He continues doing this | with all of them, and in this way the horn spoons are made. | Now, that is all. |

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78 ᵉwādzEgEg·aatsēxs laē ăxᵉēdxa L!ōp!Ek·ē, qaᵉs yîlᵉīdēs lāxa ăpsba-
ᵉyasa L!EbEg·aᵉyē. Wä, lä g·a gwäłaxs laē gwāłēg·a.[1] Wä, g·îl-
80 ᵉmēsē gwāłExs laē âEm hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē gwā-
łExs laē ẋwēlaqa k·!îpstālasa x·īx·ExsEmāla t!ēsEm lāxa q!ōlats!ē.
Wä, g·îlᵉmēsē mEdElxᵉwīdēda ᵉwāpaxs laē ăxᵉēdxa yāsEkwasa
ᵉmElxLowē, qa g·āxēs g·aēła lāx ēaxElasas. Wä, lä ăxᵉēdxa ło-
q!wē, qaᵉs g·āxē k·āg·alīłas lāxaaxēs k!waēlasē. Wä, lä ăxᵉēdxa
85 nagats!ē ᵉwābEts!âlīła, qaᵉs gŭxts!ōdēsa ᵉwāpē lāxa łōq!wē. Wä,
g·îlᵉmēsē gwāłExs laē ăxᵉēdxa L!EbEg·aakwē ts!ēts!ōlolaqa, qaᵉs lä
ăxᵉstālas lāxa maEmdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē k·ōtaq laEm
âlak·!āla la ts!Elxᵉwīda, laē ᵉnāłᵉnEmEmk·axs laē k·!îpᵉwŭstālaq,
qaᵉs hamElxsEmdē dEx·sEmtsa yāsEkwē lāq. Wä, g·îlᵉmēsē gwāłExs
90 laē ts!ExstEnts lāxa wŭdaᵉsta ᵉwābEts!âlīłxa łōq!wē. Wä, lä ᵉnā-
ẋwaEm hë gwēx·ᵉīdxa waōkwē. Wä, laEm ᵉnēx· qa L!Emxᵉwīdēs
lāg·īłas hë gwēg·ilaq. Wä, g·îlᵉmēsē ᵉwīᵉlaᵉsta lāxa wŭdaᵉsta ᵉwābE-
ts!âlīłxa łōq!wäxs laē ăxᵉwŭstālaq, qaᵉs qwēłâlēxa L!ōp!Ek·ē yaēł-
bēsa L!EbEg·aᵉyē. Wä, lä ăxᵉēdxa xŭlgwēg·aᵉyasa ẋŭlgŭmē, qaᵉs
95 xŭlxᵉwīdēx ōsgEmaᵉyas ḷEᵉwēs ōgŭg·aᵉyē. Wä, g·îlᵉmēsē la qētsEma.
Wä, hëᵉmisēxs laē qēdzEg·a laē gwāła. Wä, âẋᵘsäᵉmēsē hë gwēg·ī-
laxa waōkwē. Wä, hëEm gwēg·ilatsa ts!ōlōlaqēläxa ts!ōlōlaqē
k·āts!Enaqa. Wä, laEm gwāł lāxēq.

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[1] See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal bone of a whale, and he takes a thin-edged rough sandstone | and a small dish, and he pours water into it so that it is | half full. Then he puts it down where he is going to work at a cedar-bark breaker. ‖ He takes the bone and measures it so that it is | two spans and four finger-widths in length. | Then he puts the rough sandstone into the water in the | dish, and he saws the bone off so that the end is square. He | does the same with the other end. When both ends are square, ‖ he rubs the edges so that they are straight; and when the edges are straight, | he measures the width of one hand for its width, and | he measures with a cedar-stick to find the center, in this manner.[1] | As soon as he finds the center, he marks a line across, and he rubs | on each side of the line to make a hole through it, which serves as a grip. As soon as he has finished ‖ rubbing the hole through which serves as a grip, | he rubs along the lower edge so as to sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin of a sea-lion which has been dried. He spreads it out, and he ‖ measures two spans. Then he puts a | straight-edge of cedar-wood on it and marks along the edge, so that it may be straight. Then he | cuts along, following the line; and he also lays the straight-edge of cedar-

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Cedar-Bark Breaker.—Wä, lä ăx^{ɛ}ēdēda bEgwānEmaxa xaqē g·a^{ɛ}yōł | lāx xagēlba^{ɛ}yasa gwE^{ɛ}yîmē. Wä, lä ăx^{ɛ}ēdxa pELEnxē k·!ōL!a dE^{ɛ}na t!ēsEma. Wä, hë^{ɛ}misa łālogŭm qa^{ɛ}s gŭxts!ōdēsa ^{ɛ}wāpē lāq qa nEgō-yoxsdālēsēxs laē hăng·a^{ɛ}līłas lāxēs ēaxElasLaxa k·ādzayōLaxa k·ādzE-kwē. Wä, lä ăx^{ɛ}ēdxa xāqē qa^{ɛ}s mEns^{ɛ}īdēq qa ^{ɛ}wāsgEmats. Wä, lä ha^{ɛ}mōdEngâla lāx małp!Enk·ē ^{ɛ}wāsgEmasas laxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē ăx^{ɛ}stEntsa k·!ōL!a dE^{ɛ}na t!ēsEm lāxa ^{ɛ}wābEts!âwasa łālogŭmē. Wä, lä x·îlts!Ents lāxa xāqē qa ^{ɛ}nEmābēs. Wä, lä hëEm-xat! gwēx·^{ɛ}īdxa ăpsba^{ɛ}yē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nē^{ɛ}namabaxs laē g·ēx^{ɛ}ī-dEx ōxwä^{ɛ}yas qa ^{ɛ}nEmEnxElēs. Wä, g·îl^{ɛ}mēsē la ^{ɛ}nEmEnxElaxs laē bāł^{ɛ}ītsēs ts!Ex^{u}ts!āna^{ɛ}yē q!wāq!wax·ts!āna^{ɛ}yēx lāq qa wādzEwats. Wä, lāxaē mEnsi^{ɛ}lälasa k!waxLā^{ɛ}wē lāx nEgōyâ^{ɛ}yas g·a gwałēg·a (*fig.*) Wä, g·îl^{ɛ}mēsē q!āxa nEgōyâ^{ɛ}yaxs laē xŭltaxōdEx. Wä, lä g·ēx^{ɛ}īdEx, wāx·sanâ^{ɛ}yasa daasēxa la sax^{u}stō kwâx·sâ. Wä, g·îl^{ɛ}mēsē gwāłExs laē g·ēxsōdxa sax^{u}stowē kwâx·sâxa daas. Wä, g·îl^{ɛ}mēsē gwāłExs laē g·ēxx·älabEndEq qa ōpēsx·ä^{ɛ}yēs ëx·ba. Wä, laEm gwāła k·āya-yâxa k·ādzEkwē.

Bag of Sea-Lion Hide.—Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa pESE-na^{ɛ}yasa L!ēxEnaxs laē lEmōkwa. Wä, la LEp!ālīłaq. Wä, lä bāł^{ɛ}-īdxa małp!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä k·ādEdzōtsa nEgEnōsē k!waxLō lāqēxs laē xŭlt!ēdEq, qa nEqElēsēxs laē bExE-łEndxēs xŭlta^{ɛ}yē. Wä, lāxaē ōgwaqa k·adEdzōtsa nEgEnōsē k!waxLō

[1] See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the line. | Now it is two spans wide, ‖ and he cuts along six spans | for the length as he lays his straight-edge of cedar-wood down at the end of the | six spans which he has marked off, and he cuts along the line that he has marked. | Then he doubles it up in the middle of the long side and bends it over, and he steps on it, | so that the sides may be close together. Then he punches holes through the edges ‖ two finger-widths apart. That is | where the cord will pass through when he sews it; and when | it is finished, he puts the straight-edge of cedar-wood on a piece two | spans wide and marks a line on it, and cuts along it. | This piece is seven spans in length. ‖ It is to be the carrying-strap for the wedge-bag, and he | puts on the straight-edge of cedar-wood on a piece half | a finger wide and marks a line on it and cuts along it. This | long strip serves to sew up the sides of the wedge-bag. | As soon as this is done, he puts it for a short time into ‖ water, together with the wedge-bag. Only the carryings-trap is not put into the water. | He does not leave it in for a long time before he takes it out. | Then he takes the narrow strip of sea-lion skin and pushes one end | through the holes. Then he puts one end of the carrying-strap to | one side and sews it on. This sewing goes down-

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lāx ăpsEnxa^{ɛ}yasēxs laē xŭt!ēdEq. Wä, lāxaē bExEłEndxēs xŭlta^{ɛ}yē; laEm małp!Eng·adzowē ^{ɛ}wādzEwasas lāxen q!wāq!wax·ts!ana^{ɛ}yēx. Wä, lāxaē bāl^{ɛ}īdxa q!EL!āpEnk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx qa ^{ɛ}wāsgEmatsēxs laē k·ādEdzōdaxaasēs nEgEnōsē k!waxLō lāx ^{ɛ}wālaasasa q!EL!ap!Enk·axs laē xŭlt!ēdEq. Wä, laxaē bExEłEndxēs xŭlta^{ɛ}yē. La^{ɛ}mē gwānax^{ɛ}īdEq lāxēs g·îldolasē qa nEgExLäłēs. Wä, lä t!ep!ēdEq qa q!āsox^{ɛ}wīdēsēxs laē L!EnqEmsâlasēs k·!āwayowē lāx ēwŭnxa^{ɛ}yas lā hEmałdEngâlē lāxEns q!wāq!wax·ts!āna^{ɛ}yäqē L!Enqa^{ɛ}ya. Wä, hëEm g·ayîmx·sâlasłtsa q!EnälA qō q!Enq!Eg·ox^{ɛ}wīdLEq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēd k·adEdzōtsa nEgEnōsē k!waxLō lāxa māłdEnē lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē xŭlt!ēdEq. Wä, lä bExłEndEq. Wä, lā ăLEbop!Enk·ē ^{ɛ}wāsgEmasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Hëem aōxLaasLEsa q!waats!ēLasa LEmg·ayowē. Wä, lä ēt!ēd k·ādEdzōtsa nEgEnōsē k!waxLō lāxa k·!ōdEnas ^{ɛ}wādzEwasē lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē xŭlt!ēdEq. Wä, lä bExłEndEq. Wä, laEm g·îlt!ēq. Wä, hëEm q!Enq!Eq!oyōłtsēxa ēwŭnxa^{ɛ}yasa q!waats!ēLasa LEmlEmg·ayowē. Wä, g·îl^{ɛ}mēsē g·wāłExs laē yāwas^{ɛ}īd ăx^{ɛ}stEnts lāxa ^{ɛ}wāpē ^{ɛ}wī^{ɛ}la LE^{ɛ}wa q!waats!ēLē. Wä, lēx·a^{ɛ}mēsē k·!ēs lā ăx^{ɛ}stanōsēda aōxLaasLē. Wä, k·!ēst!a gē^{ɛ}stāla lāxa ^{ɛ}wāpaxs laē ăx^{ɛ}wŭstEndEq. Wä, lä ăx^{ɛ}ēdxa q!Enyowē bExEk^{u} pEsEnēsa L!ēxEnē qa^{ɛ}s ^{ɛ}nēx·sâlēs laxēs L!Enqa^{ɛ}yē. Wä, laEm ăx^{ɛ}ālElōts ōba^{ɛ}yasa aōxLaasē lāx onōdzExsta^{ɛ}yas. Wä, lä q!āq!Enk·înaq. Wä, la^{ɛ}mē hāxElamē q!Ena^{ɛ}yas

ward ‖ to the bent bottom of the wedge-bag. He does | the same at the other side. | Then the wedge-bag is finished. |

Spruce-Roots and Cedar-Withes.—When the season approaches when the huckleberries are ripe, | the woman makes her huckleberry-basket, and | it is ready when the berries are ripe. She takes her digging-stick and her small ax, | going to the place where small spruce-trees are growing, and where she knows that the ground is soft. As soon as ‖ she reaches there, she pushes one end of her clam-digging stick into the ground and | pries up the roots of a young spruce-tree. As soon as the roots come out of the ground, | she picks out thin and small ones. She takes hold of them and pulls them out. | These may be more than a fathom in length; | and when she reaches the end, she takes her small ax and ‖ chops them off. The woman who is getting the roots | continues doing this. When she has enough, she coils them up and ties them | with small roots in four places, so that they are this way : | As soon as this is done, she carries them in her right hand and | goes home. She puts them down in a cool corner of the house. ‖ Then she takes a mat and spreads it over them. As soon as she has done this, | she again takes her small ax and goes to a place where young cedar-trees grow; | and when she reaches there, she looks for those that have straight long branches, | that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax^{ɛ}īdaasas ōxsda^{ɛ}yaṣa q!waats!ē. Wä, lä hëEmxat! gwēx·-^{ɛ}īdxa ăpsanâ^{ɛ}yē. Wä, la^{ɛ}mē gwāła q!waats!äsa LEmlEmg·ayu laxēq.

Spruce-Roots and Cedar-Withes.—Wä, hë^{ɛ}maaxs laē ELāq gwāt!Enxa laē g·ēg·aēx^{ɛ}ēdēda ts!Edāqē, qa^{ɛ}s lExīlē, qa^{ɛ}s k·!Elats!ēla gwādEmē, qō nEgExlōdlō. Wä, lä ăx^{ɛ}ēdxēs k·!Elakwē ḷE^{ɛ}wis sāyōbEmaxs laē lāxa alēwādzEmxEkŭla lāxēs q!ālē tElq!ŭts t!Ek·a. Wä, g·îl^{ɛ}mēsē lāg·aa lāqēxs, laē ts!Eẋ^{u}bEtElsas ōba^{ɛ}yasēs k·!Elakwē, qa^{ɛ}s k!wet!Eqōl-sElēxa L!ēL!ōp!Ek·asa alēwadzEmē. Wä, g·îl^{ɛ}mēsē lâqolsa L!ēL!ōp!Ek·axs laē alēqaxa nEqEla wīła, laē dâyōdEq, qa^{ɛ}s nEx^{ɛ}ŭqōlsElēq. Wä, lä ^{ɛ}nāł^{ɛ}nEmp!Ena ēsEg·îyō lāxEns bāLäqē ăwâsgEmasas. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa ăbāsemäsēxs laē dāx·^{ɛ}īdxēs sāyōbEmē, qa^{ɛ}s tsEx·sEndēq. Wä, âẋ^{u}sä^{ɛ}mēsē hë gwēg·ilaxs L!āL!ōp!Ek·aēda ts!Edāqē. Wä, g·îl^{ɛ}mēsē hēłolExs laē q!Elō^{ɛ}nākŭlaq, qa^{ɛ}s yaēł^{ɛ}alElō-dalēsa wīswEłtowē L!ōp!Ek· lāxa mōẋ^{ɛ}wīdalalEla lāq xa g·a gwälēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwāłExs laē q!Elẋŭlasēs hëłk·!ōts!ānа^{ɛ}yē lāqēxs laē nä^{ɛ}nakwa. Wä, lä q!Elẋwalīłas lāxa wŭdanēgwiłasēs g·ōkwē qa^{ɛ}s ăx^{ɛ}ēdēxa łē^{ɛ}wa^{ɛ}yē, qa^{ɛ}s naẋ^{u}sEmlīlēs lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēd dāx·^{ɛ}īdxēs sāyōbEmē, qa^{ɛ}s läxat! lāxa dzādzEsExEkŭla. Wä, g·îl^{ɛ}mēsē lāg·aa laqēxs laē alēx·^{ɛ}īdxa g·îlsg·îlt!äs tExEmē, yîxa ^{ɛ}nEmāg·itēxa k·!ēsē sElp!Ena. Wä, g·îl^{ɛ}mēsē q!āxa ^{ɛ}nEmts!aqē

has these, she chops it down. ‖ When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. [She ties them at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when ‖ she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right through the heart. After they have been split in two, ‖ she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, | she takes up another cedar-withe and strips off the branches; ‖ and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

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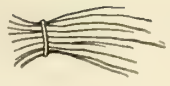
dzesEq^{u} ăx^{ɛ}enālaqēxs laē hëx·^{ɛ}ida^{ɛ}em sōp!exōdeq. Wä, g·îl^{ɛ}mēsē t!āx·^{ɛ}īdexs laē dzadzatŭqewaxa ëk·ētela texema. Wä, g·îl^{ɛ}mēsē. hēlōlexs laē q!ōp!ēxlendeq, qa^{ɛ}s ăx^{ɛ}ēdēxa wīłē g·îlt!a dewēxa, qa^{ɛ}s selp!ēdēq. Wä, g·îl^{ɛ}mēsē gwāłexs laē yîl^{ɛ}alelōts lāx ōxla^{ɛ}yas. Wä, lä mōx^{ɛ}wīdałē yîla^{ɛ}yas lāq. Wä, lä g·a g·wāłaxs laē gwāła (*fig.*). Wä, g·îl^{ɛ}mēsē gwāła laē wēx·seyap!ālaqēxs g·āxaē nä^{ɛ}nakwa. Wä, g·îl^{ɛ}mēsē laēl lāxēs g·ōkwaxs laē ăx^{ɛ}ālīłas lāxēs hëmenēlasē k!waēlasa. Wä, lä qwēłâlax yîlemasēs tayaxamanemē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwa laē x·īk·âlax q!wāk·!ena^{ɛ}yasēs g·ālē dāx·^{ɛ}ītse^{ɛ}wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâ-g·îłenxs laē g·äbendex wīłetâyasa texemaxs laē pax·sendeq gŭyo-łela lāx ōxla^{ɛ}yas naq!egendālax dōmaqas. Wä, g·îl^{ɛ}mēsē pāx·saa-kŭxs laē g·īg·alīłaxa ăpsōdīłasēxs laē ētts!end pāx·sendxa ăpsōdiłasa la g·aēła. Wä, g·îl^{ɛ}emxaāwisē la pāx·saakŭxs laē g·īg·alīłasēxs laē ēt!ēd dāg·îlīłaxa ăpsōdēłēxa g·îlx·dē k·at!alēlems, qa^{ɛ}s pāx·sendēq. Wä, laem mōx^{u}sēda ^{ɛ}nemts!aqē texema. Wä, g·îl^{ɛ}mēsē gwāła laē ēt!ēd dāg·îlīłaxa ^{ɛ}nemts!aqē texema, qa^{ɛ}s x·īk·âlēx q!wāk·!ena^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāłexs lāaxat! pāx·sendeq lāxēs gwēg·ilasaxa g·îlx·dē pāpex·salasō^{ɛ}s. Wä, âx^{u}sä^{ɛ}mēsē hë gwēg·ilaxa waōkwē texema. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la paākŭxs laē māmenōqewaxa ts!ēts!exēg·a-^{ɛ}yasēs pa^{ɛ}yē qa q!ap!ałēs. Wä, lā ăx^{ɛ}ēdxa paâ^{ɛ}yē qa^{ɛ}s yîlemdēs lāq

what she split and ties it together | in this way:  She does the same to the inner part. As soon || as every- 40
thing has been tied together, she lays the withes over her fire | to get dry; for when she splits them, the bark also comes off. | After this has been done, she takes the roots and unties them, | and she straightens them out. Then she takes good | straight-splitting red-pine wood and splits it like a || pair of tongs. 45
She takes a thin root and ties it at a place | four finger-widths from the unsplit end; | and after doing so, she takes her straight knife and | cuts off the end of the tongs which serve for stripping off the bark of the roots, and | thus the end is sharp. She cuts it again at the end where she tied the tongs with roots. As soon as this has been finished, || she puts it into the floor close to the fire, | with the split 50
end upward, and the sharp end in the ground, leaning (outwards) | towards the fire, in this way: As soon as this has been done, | she takes one of the long pieces of root and coils it up again. Then | she puts it on the middle of the fire takes her tongs, and || holds the root with them. Then she turns it until all the bark has 55
been burnt black. | As soon as the bark has been burnt black, | she takes it off with the tongs and puts it down next to the implement for stripping off the bark | of the root. Then she takes the end of it and puts it between the | legs of the tongs for stripping off the bark from

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g·a g̣wälēg·a (*fig.*). Wä, lāxaē hëem g̣wēx·ᵉīdxa nāq!ega ᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉla la yaēlemālaxs laē lēsalelōts lax nexstâᵉyasēs legwīle, 40
qa lemx̣ᵉwidēs qaxs hëᵉmaē lawälats xēxex̣ᵘᵉŭnaᵉyasēxs laē pāpex·sālaq. Wä, g·îlᵉmēsē gwälexs laē ăxᵉēdxa l!ōp!ek·ē qaᵉs qwēłâlēx yîḷemas. Wä, la dāłᵉīdeq qaᵉs dāłᵉalīłēq. Wä, lä dāx·ᵉīdxa ëg·aqwa lāx xâseᵉwē wŭnāgŭła. Wä, lä xōx̣ᵉwīdeq qa yuwēs gwēx·sa ts!ēslālax. Wä, lä ăxᵉēdxa wīlē l!ōp!ek·a, qaᵉs yîłᵉalelōdēs lāxa 45
mōdenē lāxens q!wāq!wax·ts!ānaᵉyēx g·äg·îlela lāxa k·!ēsē xōkwa· Wä, g·îlᵉmēsē gwälexs laē dāx·ᵉīdxēs nexx·äła k·!āwayowē qaᵉs k·!āx̣ᵉwīdēx ōbaᵉyasa x·īk·âlaᵉyâx xex̣ᵘᵉŭnaᵉyasa l!ōp!ek·ē qa ëx·bēs g·äg·îlela lāxa la yîłᵉenē l!ōp!ek·a. Wä, g·îlᵉmēsē gwälexs laē ts!ex̣ᵘbetalīłas ōbaᵉyas lāxa ōnâlisasēs legwīlē. Wä, laem 50
ëk·!ebaᵉya xōkwaxs laāḷał g·ēbelalīłelēs ëx·baᵉyē laxēs l!astâłaēnaᵉyē lāxa legwīlē, g·a g̣wälēg·a (*fig.*). Wä, g·îlᵉmēsē g̣wälexs laē dāx·ᵉīdxa ᵉnemts!aqē g·îlt!a l!ōp!ek·a, qaᵉs x̣wēlaqē qesᵉīdqēxs laē l!ex·lents lāx nexlaläsēs legwīlē. Wä, lä dāx·ᵉīdxēs ts!ēslāla qaᵉs k·!îp!īdēs lāqēxs laē lālēx·îlālas qa ᵉnāx̣wēs k!wēk!ŭmelk·eyē xex̣ᵘᵉŭ- 55
naᵉyas. Wä, g·îlᵉmēsē ᵉnāx̣wa la k!wēk!ŭmelk·eyax·ᵉīdē xex̣ᵉŭnāᵉyasēxs laē k·!îp!īdqes k·!îp!alīlēs lāx māk·!exḷaᵉyasa ḷaēlē x·īk·âlayax xex̣ᵘᵉŭnāᵉyasa l!ōp!ek·ē. Wä, lä dābendex ōbaᵉyas qaᵉs k·āk·etōdēsa l!āl!ax·elalakwē l!ōp!ek· lāx ăwāgawaᵉyasa x·īk·ê!ayâx

the roots that have been burnt over the fire. ‖ She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ‖ root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ‖ and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this with | all the roots; and when they have all been split, she ‖ scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight knife ‖ and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

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xEx̣ᵘᵉŭnāᵉyasa L!ōp!Ek·axs laē dāx·ᵉītsēs g·Emxōłts!ānaᵉyē lāx ōxtâ-ᵉyas wāx·sanōdzExtaᵉyasēxs laē q!wēq!wasâłaqēxs laē nēxᵉītsēs hēłk·!ōtts!ānaᵉyē lāxa L!ōp!Ek·ē. Wä, hēᵉmis lā qŭsâlats xEx̣ᵘᵉ-ŭnāᵉyas. Wä, lāxaē saaqâlē sāaqas. Wä, g·îlᵉmēsē ᵉwīlg·îłEnxēs xEx̣ᵘᵉŭnaᵉyaxs laē x̣wēłᵉīdEq qaᵉs ōgwaqē x·īk·ōdEx xEx̣ᵘᵉŭnāᵉyasēs dāłasōx̣ᵘdē. Wä, lä gēg·îlił aēdaaqānax̣wa k·āk·Etōts lāxēs x·īk·â-layâx xEx̣ᵘᵉŭnaᵉyasa L!ōp!Ek·ē qaᵉs x̣wēlaqē nēxsōdEq. Wä, āłᵉmēsē g̣wāł hē g̣wēg·ilaqēxs laē âlak·!āla la ᵉmElk·!Ena qaxs laē lEmx̣ᵉŭn-x·ᵉīda. Wä, g·îlᵉmēsē gwāłExs laē ēt!ēd dāx·ᵉīdxa ᵉnEmts!aqē L!ōp!Ek·a. Wä, lāxaē âEm nāqEmg·îltâxēs g·îlx·dē g̣wēg·ilasa. Wä, āłᵉmēsē g̣wāłExs laē ᵉwīᵉla la x·īk·Ewakwē xEx̣ᵘᵉŭnāᵉyas. Wä, lä nāq!Eqax dōmaqasēxs laē pāx·ᵉīdEq hēbEndāla̱x ăwâsg̣Emasas. Wä, g·îlᵉmēsē māłts!Exs laē ētts!End pāx·sEndxa wāx·sōdīłas. Wä, laᵉmē mōx̣ᵘsEndxa ᵉnāłᵉnEmts!aqē L!ōp!Ek·a. Wä, âx̣ᵘsäᵉmēsē hē g̣wēg·ilax ᵉwāxaasasa L!ōp!Ek·ē. Wä, g·îlᵉmēsē ᵉwīᵉla la pāpEx·saakŭxs laē k·ēxet!ēdEq. Wä, laEm ăxᵉēdEx nExx·ała k·!āwayōsēs łāᵉwŭnEmē, qaᵉs dzēx̣ᵉwalīłēsēs g̣Emxōłtsīdzaᵉyē g·ōgŭyowa. Wä, lä dāx·ᵉītsēs g̣Emx̣ōłts!ānaᵉyē aᵉyasō lāxa paakwē L!ōp!Ek·a, qaᵉs paxᵉałElōdēs lāx hēłk·!ōtsEmaᵉyas mEk!ŭxḷax·sīdzaᵉyasēs g̣Emxōłtsīdzaᵉyē g·ōgŭ-yowa. Wä, lä dāx·ᵉītsēs hēłk·!ōts!ānaᵉyē lāxa nExx·ała k·!āwayowa qaᵉs k·at!Endēs ăwīg·aᵉyas lāxa L!ōp!Ek·ē. Wä, lä tEsāłak·ats laqēxs laē nēxᵉēdxa L!ōp!Ek·asēs hēłk·!ōtts!ānaᵉyē. Wä, la x̣wēliᵉlälaxa

her foot | and the back of the straight knife. Then she only stops doing this ‖ when the knife does not get wet any more. Then the 85
scraped root is really | white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the huckleberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping ‖ the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1
digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have ‖ leaves on each 5
side, and these are called | "cedar-branches." As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, ‖ she ties one end of the branches which 10
have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and ‖ she splits them again in two, and she splits them once 15

L!ōp!Ek·axs laē nēxsawi^{ɛ}lālaq lāxēs ^{ɛ}mEk!ŭxḶax·sīdza^{ɛ}yasēs g·ōgŭyowē 82
Ḷō^{ɛ} ăwīg·a^{ɛ}yasa nEXX·ăła k·!āwayowa. Wä, āl^{ɛ}mēsē g̣wāł hë g̣wēg·ilaqēxs laē k·!eâs la k!ŭngeg·ēsa k·!āwayowē. Wä, laEm âlak·!āla la ^{ɛ}mEl^{ɛ}mElk·!Enēda k·ēxEk^{u} L!ōp!Ek·axs laē lEmlEmx̣^{ɛ}ŭna. Wä, hë^{ɛ}mi- 85
sēxs laē pēqwa. Wä, hë^{ɛ}mis lāg·ilas k·!ēs ēaL!ēma qaxs âlak·!ālaē aëk·!aakwa lExa^{ɛ}yaxs k·!Elats!ēLaxa gwādEmē. Wä, g·îl^{ɛ}mēsē g̣wāłExs laē hëEmxat! g̣wēx·^{ɛ}īdxa tEXEmē. Wä, laEmxaē hë g̣wēg·ilaqēxs łaē k·exâlax ^{ɛ}wâpag̣a^{ɛ}yas. 89

Cedar-Withes.—Wä, hë^{ɛ}mēxs laē ēaxElēda bEgwānEmaxa ts!ōyayâxa 1
ḶEX·sEmē, wä la· g̣EnEmas la lāxa āL!ē tayaxamax tEXEma lāxa g·îlsg·îlt!a nEqEla tEXEmsa wīlkwēxa yū ăwâgwītEns q!wāq!wax·ts!āna^{ɛ}yē. Wä, hë^{ɛ}mēsēxs k·!eâsaē L!Enak·a, yîxs â^{ɛ}maē qwag·îłEna^{ɛ}ya ts!ap!axmEnēxwē lāx wāx·sanōdza^{ɛ}yas. Wä, hëEm ḶēgadEs tEXEmē. Wä, g·îl^{ɛ}mēsē q!äda tayaxamäxa tEXEmaxs laē hëx·^{ɛ}ida^{ɛ}Em dzEtaxElax·^{ɛ}īdEq, yixs ^{ɛ}nal^{ɛ}nEmp!Enaē q!ēxLâlēda ^{ɛ}nEmts!aqē wīlx̣^{u}xa tEXEmē. Wä, lä k·!ēs q!ēxLâlēda waōkwē wīlkwa. Wä, g·îl^{ɛ}mēsē hēłōLa tāyaxEmäxa tEXEmaxs laē yîLEmdxēs tEXEmaxs laē q!ap!ēgEmakwa yîsa sElbEkwē dEwēxa. Wä, g·îl^{ɛ}mēsē g̣wāł 10
yîLEmdqēxs laē nä^{ɛ}nakwa lāxēs g·ōkwē wīk·îlaxēs tayaxamanEmē tEXEma. Wä, lä ăx^{ɛ}ālīłaq lāxa wŭdānegwīlasēs g·ōkwē. Wä, hëx·^{ɛ}ida^{ɛ}mēsē k!wāg·alīła qa^{ɛ}s dzEt!ēdēq naq!Eqax dōmaqas. Wä, g·îl^{ɛ}mēsē la dzEts!aakŭxs laē pāx·sEndxa ăpsōdēlē. Wä, lāxaē ētts!End pāx·sEndEq. Wä, lāxaē hēlox̣^{u}sEndaxat! pāx·sEndEq. 15

more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |

Spruce-Roots (1).—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without branches, are the roots of young spruce-trees in soft ground. ‖ When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when she thinks she has enough roots, she takes the roots ‖ and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying of the coiled roots; and ‖ when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ‖

Wä, la ᵉnałᵉnEmp!Ena małtsEmg·ustōx̣ᵘsēda ᵉnEmts!aqē ēk·ētEla tEXEma lāxa ts!Edāqaxs ēg·îlwataē lāx pāpEx·sāläxa tEXEmē yîxs pElspadzâᵉē. Wä, g·îlᵉmēsē ᵉwīᵉla la paakŭxs laē g·ēxaq.

Spruce-Roots (1).—Wä, lāxaē xwānałᵉīdExs laē ālēᵉsta lāxa āL!ē qaᵉs lä L!ōp!Ek·ax L!ōp!Ek·asa ălēwasē lāxēs q!ālē tElq!ŭs t!Ek·a, yîx q!waxasasa ălēwadzEmē, qaxs hëᵉmaē âlak·!āla g·îlsg·îlt!ă Ek·ētElē wīswŭlē L!ōp!Ek·asa tElq!ŭsas t!Ek·a q!wāxatsa ălēwadzEmē. Wä, g·îlᵉmēsē q!āqēxs laē hëx·ᵉidaEm ǥElx̣ŭqolsaxa L!ōp!Ek·axs nēlōyîwElsaē lāxa t!Ek·a. Wä, lä nēxaq lāxēs ăwâsgEmasaxs g·îlsg·îlstâᵉē. Wä, g·îlᵉmēsē lāg·aa lāx qExbax·ᵉīdaasasēxs laē q!Ex·sEndEq qa ELElsēs. Wä, âᵉmisē la hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē k·otaq laEm hēłālēs L!ōp!Eg·anEmaxs laē ăxᵉēdxa L!ōp!Ek·ē qaᵉs qEsᵉēdēq qa q!Elx̣ᵉwałēsēxs laē ăxᵉēdxa wīltowē L!ōp!Ek·a qaᵉs yîlᵉīdēs lāxa ăpsānēqwasa la wElx·ts!Ewakᵘ L!ōp!Ek·a. Wä, g·îlᵉmēsē gwāłExs laē q!Elx̣ŭlaxēs L!ōp!Eg·ānEmaxs laē näᵉnakwa lāxēs g·ōkwē qaᵉs läxat! q!Elx̣ᵉwalīłas lāx wŭdānegwēłasēs g·ōkwē. Wä, lä hëxᵉidaEm k!wāg·alīła qaᵉs qwēłodēx yîLēwaᵉyasēs q!Elx̣wāła L!ōp!Ek·a. Wä, g·îlᵉmēsē ᵉwīᵉlâwē yîLēwaᵉyasēxs laē dālaxa lā dzakwała L!ōp!Ek·a qaᵉs lä g·ēnolisas lāxa lEgwīłasēs g·ōkwē. Wä, lä ăxᵉēdxa ts!ēsLāla qaᵉs yîL!Exōdēsa wīltowē L!ōp!Ek· lāq, qa k·!ēsēs xōx̣ᵉwīdEł qō lāł x·îk·ālax xEx̣ᵉŭnaᵉyasa L!ōp!Ek·ē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ᵉnEmts!aqē lāxa g·îlstowē L!ōp!Ek·a qaᵉs k·atLendēs lāxa lEgwīłe

beginning next to where it is being held, and pulling it slowly, | until it gets hot all over. As soon as the bark is hot, | she puts it between the tongs next to | where she is holding it with the left hand. She squeezes the legs of the | tongs together under it. Then she pulls it through with her ‖ right hand. Then the bark peels off. | As soon as all the bark is off, she puts it down on the | left-hand side, and she takes up another root and | puts it over the fire, and she does the same as she did before | to the first one at which she was working when she put it over the fire. ‖ When all the bark has been taken off the roots, | she splits them before they are really dry. | She begins splitting at the thin end through the heart, | going towards the thick end. When it has been split in two, she takes | each half and splits it again in two; and when this has been split, ‖ she splits it again in two; and she does the same to the other half, | for the woman wishes to have roots split into thin strips | to weave the basket that she is making. Sometimes she splits eight strips out of one | clean root when she is splitting it. When it has all been split, | she takes the cedar-bark splitting-bone (the ulna of the foreleg of the ‖ deer) and grinds it well, so that it has a sharp point and also so that | it is thin. That is the bone for splitting cedar-bark of the woman when she is making mats, | when she is splitting cedar-bark, and when she is making

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g·äg·îLEla lāxa mak·ała lāx dāłasE^{ɛ}wasēxs laē aōyaa nēx^{ɛ}nakŭlaq qa ëk·ēs ts!Elgŭ^{ɛ}nakŭlaēna^{ɛ}yas. Wä, g·îl^{ɛ}mēsē ts!Elx^{ɛ}wid ^{ɛ}nāẋwē ōgwīda^{ɛ}yas xEk!ŭmasēxs laē k·āk·Etōtsa mak·āła lāx dāłasE^{ɛ}wasēxs laē q!wēs^{ɛ}ītsēs gEmxōłts!āna^{ɛ}yē lāx wāx·sanōdzExsta^{ɛ}yasa ts!ēsLāläxs bEnxtolīła. Wä, hë^{ɛ}mis la nexsâlatsēxa L!ōp!Ek·ē yîsēs hēłk·!ōłts!āna^{ɛ}yē. Wä, hë^{ɛ}mis la qŭsâlatsa xEx^{uɛ}ŭna^{ɛ}yas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwēda xEx^{uɛ}ŭna^{ɛ}yasēxs laē k·at!ālīłas lāxēs gEmxagawalīlē. Wä, laxaē ēt!ēd dāx·^{ɛ}īdxa ^{ɛ}nEmts!aqē L!ōp!Ek·a qa^{ɛ}s k·atLEndēs lāxa lEgwīłē. Wä, laEm âEmxat! nEqEmg·îltEwēxēs gwēg·ilasaxēs g·îlx·dē ăxsE^{ɛ}waxs läx·dē L!Ex·LEnts lāxēs lEgwīła L!ōp!Ek·ē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la saq!wag·īdEkwa L!ōp!Ek·axs laē ha^{ɛ}yāło^{ɛ}mālaa pāpEx·sEndqēxs k·!ēs^{ɛ}maē âlaEm lEmẋ^{ɛ}wīda. Wä, laEm hë g·îl pāx·^{ɛ}ītsō^{ɛ}sē wīłba^{ɛ}ya yîxs nāq!Eqaax dōmaqas gwăyōłEla lāx L!Ekumā^{ɛ}yas. Wä, g·îl^{ɛ}mēsē la pāx·saakŭxs laē ăx^{ɛ}ēdxa ăpsōdiłe qa^{ɛ}s ēt!ēdē pāx·sEndEq. Wä, g·îl^{ɛ}mēsē pax·saakwa laē ētts!Endaxat! pāx·sEndaxaaq. Wä, la hëEmxat! gwēx·^{ɛ}īdxa ăpsEx·säs yîxs ^{ɛ}nēk·aēda ts!Edāqē qa pElspElēsa paakwē L!ōp!Ek·a qa k·!îlg·Ems lExēläs, yîxs ^{ɛ}nāł^{ɛ}nEmp!Enaē māłEg·îyōẋ^{u}sēda ^{ɛ}nEmts!aqē ëk·ētEla L!ōp!Ek·axs laē paakwa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la paakŭxs laē ăx^{ɛ}ēdxa q!wētanaxa sEg·înōdza^{ɛ}yas g·alEmałg·īwa^{ɛ}yē g·ōgŭyōsa gēwasē, yîxs laē aēk·!aak^{u} g·ēxEkwa qa ëx·bēs. Wä, hë^{ɛ}mis qa pEldzowēs. Wä, hëEm q!wētanasa ts!Edāqaxs k·!îtaaxa łē^{ɛ}wa^{ɛ}yē yîxs laē pāpEx·sālaxa dEnasē ẓōxs laē dzEdzExs^{ɛ}ālaxa dEnasē.

narrow strips of bark. | This she uses when she is working at the roots. She stretches out | her left foot on the floor, and she takes one end of the split ‖ root with her left hand and she puts down a root | on the right-hand side of her heel. | She takes hold with the right hand of the bone cedar-bark splitter and she | lays it on the | root and presses the bone implement against the root. Then | she pulls it through, pressing it tightly against her heel. ‖ Thus she squeezes out all the sap in the root. If there is | much water in it, she pulls the root through four times its | whole length between her heel and the bone. When | all the sap is out, the roots become really white, flat split | roots. She does this with all of (the roots). When ‖ all the roots have been scraped, she coils them up and | puts them away for a while. |

Spruce-Roots (2).—The woman takes her ax and her | clam-digging stick and her cedar-bark belt, and she carries them | while she is going into the woods, where she knows that small spruce-trees are growing and | where the soil is soft. When she comes to the place, she puts down her ax ‖ and her digging-stick. She takes her cedar-bark belt, and she | puts the corners of her blanket over her left shoulder, and she puts the cedar-bark | belt around her waist over the blanket. She pins the blanket with a pin of | yew-wood shaved

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Wä, hë'em ăx'ētsō'sa L!āL!ōp!Ex·sīläxa L!ōp!Ek·ē. Wä, lä dzēx̣-'walīłasēs gEmxołtsīdza'yē g·ōgŭyowa. Wä, lä dābEndxa paakwē L!ōp!Ek·a yîsēs gEmxołts!āna'yē. Wä, lä k·at!ālElōtsa L!ōp!Ek·ē lāx hēłk·!ōdEnwa'yas 'mEk!ŭxḶax·sīdza'yasēs gEmxōłtsīdza'yē. Wä, lä dāx·'ītsēs hēłk·!ōłts!āna'yē lāxa q!wētanäxs laē k·at!Ents lāxa L!ōp!Ek·ē. Wä, lä tEsāłak·atsēs q!wētāna lāxa L!ōp!Ek·axs laē nēx'ēdqēxs laē tEts!ExḶax·sīdzēx 'mEk!ŭxḶax·sīdza'yas g·ōgŭyowas. Wä, hë'mis la x·īk·âlats 'wâpaga'yasa L!ōp!Ek·ē. Wä, g·îl'mēsē q!ēq!aqElaxēs 'wâpaga'yaxs laē mōp!Ena nēxsōdxa L!ōp!Ek·ē lāxēs 'wāsgEmasē lāxēs 'mEk!ŭxḶax·sīdza'yasēs g·ōgŭyowē. Wä, g·îl'mēsē 'wī'lâwē 'wâpaga'yasēxs laē âlak·!āla lā 'mElmadzowa paakwē L!ōp!Ek·a. Wä, lä hë'staEm gwēx·'ēīdxa waōkwē. Wä, g·îl'mēsē 'wī'la la x·īg·îkwa L!ōp!Ek·axs laē aēk·!a q!ElX̣'wīdEq qa's yawās'īdē g·ēxaq.

Spruce-Roots (2).—Wä, lä ăx'ēdēda ts!Edāqaxēs sāyobEmē ḶE'wis k·!îlakwē; wä, hë'mēḶēs dEndzEdzowē wŭsēg·anowa. Wä, lä dālaqēxs laē āaLaaqa lāxa ālē lāx q!āyasasa ălēwadzEmē ḶE'wis q!āłē tEl-q!ŭts t!Ek·a. Wä, g·îl'mēsē lāg·aa lāqēxs laē g·īg·aElsaxēs sāyobEmē ḶE'wis k·!îlakwē. Wä, lä ăx'ēdxēs dEndzEdzowē wŭsēg·anowa qa's t!ElEx·'īdēxēs 'nEX̣'ŭna'yaxs laē qEk·îyîntsa dEndzEdzowē wŭsēg·anowē laqēxs laē qEnoyâlaq laqēxs laē t!EmgEX̣u'sa k·!aX̣u'baakwē L!Emq!ēda la t!Emt!aqâłax 'nEX̣'ŭna'yas lāx gEmxōłtsEyāp!a'yas.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, ‖ puts one end into the ground, and pries up the roots; and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then ‖ she goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qEsᵉīd*. Then she takes the thin ‖ roots and ties them in four places, in this way;[1] and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. ‖ She cuts off those that are not twisted. When she thinks | she has cut off enough, she ties them with twisted cedar- | withes in four different places, in this way.[2] After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ‖

Wä, g·îlᵉmēsē gwālElsExs laē dāx·ᵉīdxēs k·!îlakwē, qaᵉs ts!Exᵘbetelsēs ōbaᵉyas qaᵉs k!wēt!Eqâlselēxa L!ōp!Ek·ē. Wä, g·îlᵉmēsē nēEnłEng·aElsēda L!ōp!Ek·axs laē dōq!ŭxᵉīdxa hăyālag·itē nāqElaxa k·!eâsē q!wāk·!Enaᵉya. Wä, hëᵉmis lā dāk·!Entsōs qaᵉs nēxᵉŭqâlselēq. Wä, g·îlᵉmēse lāg·aa lāxa ḷEkwē L!ōp!Ek·a, yîx q!wāxEwasasēxs laē dāx·ᵉīdxēs sāyōbEmē, qaᵉs tsEx·sEndēq. Wä, lä gwäᵉsta lāxa g·äg·îldzasas, qaᵉs ēt!ēdē dâyodqēs nExᵉŭqâlsElēq gwāgwaaqEla lāx wīlbaᵉyas. Wä, g·îlᵉmēsē lāg·aa lāx q!ēts!axbax·ᵉīdaasasēxs laē dax·ᵉīdxēs sāyōbEmē, qaᵉs tsEx·sEndēq. Wä, lä q!Elxᵉwīdeq. Wä, la ᵉnēk·ēda waōkwē L!āL!op!Ek·!aēnoxᵘ ts!ēdaqa qEsᵉīda, yîxs laē q!Elxᵉwīdeq. Wä, lä ăxᵉēdxa wīswŭltowē L!ōp!Ek·a, qaᵉs qEx·ᵉāLElōdēs lāxa mōxᵉwīdałaxa g·a gwälēg·a.[1] Wä, âxᵘsäᵉmēsē hë gwēg·ilaxs L!āL!op!Ek·!aē.

Wä, g·îlᵉmēsē hëłōLExs laē ēt!ēd qāsᵉida, qaᵉs lä lāxa dEnsmādzExekŭläxa dzEseqwē. Wä, laᵉmē alēqaxa ëx·Emē tExEmaxa g·îlsg·îlt!a. Wä, hëᵉmisēx k·!eyâsaē q!wāk·!Enaᵉya. Wä, hëᵉmis la tsEk·axElasōsēxēs dōgŭlē k·!ēs k·!îlpEla. Wä, g·îlᵉEmxaäwisē k·ōtaq laEm hëłᵉēs tayaxāmanEmaxs lāaxat! qēqEnōyōtsa sElbEkwē wīswŭltō dEwēx lāxa mōxᵉwidālaLEla lāq xa g·a gwälēg·a.[2] Wä, g·îlᵉmēsē gwālExs g·āxaē wīk·Elaxēs tayaxamānEmē. Wä, âᵉmēsē la dādabalaxēs L!āL!op!Ek·!ānEmaxs g·āxaē näᵉnakwa lāxēs g·ōkwē.

[1] See figure on p. 111. [2] See figure on p. 112.

Cedar-Withes.—After this is done, the man looks for long thin | cedar-withes in the woods. When he finds them, he takes them and | carries them home to his house. He puts one of them over | his fire; and when its bark is thoroughly warm, he takes his ‖ tongs and puts the thick end of the withes between them, and he bites it | and pulls at it while he squeezes together the legs of the | tongs with his right hand. Then he strips the bark off with the tongs. | When it is all off, he twists it; and after | twisting the whole length of it, he puts it into urine while it is folded and twisted into a piece ‖ one span in length, being twisted together | like a rope. When they are all done in this way, he puts all of them into urine | and leaves them there over night. Then he takes them out, and the cedar-withes turn red | like blood. That is why they are put into | urine, that they may not get rotten quickly. ‖

Cedar-Bark (1).—In the morning, when day comes, he goes, carrying | his bark-lifter; and when he comes to a place with many young cedar-trees, | he searches for one that has no twist in the bark, and that is a good tree | without branches. Immediately he pulls off cedar-withes from | another young cedar-tree, and he twists them; and after he has ‖ twisted them from end to end, he puts them around the butt of the young cedar-tree | about half way up to our chest, (half a fathom) | above the ground. He ties them on tightly and ties the

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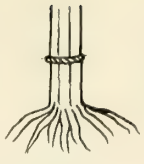
Cedar-Withes.—Wä, g·îlᵉmēsē gwāłExs laē āläx g·îlsg·îlt!a wīs-wŭłEn dEwēx lāxa āL!ē. Wä, g·îlᵉmēsē q!āqēxs laē ăxᵉēdEq. Wä, lä dālaqēxs laē näᵉnakᵘ laxēs g·ōkwē. Wä, lä ăxLEntsa ᵉnEmts!aqē laxēs lEgwīłē. Wä, g·îlᵉmēsē ts!Elxsâwē ts!axEnaᵉyasēxs laē ăxᵉēdxēs ts!ēsLāla qaᵉs ăxōdēsa ḷEkŭmaᵉyas laqēxs laē q!Ex·ᵉīdEx ḷEkŭmaᵉyas qaᵉs nēxᵉēdēqēxs laē q!wēq!wasâla wāx·sanōdzExstaᵉyasa ts!ēsLāla yîsēs hēłk·!ōtts!ānaᵉyē. Wä, hēᵉmis la x·īk·âlax ts!axEnaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē sElp!ēdEq. Wä, g·îlᵉmēsē lābEndē sElpaᵉyasēxs laē ăxstEnts lāxa kwäts!äxs laē ᵉnEmp!Enk· lāxEnS q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsgEmasasēxs laē mElkwa yō gwēx·sa dEnEmēx. Wä, g·îlᵉmēsē ᵉwīᵉla la gwāłExs laē ᵉwīᵉlaᵉsta lāxa kwäts!ē. Wä, lä xamaslałxa ganoLaxs laē ăxᵉwŭstEndqēxs laē L!EL!Exᵉᵘwŭna dEwēxē hē gwēx·s ElᵉElxᵉŭnālē. Wä, hēEm lāg·iłas ăxstānō lāxa kwäts!ē qa k·!ēsēs gEyōL q!ŭlsᵉīda.

Cedar-Bark (1).—Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaāläxs laē qāsᵉīda dālaxēs L!ōk!wayowē. Wä, g·îlᵉmēsē lāg·aa lāx q!aᵉyāsa dzEsᵉEqwē, wä, lä alēx·ᵉīdxa k·!ēsē k·!îlp!Enēs ts!axEnaᵉyē ḷōxs ēk·ētElaē yîx k·!eâsaē L!Enx·ᵉEnaᵉya. Wä, hēx·ᵉidaᵉmēsē dzEtāxōd lāx dEwēxasa ōgŭᵉlamē dzEsᵉEqwa. Wä, lä sElp!ēdEq. Wä, g·îlᵉmēsē lābEndē sElpaᵉyasēxs laē qEx·p!ēgEnts lāx ōxḷaᵉyasa dzEsᵉEqwē. Wä, laanawisē ḷōᵉ nEq!Ebōd lāxEns bāLäqē wŭlg·ostoᵉwasas g·äx·ᵉīd



ends together. | Now it is in this manner: After this he 23
takes the | bark-lifter and pushes its end in beneath the
twisted withes ‖ which are tied around the cedar-tree. 25
Then he lifts the bark off the tree. When | he is
almost around the tree, all the ends of the bark are
torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, ‖ for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and ‖ puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the ‖ foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

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lāxa awī^{ɛ}nak!ŭsē. Wä, lä ɬEk!ŭt!ēdEXS laē mōx^{ɛ}wīdEX ōba^{ɛ}yas. 22
Wä, laEm ga gwälēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwäɬEXS laē ăx^{ɛ}ēdxēs
L!ōk!wayowē qa^{ɛ}s L!EXbEtEndēs lāx bănälElăsa dEwēxē, la qEX·-
p!ēg·ēxa dzEs^{ɛ}Eqwaxs laē L!ōk!ŭx^{ɛ}wīdxa ts!āqEmsē. Wä, g·îl^{ɛ}mēsē 25
Elāq lä^{ɛ}stē L!ōk!wa^{ɛ}yasēxs laē ^{ɛ}nāxwaEm qŭLEmē^{ɛ}stālē ōba^{ɛ}yas
lāg·aa lāxa dEwēxē qEX·p!ēg·axa dzEs^{ɛ}Eqwē. Wä, hëEm lāg·îlas
qEX·p!ēg·întsa dEwēxē lāxa dzEs^{ɛ}Eqwē qa k·!ēsēs hăyāqēda dzEXā-
xa lā qŭLEmē^{ɛ}stāla lāx ōba^{ɛ}yasa ts!āqEmsē lāxa dEwēxē yîxs
ăx^{ɛ}ēxsdaēda ts!ēdāqē qa ăwâdzowēsa dEnasaxs laē pawälax ts!ā- 30
geg·a^{ɛ}yas. Wä, g·îl^{ɛ}Emlax^{ɛ}wīsē k·!ēslax qEX·p!ēk·îlālaxa dzEs^{ɛ}E-
qwaxa dEwēxē, lālaxē ts!ēlts!Eq!astōlaxa dEnasē. Wä, hë^{ɛ}mis sēna-
tałäsa dEwēxē. Wä, lä kwēɬELElōdxa dEwēxē. Wä g·îl^{ɛ}mēsē lā-
wäxs laē ts!EX^{ɛ}ēdEq qa^{ɛ}s dāx·^{ɛ}îdēxa ts!āqEmsē. Wä, laEm
q!ap!ēx·^{ɛ}îdxa ōba^{ɛ}yaxs wāx·^{ɛ}maē lā qŭLEmē^{ɛ}stāla. Wä, lä aē- 35
k·!axs laē qŭsōstōdEq. Wä, la^{ɛ}mē sEnx·^{ɛ}îdEXS laē mEnēkwē ^{ɛ}wa-
dzEwasas qa ^{ɛ}nEmp!Enk·ēs lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, g·îl-
^{ɛ}mēsē ^{ɛ}nEmp!Enk·ē ^{ɛ}wāsgEmasas qŭsa^{ɛ}yas lāxEns bāLäxs laē ^{ɛ}nEm-
p!Enk· lāxEns bāLäqē ^{ɛ}wālałaasas ɻâdzasasa sEnq!ēnoxwē lāx ōxɻa-
^{ɛ}yasa dzEs^{ɛ}Eqwē. Wä, lä L!ōt!ēdEXS laē qŭsōstōdxa ts!āqEmsē. 40
Wä, lä hanał hë gwēg·ilaq. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa ^{ɛ}wālałaa-
sasa L!Enāk·axs laē wiłbax·^{ɛ}îdē sEnganEmasēxs laē k!ŭlbELEla.

it over so that it lies on its inner side, | with the sap side downward, and he pulls off another piece ‖ in the same manner, and the same width as the first one. He does | the same with that. As soon as everything has been taken off from the good side of the tree, | he stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-tree is best | when it is two spans in diameter at the butt-end ‖ and when the outside bark is mouldy color. Bark is good to be shredded | when it is black outside, because the bark is tough, when the bark of the young cedar-tree is shredded. | Mats and halibut fishing-lines made of the bark of | young cedar-trees last a long time. If the man takes cedar-bark from a | large cedar-tree, it is brittle, therefore they do not use it. ‖

When the bark-peeler has peeled off enough bark, he begins | to take off the outer bark of what he obtained, and he just takes the long strips | of what he has peeled off and he measures three spans. | Then he bends it over | so as to break the outer bark towards the inside, ‖ and he presses the pieces together on the inner side in this way.[1] This is the place where | the outer bark splits from the inner bark, and the | bark-peeler lifts the broken end of the outer bark and | peels it off. When it is off, he measures again the same |

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43 Wä, g·îlˢmēsē g·āxaxaxs laē hëx·ˢidaˢma sEnq!ēnoxwē hăxˢwŭlsaq qa hăqŭlElsēs sEnganEmaxa dEnasē. Wä, lä ēt!ēd qŭsōdxa hëˢmaxat! ˢwādzowē yîx ˢwādzowasasa g·ālē qŭsōyōs. Wä, lāxaē hëEmxat! gwēx·ˢīdEq. Wä, g·îlˢmēsē ˢwīˢlâwē ēx·k·!ōdEnaˢyasēxs laē gwāła. . . .

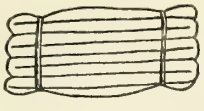
Wä, hëˢmēsa ˢwāg·idasasa dzEsˢEqwē. Wä, hëEm ëk·ē dEnasasa dzEsˢEqwaxs małp!Enx·sâēs ˢwāg·īdasē lāxEns q!wāq!wax·ts!āna ˢyēx. Wä, hëˢmisēxs qŭxēg·aēs ts!āqEmsē. Wä, hëˢmis ëk· k·asalāsa ts!ōlēg·äs ts!āqEmsE, yîxs ts!Exaēs dEnasē ḶEˢwa k·asalasasa dzEsˢEqᵘ. Wä, hëEm gēgäła łēˢwaˢya ḶEˢwa lōgwaanâˢyaxa p!âˢyēxa g·āyōłē lāx dEnasasa dzEsˢEqwē. Wä, g·îlˢmēsē g·āyōła dEnasē lāxa wēlkwē laē L!Eła. Wä, hëˢmis lāg·iłas k·!ēs ăxsEˢwē.

55 Wä, g·îlˢmēsē hēłōLa sEnq!ēnoxwaxēs sEnganEmaxs laē ts!aqōdEx ts!āgeg·aˢyasēs sEnganEmē yîxs âˢmaē ăxˢēdxa g·îlsg·îlt!adzowē sEnganEms. Wä, lä bāłˢīdxa yūduẋᵘp!Enk·ē lāxEns q!wāq!wax·ts!ānaˢyēx, yîx ăwâsgEmasasa sEnganEmasēxs laē dzōxˢwīdEq qa k·ōxˢwīdēs ts!āgēg·aˢyas gwāgwaaqa lāx ōk!waēdzaˢyas. Wä, lä q!asōẋˢwīdama ōk!waēdzaˢyas g·a gwäłēg·a.[1] Wa, hëˢmis x·īt!ēdamasEx ōbaˢyasa ts!āgēg·aˢyaxs laē k·ōqwa. Wä, âˢmēsa sEnq!ēnoxwē gElxˢīdEx wax·sōtstâˢyasa la k·ōgEkᵘ ts!āgēg·ēxs laē pawEyōdEq. Wä, g·îlˢmēsē lawäxs laē ēt!ēd mEnsˢīdxa hëˢmaxat! ˢwās-

[1] That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks ‖ the outer bark; and he lifts it up on each side where the outer bark | has been broken, and peels it off. He continues to do this, | beginning at the broad end of the bark and going towards the narrow end, so that | the broad end of the peeled bark comes from the lower end of the young cedars. | The narrow end comes from the top of the cedar-tree. After ‖ he has peeled off the outer bark, he folds the cedar-bark in the places where he broke it | when the outside had to be taken off, in this manner:

Then he folds it so that the | broad end is in the middle of the bundle, and the narrow end | on the outside; and the narrow end is used to tie the bundle in the middle, in this way.[1] When | it is all tied in the middle, he places the bundles one on top of another. ‖ Then he ties them at each end so as to make one bundle out of them, in this manner: |



and after he has done so, he takes two pieces of twisted cedar-twigs | and ties the end of them on each side of the end tyings, | in this way:

After this has been done, he puts his arms through the pack- | ing-straps on each side of the bundle of peeled cedar-bark, and ‖ he carries it home. Now it stands on end on his back as he is carrying it into his house. | Then he puts it down in the corner of the house, for he does not want | the heat of the fire to reach it, nor the light of the sun to touch

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gEmē ᵉwāsgEmasasa g·ālaxs laē ēt!ēd dzōxᵉwīdEq qa k·ōxᵉwīdēs ts!āgēg·aᵉyas. Wä, âEmxaāwisē gElxᵉīdEx wāx·sōtstâᵉyasa la k·ōgEkᵘ- ts!āgēg·ēxs laē pāwEyōdEq. Wä, âᵉmēsē hë gwēᵉnăkŭlăq g·äg·î- lEla lāx ᵉwādzobaᵉyas sEngānEmas lāg·aa lāx wīlbaᵉyas, yîxs hë- ᵉmaē ᵉwādzōbēs sEngānEmasēda g·āyōłē lāx ōxḷaᵉyasa dzEsᵉEqwē. Wä, hëᵉmis wīlbēs sEngānEmasa ëk·!Ebaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉla lā pāwEyakwa ts!agēg·aᵉyaxs laē âEm lā nāqEmg·îltEwē dzōqwaᵉyasēxs laē k·!ōxᵉwīdEq g·a gwałēg·a (*fig.*). Wä, laEmxaē hëEm g·îl k·!ōx- ᵉwītsōsē ᵉwādzobaᵉyas qa läs nāq!Egaᵉya. Wä, lä L!āsadzaᵉyē wīlbaᵉ- yas qaxs hëᵉmaē la yiḷōyodayosē ōbaᵉyasē g·a gwałēg·a.[1] Wä, g·îl- ᵉmēsē ᵉwīᵉla la yaēḷoyâlaxs laē ăxᵉēdxa la yaēḷoyâla qaᵉs pāgēg·îndālēs laxēs ᵉwaxaasē. Wä, la yaēłbEndEq qa mats!ābEkwēs g·a gwałēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłExsaē ăxᵉēdxa małts!aqē sElbEkᵘ dEwēxa qaᵉs t!EmqEmg·aaLElōdēs ōbaᵉyas laxa ēwanodzaᵉyas qēqîx·baᵉyas g·a gwałēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłExs laē p!Emx·sâsēs ōx·sEya- p!aᵉyē lāxa aōxLaasē lāx wāx·sanâᵉyasa mats!abEkwē sEngānEms qaᵉs ōxLEx·ᵉīdēq. Wä, laEm ḷāwēk·îlaqēxs g·āxaē näᵉnakwa lāxēs g·ōkwē qaᵉs lä ōxLEg·alīłaq lāxa onēgwīlē qaxs k·!ēsaē hëłq!ōlEm lāg·aatsa L!ēsEläsa lEgwīlē. Wä, hëᵉmesa ᵉnaqŭläsa L!ēsEla qaxs g·îlᵉmaē

[1] It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it ‖ apart. |

As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and sits down where the bundle is. She unties the ‖ end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going towards the thin end. When it is off, she uses the splitter ‖ again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been done, she goes back into ‖ her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *dEnas*. |

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k·!ēs nāx̣ˢwītsōxs k·!ēsˢmaē pāpEx·saakwa. Wä, lā lEmx̣ˢwida. Wä, laxaē L!āxˢēda. Wä, lā łāx̣umalēda ts!Edāqaxs laē pāpEx·sˢ-
EndEq.

Wä, g·îlˢmēsē gwāł L!Ex̣wēlēda ts!Edāqaxēs łāˢwŭnEmaxs laē ăxˢēdxēs q!wētana, yîxa g·āyołē lāx g·ālEmałg·iwaˢyasa L!aˢyē ḷEˢwa gēwāsē. Wä, lā pElbaxs laē g·ēxEkᵘ lāxa dEˢna t!ēsEma. Wä, lä k!wāg·alīł lax ăxēlasasa mats!abEkwē. Wä, la qwēłtsEmdEx qēqEx·baˢyas. Wä, lä ăxˢēdxa ˢnEmxsa lāx sEnganEmases łāˢwŭnEmē qaˢs dzōx̣ᵘsEmdēq. Wä, hēx·ˢidaˢmēsē nax̣ᵘsEmtsa łēˢwaˢyē lāxa waōkwē. Wä, la ăxˢēdxēs q!wētana qaˢs q!wēt!ēdēs lāxa łēłEgwēg·aˢyē g·äg·îLEla lāxa ˢwādzōbaˢyas. Wä, lä pawEyōdEq lābEndEq lāxēs wīłbaˢyē. Wä, g·îlˢmēsē lawäxs laē q!wēt!ēd ēt!ēdEx ts!ēts!Exēg·aˢyē. Wä, lāxaē pāwEyōdEq lābEndEq lāxēs wīłbaˢyē. Wä, lāxaē q!wēt!ēd ēt!ēdEx naq!Egaˢyē. Wä, laEm paxsEndEq ḷōˢ ts!ēts!Exēdzaˢyē. Wä, g·îlˢmēsē ˢwīˢla la paakŭxs laē gēx̣ŭlsaq lāxa L!asanâˢyasēs g·ōkwē qa yâlasEˢwēsēsa yâla ḷEˢwa L!ēsEla qa halabalēs lEmx̣ˢwīda. Wä, g·îlˢmēsē gwāłExs laē laēL lāxēs g·ōkwē qaˢs ēt!ēdē ăxˢēdxa ˢnEmxsa qaˢs ēt!ēdēxat! nEqEmg·îłtâxēs laēˢnaˢyē maēmox̣ᵘsālaxs paakwa ˢnāłnEmxs. Wä, laEm lā ḷēgadEs dEnasaxs laē gwāł maēmox̣ᵘsāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she ‖ folds it in the same way as she folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. ‖ It never gets mouldy when it is really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four ‖ days in the wind and sun. Then it is put away, and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one ‖ is the middle layer of bark. This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for ‖ twilled mats and for well-woven spoon-

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Wä, g·îlᵉmēsē mōxsē ᵉnäläs x·îłałaxs läxa Lǃasanâᵉyasēs g·ō-kwaxs laē âlak·ǃala lā lEmχwa läe la LǃasLǃExdzâ. Wä, lä k·ǃōxᵉwīdEq laEm âEm nāqEmg·îltâx k·ǃōxwayasēxs g·älaē k·ǃōxᵉwītsōᵉs łāᵉwŭnEmas läxa āLǃē. Wä, heᵉEmxatǃ g·îl k·ǃōxᵉwītsōᵉsē ᵉwädzobaᵉyas. Wä, lä yîḷōyots wīłbaᵉyas. Wä, lä g·itsǃōts läxa Lǃäbatē qaᵉs lä hăng·aaLElōtsa dEnyatsǃē Lǃäbat läxa qǃElīłē läxa ëk·ǃē qa hełâłēs łāg·aaLElaēnaᵉyasa LǃēsEläsa lEgwīłasa g·ōkwē läq. Wä, laEm hëwäxa x·îdzEx·ᵉīdExs âlak·ǃalaē lEmχᵉwīda. Wä, hëᵉmaa qō k·ǃēslax âlak·ǃälalax lEmχwalaxa dEnasē, wä, lälaxē hēx·ᵉidaEmlax x·îdzEx·ᵉīdᵉlax qaxs k·ǃeâsaē ᵉnEmāx·îswŭta dEnasaxs dElx·aē yîxs hëx·ᵉidaᵉmaē x·îdzEx·ᵉīda. Wä, hëᵉmis lāg·iłas mōxsē ᵉnäläs x·îłāsōᵉ läxa yâla ḷEᵉwa LǃēsEla. Wä, laEm g·ēxaq qaᵉs ēaxElēLEqēxa tsǃäᵉwŭnxē.

Cedar-Mats.—Wä, hëEm ăwâdzElEdEkwē k·ǃîtaᵉyasa łēlEgwēg·aᵉyēxa maēmałdEnas ăwâdzEᵉwasaxs laē dzEdzExsaakᵘ läxEns qǃwāqǃwax·tsǃänaᵉyēx, yîxs laē łēχwīlasEᵉwa ḷEᵉwa yîbElōsgEmē tǃEgwatsǃē Lǃäbata ḷEᵉwa tǃäyōlEmasa alōlaqē χwākǃŭna. Wä, la mäk·ilēda tsǃētsǃExēg·aᵉyē. Wä, hëEm mäk·îläxa aēk·aakwas k·ǃîtaᵉyē tsǃēłtsǃEqälēdEkwas k·ǃätǃEmakᵘ łēᵉwaᵉya ḷEᵉwa k·ǃätǃEmakwē LǃäLǃEbata. Wä, hëᵉmisa lōgwaanâyaxa pǃâᵉyē yîxs hëᵉmaē ëk· dEnEma tsǃētsǃExēg·aᵉyē ḷEᵉwa dEnwayâsa lōElqǃwēnoxwaxa pǃâᵉyē. Wä, hëᵉmisa nāqǃegaᵉyē, wä hëEm âlak·ǃäla tsǃēłtsǃEqǃaōlīdEkwē k·ǃîtaᵉyas sEwElkwē łēᵉwaᵉya ḷEᵉwa aēk·ǃaakwas k·ǃîtaᵉya k·ek·ayat

12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the 15 inner part, for it is good for everything. ‖ They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

Shredding Cedar-Bark.—Now I will talk about the making of soft | 20 cedar-bark. (The man) takes a small ax, for I ‖ have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark. 25 After peeling off ‖ the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ‖ 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

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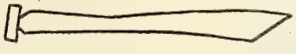
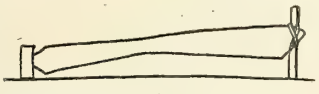
11 ḶEᶜwa sEWElx̣ᵘsEmē L!āL!Ebata. Wä, hëᶜmisa k·!eâsa lāxa qeqapâlōła sesElx̣ᵘsEm L!āL!Ebata, yîx g·îyîmts!Ewasas xEg̣Emasa k·!ēsk·!Edēłasa g·īg̣ămaᶜyasa lēlqwălaLaᶜyē. Wä, hëEm ts!ēts!Exēdzaᶜyē, hëEmxaa g̣wēx·sa nāq!Eg̣aᶜyē yîxs k·!eâsaē k·!ēs ëg·ats 15 qaxs ᶜnEmāx·îsaē âᶜma. Wä, laEmḶas q!âLElaEmx g̣wēg·ilasasa ts!Edāqaxs laē mEnmEnts!ālaqēxs lēx̣wilīLaxa dEnasē ḶEᶜwa L!ābatē. Wä, laᶜmēsEn g̣wāł g̣wāg̣wēx·sᶜāla lāq.

Shredding Cedar-Bark.—Wä, laᶜmēsEn g̣wāg̣wēx·sᶜālał lāxa k·asiläxa k·āsalasē dEnasa. Wä, hēLēda sāyōbEmē ăxālas qaxg·în 20 laᶜmēg·aḶał g̣wāł g̣wāg̣wēx·sᶜāla lāxa L!ōk!wayâsa sEnq!ēnoxwaxa dzEsᶜEqwē. Wä, laEm tsEx·sēᶜstālax ōxḶaᶜyasa dzEsᶜEqwēxa ts!ōlēg·äs tsāxᶜEnaᶜyē. Wä, lä hëEm L!ōk!ŭlēda sāyōbEmaxs laē L!ōk!wax·ᶜīdxa ts!āqEmsē. Wä, lä âEmxat! nāqEmg·îłtâxēs g̣wēg·ilasaxs laē sEnqaxa dEnasē. Wä, g·îlᶜmēsē g̣wāł pawälax 25 ts!āg̣ēg·aᶜyasēxs laē hëEmxat! g̣wēx·ᶜīdqēxs laē mats!ap!ēdEq. Wä, lä ōxLaēLaq laxēs g·ōkwē qaᶜs ōxLEg·alīłēs lāxa mag·înwalīsas lEg̣wīłasēs g·ōkwē. Wä, hëx·īdᶜmēsē g̣EnEmas gŭdEsg̣EmdEx qēqîx·baᶜyas. Wä, lä ăxᶜēdxa ᶜnEmxsa lāxa k·āsalasē qaᶜs dzōx̣ᵘsEmdēq. Wä, lä gēx̣ᶜwīts lāx aōgwiwalīłasa lEg̣wīłasēs g·ōkwē. 30 Wä, laᶜmēs ᶜwīᶜlaEm hë g̣wēx·ᶜīdxa waōkwē. Wä, laᶜmē LēsElaLEla qaᶜs halax·ts!ē lEmx̣ᶜwīda qaxs âlak·!ālaē wâkwa. Wä, lā ᶜnāłᶜnEmp!Ena q!EL!Exsē ᶜnāläs k·!ēs lEmᶜwŭmx·ᶜīda. Wä, g·îl-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough ‖ sandstone. (Here follows a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. ‖ She takes a rough sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark  holder. | When this is done, it is in this way: | She also takes a punting-pole and measures off two spans. ‖ Then she burns it off; and | when it is burned through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places ‖ the flat end of the paddle next to the top of the stake, and she ties it on with | cedar rope; and when it is finished, it is this way: | 

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

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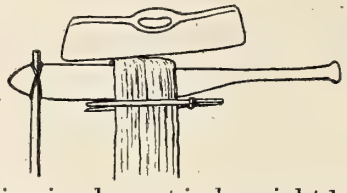
ᵉmēsē LĒsELaLElaxs laē łaᵉwunEmasa ts!Edāqē ăxᵉēdxa xaqē g·aᵉyōł lāx xāgēłbaᵉyasa gwEᵉyîmē, wä, lä ăxᵉēdxa pELEnxē k·!ōL!a dEᵉna t!ēsEma. (Here follows a description of the manufacture of the cedar-bark breaker, p. 109).

Wä, lä ăxᵉēdxa sēwayomōte L!Emq!EsgEma qaᵉs k·!ōxLEndēs ăpsEnxaᵉyas lāxa lEgwīlasēs g·ōkwē. Wä, g·îlᵉmēsē k!wag·īla k!ŭmElx·ᵉīdē ăpsEnxaᵉyasēxs lāē xōsᵉītsa ᵉwāpē lāq qa k·!îlxᵉīdēsa x·īqEla lāq. Wä, lāxaē ăxᵉēdxa k·!ōL!a dEᵉna t!ēsEma qaᵉs maᵉχᵘstEndēs lāxa ᵉwābEts!âsa łālōgume. Wä, lä g·ēxâlas lāxa ts!ōłna. Wä, hëᵉmîs qa ëx·bEnxēs ăpsEnxaᵉyasa k·āsdEmēłē. Wä, g·îlᵉmēsē gwāłExs laē g·a gwäłēg·a (*fig.*).

Wä, lāxaē ăxᵉēdxa dzōmēg·ałē qaᵉs bāłᵉīdēxa małp!Enk·ē łāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsgEmasasēxs laē lEᵉxᵘsEndEq. Wä, g·îlᵉmēsē lEᵉxᵘsExs laē dēxᵘᵉwalīłaq łāq māg·înwalīsasa lEgwīłasēs g·ōkwē. Wä, āłᵉmēsē gwāł dēqwaqēxs laē la małdEnē ēsEg·iwaᵉyas lāxEns bāLäx·sEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsgEmasasa la ḷaēła. Wä, lä ăxᵉēdxa dEnsEnē dEnEma ḷEᵉwa sēwayowē. Wä, lä k·ādEnōdzEnts pExbaᵉyas lāxa mag·itâᵉyasa ḷaēłē. Wä, la yîłᵉaLElotsa dEnEmē lāq. Wä, g·îlᵉmēsē gwāłExs laē g·a gwäłēg·a (*fig.*).

Wä, laEm gwālīłā k·asdEmīłē. Wä, g·îlᵉmēsē âlak·!āla lä lEmχwa tsōsēda k·āsalasaxs laē ăxᵉēdēda ts!Edāqaxa ᵉnEmxsa lāxa k·asalasē. Wä, lä LEp!āLElōts lāx nEqōstâwasa lEgwīlē.

and spreads it out just over the fire. ‖ Then she takes a cedar-stick two spans in length | and of the thickness of our | first finger. She takes the narrow split cedar-bark and | ties it around one end of the stick. When this is done, she splits | one end like a pair of tongs, and this is called ‖ "cedar-bark holder." When the cedar-bark is | thoroughly heated, she puts it between these tongs, | the broad end first. The holder is four finger-widths | from the end, in this way: Then the woman takes | the shredding-implement. She puts her right leg over the grip of the ‖ paddle and sits on it, so that the tip of the paddle is | between her legs. She takes her shredding-implement in her right hand and | holds the cedar-bark holding-tongs (in the left), and squeezes | them together so that the stick fits close to the cedar-bark. The | tied end is turned towards the woman who is going to soften it with the shredding-implement. ‖ The end of the cedar-bark just shows over the edge of the paddle when | she begins to shred it. Every time she strikes, she pushes the bark ahead a little, and she | keeps on doing so until she reaches the narrow end. As soon as | she reaches the end, she coils it up, and she does the same with the other pieces. | When all have been finished, she opens them out and plucks off the ‖ rough strips that are made in shredding; and when these are all off, |



Wä, lāxaē ăxᵉēdxa k!waxLāwē małp!Enk·ē ᵉwāsgEmasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä yūEm wag·itōx wāg·idasaxsEns s!Emālax·ts!ānaᵉyēx. Wä, lä ăxᵉēdxa ts!ēq!a dzExEkᵘ dEnasa qaᵉs yîlᵉaLElōdēs lāx ăpsbaᵉyas. Wä, g·îlᵉmēsē gwāłExs laē xōẋᵉwīdEx ăpsbaᵉyas qa yuwēs la gwēx·sa ts!ēsLālax. Wä, hëEm ḷēgadEs L!EbEdzEwēsa k·āsäxa k·āsalasē. Wä, la ăxaxōdxa k·āsalasaxs laē âlak·!āla la ts!Elxᵉwīda. Wä, lä L!EbEdzōtsa L!EbEdzâᵉyē lāx ᵉwādzobaᵉyasa k·āsalasē lāxa mōdEnē lāxEns q!wāq!wax·ts!anaᵉyēx g·äg·îLEla lāx ōbaᵉyas g·a gwälēg·a (*fig.*). Wä, lä, dāx·ᵉidēda ts!Edāqaxa k·ādzayo. Wä, lä gaxsEq!asēs hëłk·!ōtsīdzaᵉyē lāxa q!wēdzasasa sēwayowaxs laē k!wak·!endEq. Wä, laEm L!Enxsâle ōxtâᵉyas lax ăwagaᵉyasēxs laē dāx·ᵉīdxēs k·ādzayowē yîsēs hëłk·!ōłts!ānaᵉyē. Wä, lä dädEgōxa L!EbEdzâᵉyasa k·āsalase lāx Eqālabaᵉyas qaᵉs q!wēq!wasâłēq qa bEndzâᵉyēsa L!EbEdzâᵉyē lāxa k·āsalasē. Wä, lä gwāsaxḷālēda yîḷExḷaᵉyas lāxa ts!Edāqaxs laē k·āk·aᵉyaxes k·āsasōLē. Wä, hălsElaᵉmēsē nēłbała lāx ēk·!Enxaᵉyasa sēwayowēda k·asalasaxs laē k·āsᵉīda. Wä, q!wałxoᵉmēsē wīᵉxᵘwīdExs laē k·āsᵉida. Wä, lä hëx·säEm gwēg·īlaxs laē lābEndEx wīłbaᵉyas. Wä, g·îlᵉmēsē lābEndEqēxs laē q!Elōᵉnakŭlaq. Wä, lä ēt!ēdxa waōkwē. Wä, g·îlᵉmēse ᵉwīᵉla gwāł k·ādzEkŭxs laē dzăẋᵘsEmdEq qaᵉs k!ŭlwälēx k·āk·îsmōtasa k·ādzayowēxa la mōła. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ‖

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days ‖ to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never ‖ get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ‖

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman ‖ goes 20

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g·ēxaxēs k!ŭlānEmē lāxēs xāxadzamē. Wä, hëEm la q!oyasōs 76
qa^{e}s dēdEgEmyōxs laē gwāł ts!ōts!Exŭdxēs gōgŭma^{e}yē. Wä, lāḷa
aëk·!a k·!ōx^{e}wīdxa k·ādzEkwē qa^{e}s lä g·ēts!ōts lāxēs xEtsEmē.
Wä, laEm gwāł lāxēq.

Yellow Cedar-Bark.—Wä, lē hëEm^{e}xaa gwēg·ilasE^{e}wēda dēx̣waxs laē 1
sEnqasE^{e}wa lāx ·gwēg·i^{e}lāsaxa dEnasē. Wä, la^{e}xaē x·îlasō^{e} lāxa
L!ēsEla ḷE^{e}wa yâla lāx L!āsanâ^{e}yasa g·ōkwē. Wä, lē ^{e}nāl^{e}nEmp!Ena
q!EL!Ep!Enx̣wa^{e}sē ^{e}nāläs ḷōxs ma^{e}łgunāłp!Enx̣wa^{e}saē x·îlsa, qa
âlak·!ālēs łEm^{e}wŭmx·^{e}īda, qaxs âlak·!ālaē wâkwaxs halsEla^{e}maē 5
pawEyakwēs ts!āgag·a^{e}yē. Wä, g·îl^{e}mēsē lEm^{e}wumx·^{e}īdExs laē ăxā-
xōdēda ts!Edāqaq.

Wä, lē ^{e}mōxsas lāxēs x̣wāx̣wagumē qa^{e}s lē sēx̣^{e}wīd qa^{e}s lē lāxa
q!āq!ōxLälīsē lāxa hëmEnāłaEm q!ōxstalīsa, yîxa k·!ēsē kwEłElīts!ē-
noxwa. Wä, lē hëmEnāłaEm ts!Elxstēda dEmsx·ē. Wä, lē hăng·a- 10
lītsēs ^{e}yā^{e}yats!ē lāqēxs laē ^{e}ya^{e}stEntsa dēx̣wē lāq. Wä, laEm
dāłalīsax ăwâgEmasasa g·îlsg·îlt!a dēx̣wa qa^{e}s t!ēt!äxbālisēsa t!ēsEmē
lāx wāx·sba^{e}yas ōba^{e}yas lāxa wulx·īwa^{e}yasa x·āts!a^{e}yē. Wä, g·îl^{e}mēsē
^{e}wī^{e}lāla ^{e}ya^{e}stālīsExs laē nä^{e}nak^{u} lāxēs g·ōkwē.

Wä, lāḷa łā^{e}wunEmas ōgwaqaEm^{e}xat! ēaxEla, yîxs laē ālăx gElE- 15
masa gwE^{e}yîmē. Wä, la^{e}mEn k·!ēs q!âLElax gwēg·i^{e}lasasēxs laē
ēax^{e}īdxa t!Elwayâxa dēx̣wē.

Wä, g·îl^{e}mēsē gwāłExs laē ts!âs lāxēs gEnEmē. Wä, g·îl^{e}mēsē
g·äg·īwālaxsē ^{e}nālāsa dēx̣wē la ^{e}ya^{e}stalīsExs laēda ts!Edāqē !äxs lāxēs

in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone bark-beater in her right hand and ‖ takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad end of the cedar-bark; and when ‖ she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten cedar-bark and spreads a new mat over it, ‖ so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

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ẋwāẋwagumē dālaxēs xāxᵉEnē t!Elwayâ ḷEᵉwa pEXsEmē ts!Eq!ŭls t!ēsEma.

Wä, g·îlᵉmēsē lāg·aa lāxēs ᵉyaasaxs laē t!äxᵉŭltōdxa pEXsEmē ts!Eq!uls t!ēsEma qaᵉs paxᵉalīsēs lāx max·stalīsē lāxa dEmsx·ē. Wä, lä dāx·ᵉīdxa xaxᵉEnē t!Elwayâ yîsēs hēłk·!ōłts!ānaᵉyē. Wä, lä dāx·ᵉīdEx ōbaᵉyasa dēẋwē yîsēs gEmxōłts!ānaᵉyē, yîxs häē k!waēsa ts!Edāqa hēłk·!ōtagāwalisasa dēẋwaxs L!āsgEmāłaē lāxa L!āsakwē. Wä, lä k!ēs âlᵉnakŭlaxs laē nēxᵉŭstalaq. Wä, hēᵉmis la paqElalats lāxa pEXsEmē ts!Eq!ŭltsEm t!ēsEma. Wä, hēᵉmē la t!Elwatsēq. Wä, laEm hēEm g·îl t!Elẋwasōsēda ᵉwādzobaᵉyasa dēẋwē. Wä, g·îlᵉmēsē lābEndqēxs laē qEsāłExsaq lāxēs ẋwāẋwagŭmē. Wä, g·îlᵉmēsē ᵉwīᵉla gwāłExs laē näᵉnakwa lāxēs g·ōkwē. Wä, g·îlᵉmēsē lāg·aaxs laē dâsdēsElaxa t!Elōkwē dēẋwa lāx L!āsanâᵉyasēs g·ōkwē; laē gēẋᵉwīd lāxa lEmᵉwasaxa k·!āwasē. Wä, g·îlnaẋwaᵉmēsē dzāqwaxs laē q!ap!ēx·ᵉīdxa t!Elōkwē dēẋwa qaᵉs LEbEg·îndēsa Eldzowē łēᵉwēᵉ lāq qa k·!ēsēs ēt!ēd dElx·ᵉīda. Wä, g·îlᵉmēsē mōp!Enẋwaᵉsē ᵉnālä x·îłāłaxs laē lEmᵉwumx·ᵉīda. Wä, laē k·!ōxᵉwīdEq qaᵉs g·ēxēqēxs laē ăxts!âlaxa L!ābatē. Wä, laEm gwāł lāxēq qaxs ēaxElēLaqēxa lāLa ts!ăwŭnxa.

Cedar-Bark (2).—Wä, hēEm g·îl ăxᵉētsōᵉsa ts!Edāqaxs lāē lāxa āL!ē āläx dzEsᵉExEkŭläs ḷax·ḷōsē. Wä, g·îlᵉmēsē q!aqēxs laē alēqax k·!ēsa k·!îlp!Enēs ts!agēg·ē. Wä, hēᵉmis qa k·!ēsēs wâẋᵉwŭnaᵉyē ts!agēg·a-

hand-adz and . . . cuts the back of the bottom ‖ of the young cedar. She leaves a strip four | finger-widths wide, which she does not cut when she cuts around the tree, and | she peels off a strip two finger-widths wide. | This is what the women who get cedar-bark call "making a road," | for after that she peels off a broad strip which is to go high up. After she has taken off the ‖ narrow strip which makes the road, she begins to peel at the lower end, starting with her adz | at the place where she cut around. The broad piece is one | span wide. Then she peels it off, and | as it goes up high, she steps back from the | place where she stands; and if the young cedar-tree is smooth high up, she ‖ goes far back.

While she is going backward, she holds slack the cedar-bark that she is peeling off, | when it falls back to where it was before. Then the wŏman who peels the cedar-bark pulls at it, | so that it comes off. What she is peeling off becomes narrower as it goes upward, | and it just runs into a point and breaks off when it reaches way up. | Immediately the woman puts it down on the ground, with the inner side downward, and the outer bark outside. ‖ Then she peels off other pieces as she did | the first one; and she stops peeling when a strip | four fingers wide is left on the cedar-tree. That is | what the people of olden times refer to as being left on the young cedar-tree, so that | it should not be without clothes and to keep it alive. ‖

ᵉyas. Wä, lä ăxᵉēdxēs k·!îmɬayowē qaᵉs . . . tsEk·!EXɬEndēxa dzEsᵉEqwē lāx ăwīg·aᵉyas. Wä, lä hămōdEngâla lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wänEmas tsEx·sēᵉstEndaᵉyas. Wä, lä L!ōk!ŭx·ᵉīdxa małdEnē lāxEns q!wāq!wax·ts!ānaᵉyaxs laē saq!wōdEq. Wä, hëEm gwEᵉyōsa sēsaq!waēnoxwē t!êx·īla qa sEx̣ᵘts!ēsa lāLa ēt!ēd saq!woyōLEs lāg·aał lāxa ëk·!ē. Wä, g·îlᵉmēsē lawäyēda ts!eq!astowē t!êx·īᵉlayoxs laē L!ōk!ŭx·ᵉītsēs k·!îmɬayowē lāxa g·äg·îLEla lāxēs tsEx·sēᵉstEndaᵉyaxa ᵉwādzowē, yîxs ᵉnāłᵉnEmp!Enaē ᵉnemp!Eng·idzō lāxEns q!wāq!wax·ts!ānaᵉyaqē ᵉwādzEwasasēxs laē saq!wōdEq. Wä, g·îlnax̣waᵉmēsē aēk·!Eg·ilałē saq!waᵉyasēxs laē k·!ax·Els lāxēs ɬâdzasē. Wä, g·îlᵉmēsē Lōmax·ᵉīd ëk·ētElēda dzEsᵉEqwaxs laē k!wäg·ila qwēsg·ilē k·!aᵉnakŭlaēnaᵉyas k·!Esk·!Esaxēs saq!wanEmē dEnasa qa läs k!ŭt!Endxēs ăxāsdē. Wä, hëᵉmēs lānax̣wa nēxᵉedaatsa sāq!waēnoxwaq L!āL!odaaqaq. Wä, la ts!ēq!Ebaᵉnakŭlaxs laē ëk·!ōłElēda saq!wānEmē. Wä, âᵉmēsē la Elts!Exs laē lāg·aa lāxa ëk·!ē. Wä, hëx·ᵉidaᵉmēsē ts!Edāqē hăxᵉwElsaq qa ëk·!adzaᵉyēsa ts!āqEmsē. Wä, lä ēt!ēdxat! saq!wax·ᵉīdxa waōkwē. Wä, âᵉmisē nāqEmg·îłtEwēxēs g·îlx·dē gwēg·ilasa. Wä, âᵉmisē hëx·ᵉidaEm gwāł saq!waxs laē mōdEnmē ᵉwādzEwasasa lā ăxᵉEnēxa dzEsᵉEqwē. Wä, hëEm gwEᵉyōsa g·ālē bEgwānEm ăxᵉāłag·iltsēqa ts!Elgŭmsa dzEsᵉEqwē qa k·!ēsēs xExanaEma, wä, hëᵉmis qa q!ŭlāyōs.

As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she reaches the narrow end. When ‖ the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the others which she has peeled off. As soon as all ‖ have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.[1] After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands through them when she puts it through, ‖ carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

Shredding Cedar-Bark.[2]—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

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Wä, g·îlᵉmēsē hēłoLExs laēda ts!Edāqē ăxᵉēdxēs sāq!waNEmē qaᵉs g·äbEndē lāxa ᵉwādzobaᵉyē qaᵉs k·ōxᵉwīdēxa ts!āgēg·aᵉyaṣxa mōp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä pawälaxa ts!āgeg·aᵉyē gwEyōłEla lāxa ᵉwādzobaᵉyas. Wä, âx·säᵉmēsē la hë gwēg·īlaqēxs lābEndalaaq lāg·aa lāx ts!ēq!EbaᵉyaS. Wä, g·îlᵉmēsē ᵉwīᵉlâwa ts!aq!ēg·aᵉyaxs laē k·!ōxᵉwīdEq. Wä, laEmxaē bāłᵉīdEq qa mōp!Enk·ēs ᵉwāsgEmasas k·!ōxwaᵉyas. Wä, laEm hë L!āsadzaᵉya māk·ałaxa ts!āgeg·aᵉyē. Wä, laEmxaē hë g·îl k·!ōxᵉwītsōᵉsē ᵉwādzobaᵉyas. Wä, g·îlᵉmēsē lābEndEx ᵉwāsgEmasasēxs laē qEnōyōts wīłbaᵉyas. Wä, âx·säᵉmēsē hë gwēg·ilaxa waōkwē sEngānEms. Wä, g·îlᵉmēsē ᵉwīᵉla qēqEnōyâlē sEngānEmasēxs laē ăxᵉēdxa ts!ēq!adzowē dEnas qaᵉs qēqEx·bEndēs lāq; g·a gwälēg·a.[1] Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ōgŭᵉlaᵉmaxat! dEnasa qaᵉs aōxLaasᵉēdēq. Wä, laᵉmē gēgalōpāła läda małts!aqē eaōxLaasē lāxa mālē qēqEx·baᵉya. Wä, âᵉmēsē mEnsāła qa hëłᵉasgEmēs qō lāł p!Emx·sâsēs eᵉeyasowē qō lāł p!Emx·sâł lāq qō lāł ōxLEx·ᵉīdELEq. Wä, g·îlᵉmēsē gwāłExs laē p!Emx·sōtsēs eᵉeyasowē lāxa ōxLōlEmē qaᵉs ōxLEx·ᵉīdēq. Wä, âᵉmisē la dāk·!ōtElaxēs k·!îmḷayowaxs laē qāsᵉida. Wä, laEm näᵉnakᵘ lāxēs g·ōkwē.

Shredding Cedar-Bark.[2]—Wä, g·îlᵉmēsē gwāła laē ăxᵉēdxēs dEnasē qaᵉs geẋᵘstōdēs lāxēs lEgwīlē. Wä, lä ăxᵉēdxēs k·adzayowaxa

[1] See figure on p. 123.

[2] This follows a description of the preservation of elderberries, p. 262, line 55.

beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. ‖ She takes the paddle and places it alongside the wedge driven into the floor, and she ties | them together with the split bark. After this is done, it is in this way.[1] | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. ‖ Then she takes a cedar-stick one span | in length and splits off one side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, ‖ so that it is like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.[2] Now the ‖ woman who shreds the cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

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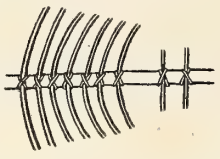
dEnasē ḷE^{ɛ}wa sēwayowē. Wä, lä dēx^{ɛ}walīłasa g·îlt!aga^{ɛ}yasēs LEm-g·ayowē. Wä, lä ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s dzEXaxodē lāq. Wä, lä ăx^{ɛ}ēdxa sēwayowē qa^{ɛ}s k·ādEnōdzEndēs lāxa dēg̣wīlē. Wä, lä yîl^{ɛ}-ētsa dzEXEkwē dEnas lāq. Wä, g·îl^{ɛ}mēsē g̣wāłEXs laē g·a gwälēg·a.[1] Wä, g·îl^{ɛ}mēsē gwāła k·asdEmēłaxs laē ăx^{ɛ}ēdxēs k·adzayowē qa^{ɛ}s lä g·ig·alīłas lāxēs k·adzasLaxa dEnasē. Wä, g·îl^{ɛ}mēsē la q!wāq!ŭ-qŭyax·^{ɛ}īdēda dEnasaxs laē g̣ēx̣waxōdEq qa^{ɛ}s lä g·ig·alīłas lāxēs k·adzasLaq. Wä, lä ăx^{ɛ}ēdxa k!waxLāwē ^{ɛ}nEmp!Enk· lāxEns q!wā-q!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wāsg̣Emasas. Wä, lä dzEXōd lāx ăwŭnxa-^{ɛ}yasa dEnasē qa^{ɛ}s yîL!EXḷEndēs lāx ōxḷa^{ɛ}yasxa małdEnk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx g·äg·îLEla lāxa ōba^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs nEXX·ăła k·!āwayowa qa^{ɛ}s xōx̣^{ɛ}wīdēxa ăpsba-^{ɛ}yas qa yuwēs gwēx·sa ts!ēsLālax. Wä, g·îl^{ɛ}mēsē gwāła k·!îbE-dzâyayâsa k·asäxa k·adzEkwaxs laē g·a gwälēg·a.[1] Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s q!Elx̣walīłēs ts!ēq!Eba^{ɛ}yas g̣Em-xag̣awalīłasa k·asdEmīlē sēwayowa. Wa, lä k·!îbEdzōtsa k·!îbE-dzâ^{ɛ}yē lāx ^{ɛ}wādzoba^{ɛ}yasa dEnasē. Wä, lä g·a gwälēg·a.[2] Wä, laEm q!wētsEma^{ɛ}ya k·ats!ēnoxwax yîL!Exḷa^{ɛ}yasa k·!îbEdzâyasēs g̣Em-xołts!āna. Wä, la dāstE^{ɛ}wēsēs hëlk·!ōlts!āna^{ɛ}yē lāx daāsasēs k·a-dza^{ɛ}yâxs laē gāx^{ɛ}Enēsēs g̣Emxōltsīdza^{ɛ}yē lāxa sēwayowâxs laē k!wāk·!Enēq. Wä, lax·EX^{u}sâlē g̣ēxtâ^{ɛ}yasa sēwayowē lāx mEng·asa.

[1] See figure on p. 127. [2] See figure on p. 128.

of the paddle shows at her backside, and | the bark hardly shows on the right-hand side of the paddle. Then || she begins to beat it, and she pushes it on with the left hand every time | she beats it; and she continues doing so until she | reaches the end of the whole length of the cedar-bark. When she | reaches the end, she puts down the cedar-bark beater, takes the broad | end of the shredded cedar-bark, and lays it down flat on her knee. She || keeps it in the same way as she had it placed over the paddle, and she peels off | what came off by beating it. It is all in strips; and when she has taken it off, | she pulls it off, and she continues plucking off what is on the shredded cedar-bark; and when | she has plucked it off along the whole length, she splits it into strips one | finger wide.[1]

Open-Work Basket.—She takes split cedar-withes and | picks out four back pieces of the split cedar-withes. These | are to be the corners of the flat-bottomed basket (the four pieces). Then | she takes another one different from the four pieces, which is to form the stiff || bottom of the flat-bottomed basket. Then she takes thin split cedar-withes and puts | them into the bottom, and she takes split roots and | ties them together with them. Now it is tied crosswise in this way, | being placed and tied close together. The length of the bottom is | two spans and four finger-widths; || that is, where the corner withes are tied in. | As soon



Wä, lä hălsElaEm nēłbālēda dEnasē lāx hëłk^{e}!ōdEdzâ^{e}yasa sēwayowaxs laē k·ās^{e}īdEq. Wä, lä q!walxōEm wīx^{u}wīdEq yîsēs gEmxōłts!āna^{e}yaxs lānaẋwaē k·ās^{e}īdEq. Wä, âẋ^{u}sä^{e}mēsē hë gwēg·ilaqēxs laē lābEndālax ^{e}wāsgEmasasa dEnasē. Wä, g·îl^{e}mēsē lābEndEx ^{e}wāsgEmasas laē g·īg·alīłaxēs k·ādzayowē. Wä, lä dāx·^{e}īdxa ^{e}wādzoba^{e}yasa k·ādzEk^{u} qa^{e}s paxk·äx·^{e}îndēs lāxēs ōkwäx·a^{e}yē. Wä, laEm hëx·säEm banādza^{e}yēda ăxālax·dē lāxa sēwayowē. Wä, lä qŭsâlaxēs k·ādzEła^{e}yaxs laē łēnoqwała. Wä, g·îl^{e}mēsē ^{e}wīlg·Eldzōxs laē nēx^{e}ēdEq qa^{e}s hanāłe qŭsEldzE^{e}wēxēs k·asēla^{e}yē. Wä, g·îl^{e}mēsē ^{e}wīlg·Eldzō lāxēs ^{e}wāsgEmasaxs laē dzExâlaxa ^{e}nāł^{e}nEmdEnē lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ăwâdzEwasas.

Open-Work Basket.—Wä, lä ăx^{e}ēdxa paakwē tExEma qa^{e}s mEnmaqēxa mōts!aqē ēwēg·ēsa paakwē tExEma. Wä, hëEm L!āL!ExEnōts!Exsdēsa LEq!Exsdē lExa^{e}ya, yîxa mōts!aqē. Wä, lä ăx^{e}ēdxa ^{e}nEmts!aqē ōgŭ^{e}la lāxa mōts!aqē. Wä, hëEm L!āxExsdēsa LEq!Exsdē lExa^{e}ya. Wä, lä ăx^{e}ēdxa pElspElē paak^{u} tExEma qa^{e}s ka·t!Endēs lāxa L!āxExsdE^{e}yē. Wä, lä ăx^{e}ēdxa paakwē L!ōp!Ek·a qa^{e}s k·!ilx·^{e}īdēs lāq. Wä, laEm gālopałē k·!îlk·a^{e}yas g·a gwäłēg·a (*fig.*) lāxēs mEmk·Ewak!wēna^{e}yēs k·!îlk·a^{e}ye lāx hămōdEngâlaēna^{e}yas ^{e}wāsgEmasasa L!āxExsda^{e}yē lāx małp!Enk·ē lāxEns q!wāq!wax·ts!āna^{e}yēx. Wä, hë^{e}mis lā wāx·ba^{e}yaatsa L!āL!ExEnōts!Exs-

[1] See Doghair, p. 1317.

as she finishes tying the flat | bottom, she takes the material for twining round the flat-bottomed basket and she puts it | on the corners, which are bent upward. | The twining consists of split roots, and the crosspieces consist of split cedar-withes. ‖ She ties the basket with the best quality | of thin roots. She twines it on as she is tying it on with | the root twining, and the sides of the basket stand up and down. | This is called the "standing side of the flat-bottomed basket." | Other basket-makers call it "standing up straight." She ‖ continues doing this, moving upward until the basket is one span high. | As soon as it is one | span high, she takes thick | split root and bends the tops of the warp-strands. | When all the warp-strands of the sides are bent over, ‖ she ties them into a round coil around the mouth of the flat-bottomed basket. | This is called "the tying at the mouth of the flat-bottomed basket" | (what she is tying now). As soon as this is finished, she takes the narrow split cedar-bark | and makes a rope, which she puts on each side of the flat-bottomed basket at | the middle, lengthways. This is called the "carrying-rope of the ‖ flat-bottomed basket." Some basket-makers call it | "piece for tying on cross-straps." Now the | flat-bottomed clover-basket is finished. |

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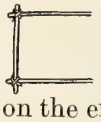
da^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāł k·!îlx·^{ɛ}aLElōdalasa q!waabâ^{ɛ}yasa ōxsda^{ɛ}yē laē ăx^{ɛ}ēdxa ẋwēmasa LEq!Exsdē lExa^{ɛ}ya qa^{ɛ}s k·at!Endē lāxa q!waabâ^{ɛ}yaxs laē ēk·!Ebāła. Wä, laEm paak^{u} L!ōp!Ek·a ẋwēmē. Wä, lä paāk^{u} tEXema q!waabâ^{ɛ}yasa LEq!Exsdē lExa^{ɛ}ya. Wä, hë^{ɛ}mis la k·!îlk·îlasa lExēlaēnoxwa aēk·!aakwē paak^{u} wīswŭłtowē L!ōp!Ek·a. Wä, laEm mElg·aaLElōdālasa k·!îlg·îmē L!ōp!Ek· lāxa ẋwēmē Ł^{ɛ}wa la ēk·!Ebał^{ɛ}īda q!waabâ^{ɛ}yē. Wä, laEm Ł̣ēgadEs q!wāsgEma^{ɛ}yasa LEq!Exsdē lExa^{ɛ}ya. Wä, läda waōkwē lExēlaēnox^{u} Ł̣ēqElas q!waēłē lāxa q!wasgEma^{ɛ}yē. Wä, lä hēx·säEm gwēg·ilaq lālaa qa ^{ɛ}nEmp!Enk·ōstâwisē ^{ɛ}wālasgEmasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, g·îl^{ɛ}mēsē lâLEX ^{ɛ}nEmp!Enk·ostâwē ^{ɛ}wālasgEmasas lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē ăx^{ɛ}ēdxa Ł̣āŁ̣Ekwała paak^{u} L!ōp!Ek·a qa^{ɛ}s gwāgwanagEtōdēxa q!waēlē. Wä, g·îl^{ɛ}mēsē la ^{ɛ}wī^{ɛ}la la gwānagEkwa ōxtâ^{ɛ}yasa q!waēłe ēk·!ōt!Endālaxa ẋwēmaxs laē k·!îlg·îlEndEX ăwāxsta^{ɛ}yasēs LEq!Exsdē lExa^{ɛ}ya. Wä, hëEm Ł̣ēgadEs k·!îlg·îxstEndēsa LEq!Exsdē lExa^{ɛ}ya yîx la k·!îlk·asō^{ɛ}s. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa dzEXEkwē dEnasa qa^{ɛ}s mElg·aaLElōdēs lāx wāx·sanâ^{ɛ}yasa LEq!Exsdē lExa^{ɛ}ya lāx nEgōyâ^{ɛ}yas g·îldolāsas. Wä, hëEm Ł̣ēgadEs k·!āk·!ogwasē yîsa LEq!Exsdē lExa^{ɛ}ya. Wä, läda waōkwē lExēlaēnox^{u} Ł̣ēqElas māmadasē lāq. Wä, laEm gwāła ts!ōyats!ēLaxa Ł̣EX·sEmē LEq!Exsd lExa^{ɛ}ya.

Cedar-Bark Basket (1).—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ‖ and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner: | This will be the bottom of the cinquefoil-basket. As soon as all ‖ the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been done, she takes a narrow strip of ‖ split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way: Then she | ties them together with the narrow split cedar-bark. As soon as this has been finished, she | takes another one of the cedar-sticks that have been measured and puts it | on the other end of those that have been tied together, and she  ties it on with narrow ‖ split cedar-bark, in this manner: After this has been done, she | takes up another one of the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

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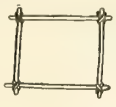
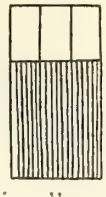
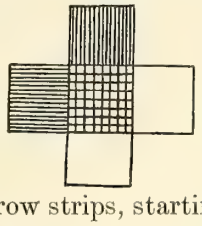
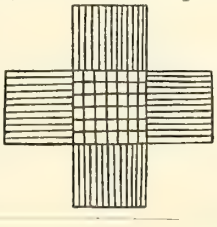
Cedar-Bark Basket (1).—Wä, laEmḷa gwāła LEq!Exsdē lExa^{ɛ}ya; wä, laxaēda ts!Edāqē ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s ăx^{ɛ}āliłēs lāxēs k!waēlasē lāxa k·!ēsē âlaEm qwēsała lāx lEgwīlasēs g·ōkwē qa â^{ɛ}mēsē hēłâlē L!ēs^{ɛ}alaēna^{ɛ}yasa lEgwīlē lāqēxs laē mEnmEnts!ālaxa dEnasē. Wä, laEm bāł^{ɛ}ītsēs q!wāq!wax·ts!āna^{ɛ}yē lāq. Wä, sEk·!ap!Enk·ē bāLa^{ɛ}yasēxs laē t!ōts!Entsēs xwāḷayowē lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la t!ōt!Ets!aakwa dEnasaxs laē dzEdzExsEndEq qa ^{ɛ}nāł^{ɛ}nEmdEnēs lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ăwâdzEwasas yîxa nEgEdzâ^{ɛ}yas g·a gwāłēg·a (*fig.*) yîxa ōxsdēLasa ḷEg·ats!ēLē L!ābatēlasō^{ɛ}s. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la dzExoyEwakŭxs laēda L!ābātēlaēnoxwē ts!Edāq ăx^{ɛ}ēdxa k!waxLāwē qa^{ɛ}s xōx^{ɛ}wīdēq qa k·!ēk·!EwElx^{ɛ}unēs. Wä, lä k·!ōdEn lāxEns sElt!ax·ts!āna^{ɛ}yēx yîx ăwâgwidasas. Wä, lä bāł^{ɛ}īdEq qa maēmałp!Enk·ēs ăwâsgEmasasa mōts!aqē lāxens q!wāq!wax·ts!āna^{ɛ}yaxs laē k·ōx·sEndEq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa ts!ēłts!Eq!astowē dzExEk^{u} dEnasa. Wä, laxaē ăx^{ɛ}ēdxa małts!aqē lāxa mEnēkwē k!waxLāwa qa k·ak·Etōdēs ōba^{ɛ}yas g·a gwāłēg·a (*fig.*). Wä, lä yāLōtsa ts!Eq!adzō dzExEk^{u} dEnas lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēd ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqē mEnēk^{u} k!waxLāwa. Wä, laxaē k·atbEnts lāx ăpsba^{ɛ}yasa lā yāLEwakwa qa^{ɛ}s yîl^{ɛ}aLElōdēs yîsa ts!ēq!ādzowē dzExEk^{u} dEnas lāq; g·a gwāłēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwałExs laē ēt!ēd ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqē mEnēk^{u} k!waxLāwa qa^{ɛ}s k·ak·EtbEndēs lāx ōba^{ɛ}yasa małts!aqē. Wä, lāxaē yāLEmg·aaLElōts wax·sba^{ɛ}yasēs

it to both ends. | She just ties it on with narrow split cedar-bark. Now | it is this way,  and it is the stiff bottom of the clover-basket, for ‖ that is what the cedar-sticks tied together are called. Therefore all the | clover-baskets are of the same size when they are made by the basket-makers. One is neither | bigger nor smaller than another, for the bottoms are measured. | When this is done, the woman takes the cedar-bark that has been split | and measured off, and she splits it again down to one end, ‖ in this manner: Then she takes the stiff bottom and places it | on the middle of the cedar-bark, in this way:  and she weaves it like a mat in | coarse weaving, so that it is of the same size as | the stiff bottom.  Now it is woven in this way, and it is called | "the bottom woven in broad strips;" namely, the bottom woven in ‖ split cedar-bark. When the stiff bottom has been covered, | the woman splits the cedar-bark into narrow strips, starting from the | edge of the stiff bottom, in this way:  After | she has split it, she takes a long strip of narrow split | cedar-bark, puts the end through the corners of the stiff bottom into the ‖ woven bottom of the basket, and she ties the | two ends to the

āɬem k·at!aLeloyâ yîsa ts!ēq!adzowē dzExekwa dEnas laq. Wä, lä g·a gwäɬaxs laē gwāɬēda L!āxaxsdēLāsa ɫEg·ats!ēLē L!ābata (*fig.*) qaxs hë^{ɛ}maē ɫēgEmsa yāLEwakwē k!waxLāwa lāg·iɬas ^{ɛ}nEmālasa ɫEg·ats!ē L!ābataxs laē k·!îtasE^{ɛ}wa yîsa L!abatēlaēnoxwē k·!eâs ^{ɛ}wālats. Wä, lāxaē k·!eâs ămäs qaēda mEnyayowēxa L!axExsda^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwālExs laēda ts!Edāqē ăx^{ɛ}ēdxa mEnmEnts!aakwē dzExōyEwak^{u} dEnas qa^{ɛ}s dzEx^{ɛ}ēdē ēt!ēdxa dEnasē lābEnd lāx ăpsba-^{ɛ}yas, g·a gwäɬēg·a (*fig.*). Wä, lä ăx^{ɛ}ēdxa L!āxExsda^{ɛ}yē qa^{ɛ}s ăxdzō-dēs lāxa nEgEdzâ^{ɛ}yas g·a gwälēg·a (*fig.*). Wä, lä k·!it!ēdEq qa ăwâdzolīdEkwēs. Wä, hë^{ɛ}mis qa ^{ɛ}nEmādzowēsēs k·!îta^{ɛ}yē ɫE^{ɛ}wa L!axExsda^{ɛ}yē. Wä, laEm g·a gwälē k·!îta^{ɛ}yasēg·a (*fig.*). Wä, hëEm ɫēgadEs k·!it!Exsde^{ɛ}yē ăwâdzōlīdEk^{u}, yîxa ōxsdEyē, yîxs laē gadzE-qaɬēda dzExEkwē dEnasa. Wä, g·îl^{ɛ}mēsē hamElg·îdzōwa L!āxExs-da^{ɛ}yaxs laēda ts!Edāqē hēlox^{u}sEnd dzEdzExsEndxa g·äg·îLEla lāx ēwŭnxa^{ɛ}yasa L!axExsda^{ɛ}yē qa ts!ēlts!Eq!astowēs (*fig.*). Wä, g·îl-^{ɛ}mēsē gwāɬ dzEdzExs^{ɛ}ālaq laē ăx^{ɛ}ēdxa g·îlstowē ts!ēq!adzō dzExEk^{u} dEnasa qa^{ɛ}s nēx·sōdēs lax k·!ēk·!ōsäsa L!āxExsda^{ɛ}yē hēx·sâla lāx ăwâdzolīdEkwē k·!it!ExsdEndēsa L!ābatē. Wä, lä mōkŭmg·aaLElōts wāx·sba^{ɛ}yas lāxa k·!ēk·!ōsäsa L!āxExsda^{ɛ}yē g·a gwälēg·a (*fig.*). Wä,

corners of the flat bottom, in this way: | Then she ties on strips of split cedar-bark to the center, | where they cross, in this manner: As soon as this is done, | she hangs the strings that she has tied to it to a pole in the corner of the || house, and she measures the height so that she may sit by its side when she is weaving it; and | she ties the cedar-bark strings to the pole, and now it is | in this way.[1] As soon as this is done, she takes long, split, | narrow cedar-bark, which is called "woof." It is as wide as this.[2] And she begins | weaving at the corner of her basket || and weaves around it. After she has gone around once, she | adds on another strip and continues weaving. Now there are two woof-strands. | After she has gone around once, she puts on another one and weaves it in; | and after she has gone around once, she adds on still another one | to weave with. Now there are four of them. Now she weaves around; || and as soon as she has the size that she wants for the height of the cinquefoil-basket, | she twists in the warp-strands. When this has been finished, she continues | making baskets, for sometimes she needs as many as ten baskets if she has a large | cinquefoil-garden. |

Basket for Viburnum-Berries.—You know already all the ways of working | roots and cedar-withes: therefore I will | talk about the way in

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lä mōx̣ᵉwītsa g·îlstowē dzEXEKᵘ ts!ēq!astowē dEnas lāxa nEXdzâwas g̣ādzexēdaasas g·a g̣wäłēg·a (*fig.*). Wä, g·îlᵉmēsē g̣wāłEXs laē g̣ēx̣ᵘsEq!Entsa āłē mōx̣ᵉwaLElōdayōs lāxa q!EłdEmēłaxa ōnēg̣wīłas g·ōkwa. Wä, âᵉmisē gwanāła qaᵉs k!wanâliłēqēxs läLē k·!îtaq laē mōx̣ᵉwitsa tēgwēlEmē dEnas lāxa q!EłdEmēłē. Wä, laEm g·a g̣wäłēg·a.[1] Wä, g·îlᵉmēsē g̣wāłEXs laē ăxᵉēdxa g·îlsg·îlstowē dzEXEKᵘ ts!ēłts!Eq!astowē dEnasa. HëEm Ḷēg̣adEs k·!îdEma g·aEm ăwâdzEwatsē g·ada.[2] Wä, lä k·!ît!aLElōts lāxa k·!ōsäsēs L!ābatēlasEᵉwē qaᵉs mElēᵉstalēxs laē k·!ātaq. Wä, g·îlᵉmēsē läᵉstēda ᵉnEmts!aqaxs laē g·înwasa ᵉnEmts!aqē k·!îdEma lāq. Wä, lā małts!aqa k·!îdEma. Wä, g·îlᵉEmxaāwisē läᵉstaxs laē g·înwasa ᵉnEmts!aqē qaᵉs k·!ît!aLElōdēs. Wä, g·îlᵉEmxaāwisē läᵉstaxs laē g·înwasa ᵉnEmts!aqē k·!îdEma. Wä, laᵉmē mōts!axsēᵉstālaxs laē k·!îttsēᵉstālaq. Wä, g·îlᵉmēsē lāg·aa lāx g̣wEᵉyâs qa ᵉwālasg̣Ematsa Ḷeg·ats!ēLē L!ābatEXs laē malag̣EXstEndEq. Wä, g·îlᵉmēsē g̣wāłEXs laē hanał L!ābatēla qaxs ᵉnāłᵉnEmp!Enaē nEqasg̣Emē L!ābatilaᵉyasa lēxEdzâs Ḷeg·Edzōwē.

Basket for Viburnum-Berries.—Wä, laEmḶas q!âLEla ᵉnāx̣wa g̣wēg·ilatsēxa L!ōp!Ek·ē ḶEᵉwa tEXEmaxs laē ēaxElaq. Wä, hët!En lāg·iła ᵉnēx· qEn g̣wāg̣wēx·sᵉālē lāxa ts!Edāqaxs laē lEXēlaxa k·!oxstano-

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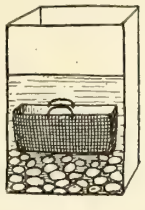
[1] See last figure. [2] About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same way. The only thing that is different is that the sides are straight up and down,| and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:



| There are two handles to it, one on each side. It is | two spans high, and || two spans long, and one long span and one short span | is the length of its short side. | The box for cooking viburnum-berries is two fingers | wider than this size, so that the basket fits loosely into | the box when it is put in. The box is four || spans high. As soon as | the cooking-basket for viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven .|

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

Cedar-Bark Basket (2).—You know already | how baskets are made. The only difference in the basket for | lily bulbs is that it is woven

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waxa t!Elsē lExa^{s}ya, yîx ōgŭ^{s}qāłaē lāxwa laElxa^{s}yēx yîxs yō^{s}maē gwālē k·îlk·a^{s}ya. Wä, la lēx·aEm ōgŭ^{s}qałayosēx hēyanâē LEq!-EXsdaē, yîx; laē mENēk^{u}, qa^{s}s â^{s}mē hēldzEXbEta lāx laxałts!â lāxa q!ōlats!ELaxa t!Elsē. Wä, lä k·!ēk·!ōgEkwē ōxsdE^{s}yas g·a gwālēg·a (*fig.*). Wä, lä mālē k·!ēk·!ōgwasas lāx wāx·sanâ^{s}yas. Wä, la mālp!Enk·ostâwē ^{s}wālasgEmasa lāxEns q!wāq!wax·ts!āna^{s}yēx. Wä, lāxaē malp!Enk·ē g·îldōläs lāxEn q!wāq!wax·ts!āna^{s}yēx, yîxs ts!Ex^{u}ts!anē-bālaēda ^{s}nEmp!Enk·ē lāxEns q!wāq!wax·ts!āna^{s}yēx, yîx ts!Eg·ōläs. Wä, lāḷē mālḍEnē lalēxałagawa^{s}yasa q!ōlats!ELaxa t!Elsē lāxEns q!wāq!wax·ts!āna^{s}yēx qa dzEbEqElēsēxs laē hănāxałts!âwa k·!ōxstanowē lExäxa t!Elsē. Wä, lä mōp!Enk·ustâwē ^{s}wālasgEmasas lāxEns q!wāq!wax·ts!āna^{s}yēx, yîxa q!ōlats!axa t!Elsē. Wä, g·îl^{s}mēsē gwāła k·!ōxstanowē lExäxs laē hănēgwēlEm lāxa dElnēlē qa k·!ēsē s·!ē^{s}nakŭlē k·!îlk·a^{s}yas, qaxs k·!ēsaē aēk·!aakwē k·!îlk·a^{s}yas.

Basket for Wild Carrots.—Wä, lāḷa gEnEmas L!ābatīlaxa dEntsEmē L!ābata, qax lE^{s}maaqōs q!âLElax gwēg·ilasasa L!ābatīläxa L!ābatē qaxs hē^{s}maē gwālēda t!Egwats!ē L!ābata. Wä, lēx·a^{s}mēs ōgŭ^{s}x^{s}īdayosēxs â^{s}maē kwākwatsEmāłaga^{s}wēsa t!Egwats!ē L!ābata. Wä, laxaē ăwâdzōlīdEkwēda k·!îdēla^{s}yasa xEtxEt!aats!ē L!ābata.

Cedar-Bark Basket (2).—Wä, laEmḷasnaẋwa q!âLElax gwayi^{s}lälasasa L!ābatila. Wä, lēx·a^{s}mēs ōgŭ^{s}qāłayōsa L!ābatīla qa^{s}s x·ōgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is one ‖ span high. It has | no holes along the rim for lashing, as the other baskets have, | for lashing them when they are being tied up. The baskets for lily-bulbs have the tops of the sides bent backward. | That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the basket ‖ for shaking the huckleberries into; but I will not | talk about the making of the basket, for the only thing that is different about the huckleberry-basket | is that it has a wide mouth and low sides and narrow bottom, | and that it is very finely made in this way: When | this is finished, she makes another smaller bas- ket of medium size. ‖ It is made in the same way as the large | swallowing-basket. |

Box for picking Salmon-Berries.—Let me for a while talk about what the hooked box for picking salmon-berries is, | and what its sizes are. It is just this. The box is made of the best kind of cedar-wood, and ‖ the hooked box is well made. It is | made as light as possible, and it is made in the same way | as they make the oil-box; and these are its sizes. It is | one span and a short span high, and is | one span and four fingers long, ‖ and one span wide. | It has the

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3 x·ōkŭmaxs pEqElaē yîxs kŭtElaē, yîxs małp!Enk·īlä^{ɛ}laēs g·îldōlasē ḷE^{ɛ}wis ts!Eg·ōła lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, â^{ɛ}mēsḷa^{ɛ}nEmp!En-
5 k·ustâwē ^{ɛ}wālasgEmasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, laxaē k·!eâs t!Emag·ats!Exstēs hë gwäłeda L!āL!Ebataxs malagExstalaē qa nEyEmx·sâlatsa t!Emag·îmas yîxs â^{ɛ}maē gwāgŭ^{ɛ}nāgEtE^{ɛ}wakwē ōxtâ^{ɛ}yasa ăwaxsta^{ɛ}yasa x·ōgwats!ē L!ābata. Wä, laEm gwāl lāxēq.

Huckleberry-Basket.—Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la gwäłExs laē k·!îlats!eg·ī-
10 laxēs k·!îlats!ēLaxa gwādEmē lExa^{ɛ}ya. Wä, lāḷaLEn k·!ēs gwāgwēx·-s^{ɛ}ālał laqēxs laē lExēlaq. Wä, la lēx·aEm ōgŭ^{ɛ}qałayōsa k·!îlats!äxa gwādEmaxs lēxExstaē; wä, lä kŭtEla; wä, laxaē t!ōgwapa; wä, hë^{ɛ}misēxs âlak·!ālaē t!ōłt!ōxsEma g·a gwäłēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē . . . gwäłExs laē ēt!ēd k·!îlāts!ēg·ilaxa ămāyē hēlomagEm k·!îlats!ē
15 lExa^{ɛ}ya. Wä, laEmxaē hëEm gwäłēda ^{ɛ}wālasē näg·ē k·!îlats!ē lExa^{ɛ}ya.

Box for picking Salmon-Berries.—Wä g·a^{ɛ}māsḷEn gwāgwēx·s^{ɛ}E-x·^{ɛ}īd lāx gwēx·sdEmasa gaḷEkwē hămyats!ēxa q!amdzEkwē, yîx ^{ɛ}wālayasas yîxs lēx·a^{ɛ}maē wŭlx·^{ɛ}ītsE^{ɛ}wa âlä la ëk· k!waxLāwa, qaxs
20 âlaē la aëk·!akwa gaḷEkwaxs laē wŭlasE^{ɛ}wa. Wä, hë^{ɛ}misēxs âlaē k!wāk!wayaak^{u}, qa^{ɛ}s k!ŭtsEmē. Wä, la yūEm gwälē wŭla^{ɛ}yasē wŭlā^{ɛ}yasa dEngwats!ē. Wä, g·a^{ɛ}mēs ^{ɛ}wālayatsēg·a, yîxs ^{ɛ}nEmp!Enk·aē hë^{ɛ}mēsa ts!Ex^{u}ts!āna^{ɛ}yē ^{ɛ}wālagostawasas; wä la mōdEnbalēda ^{ɛ}nEmp!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx g·îldōłäs;
25 wä, lä ^{ɛ}nEmp!Enk·ē tsEg·ōłäs lāxEns q!wāq!wax·ts!āna^{ɛ}yēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.[1] | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split ‖ into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way: As soon as
the forehead-strap is finished, | she
twists a small cedar-bark rope; and
when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height ‖ she winds the cedar- 35
bark around it as tightly as possible. She puts it around
four times, | and she ties the end to (1) and (2). After |
she has done so, she cuts off the cedar- bark rope | at (3).
Then she takes the part that she has cut off and makes a
loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at ‖ (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ‖

Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

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Wä, lä k·!ōdEn lāxEns sElt!ax·ts!āna^{ɛ}yē lāxa māk·!Emēx·ts!a^{ɛ}yaxs 26
yîx wâx^{u}sEmasas. Wä, lä aëk·!aakwa, yîxs k!wēdEkwaēg·a gwäłe·g·a.[1]
Wä, g·îl^{ɛ}mēsē gwäłExs laē gEnEmasa wŭ^{ɛ}lēnoxwē ăx^{ɛ}ēdxa âläxat! ēk·
dEnasa, qa^{ɛ}s q!ałEyōgwīlēq. Wä, laEm ts!ēłts!Eq!astōwē dzExa-
^{ɛ}yase dEnasē, yîxs laē mElkwēs wāx·sba^{ɛ}yē. Wä, lä k·îdōyEwa- 30
kwa g·a gwä·łēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwäla q!āłEyōwaxs
laē mElx·^{ɛ}īdxa ^{ɛ}wīl^{ɛ}Enē dEnsen dEnEma. Wä, g·îl^{ɛ}mēsē k·ōtaq
laEm hëłala ^{ɛ}wāsgEmasas lāx wElxsEmēsēs gāḷEkwaxs laē gwāł
mElaq. Wä, lä ăx^{ɛ}ēdxa gāḷEkwē qa^{ɛ}s nEgōyōdē ^{ɛ}wālasgEmasēxs laē
qEx·sEmts lāq, qa^{ɛ}s łEk!ŭtsEmdē qEnōyōts. Wä, lä mōp!enē^{ɛ}sta 35
lāqēxs laē yîl^{ɛ}alElōdEx ōba^{ɛ}yas lāx (1) ḷō^{ɛ} (2). Wä, g·îl^{ɛ}mēsē
gwāłExs laē t!ōts!EndEq. Wä, lä galōp!ēts ōba^{ɛ}yasēs t!ōsoyowē
lāx (3), qa^{ɛ}s lä x·îmaabōdālax pāq!Exsda^{ɛ}yas, qa^{ɛ}s g·āxē galop!īts
lāx (4). Wä, laEmxaē mōp!enē^{ɛ}stax laē yîl^{ɛ}alElōts ōba^{ɛ}yas lāx
(4). Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa q!āłEyowē qa^{ɛ}s lä māx- 40
^{ɛ}walElōts ăpsba^{ɛ}yas lāx (1); wä, laxaēs ăpsba^{ɛ}yas lāx (2). Wä,
laEm aōxLaēkwa gāḷEkwē lāxēq. Wä, laEm gwāła.

Tump-Line.—Wä, g·îl^{ɛ}mēsē gwäle k·!îlāts!Eg·īla^{ɛ}yas lExa^{ɛ}ya, laē 1
ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s bāł^{ɛ}īdēq qa ^{ɛ}nEmp!Enk·ēs lāxEns bālxa;

[1] See figure below.

length. Then she takes the straight knife and ‖ cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope that she has twisted. ‖ This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.[1] This is called the "forehead-strap," and is tied ‖ to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the middle ‖ together in this manner, so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

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3 hëˢmisa małp!enk·ēs ēsEg·iwaˢyas lāxEns q!wāq!wax·ts!ānaˢyēx, yîx wāsgEmasasēxs laē dāx·ˢīdxēs nExx·äła k·!āwayowa qaˢs t!ōts!Endēq. Wä, lä hăpstEndEq lāxa ˢwāpē qa pēxˢwīdēs. Wä, k·!ēst!a gēstalīlExs laē ăxˢwŭstEndEq lāxa ˢwapē, qaˢs ts!ełts!Eq!astōgwīlēxs laē dzEdzExsālaq. Wä, g·îlˢmēsē ˢwīˢla la dzExEkŭxs laē aëk·!a mElx·ˢīdEq qa yūduẋᵘp!enk·ēsa mElkwē lāxEns q!wāq!wax·ts!ānaˢyēx. Wä, lä k·!ît!ēd g·äg·îLEla lāx mElāˢyas. Wä, lä yūduẋᵘp!enk·ˢEmxaē ˢwāsgEmasasa k·!îdEdzEwakwē q!ałEyōwa. Wä, g·îlˢmēsē lābEndEq laē ēt!ēd mElx·ˢīd g·äg·îLEla lāx ōbaˢyasa k·!îdEdzEwakwē. Wä, laEmxaē yūduẋᵘp!enk·ē ˢwāsgEmasas mElaˢyas lāxEns q!wāqwax·ts!ānaˢyēx. Wä, g·îlˢmēsē gwāłExs laē g·a gwäłeg·a.[1] Wä, laEm ḷēgadEs q!ałEyowē. Wä, lä t!Emxˢalēlōts lāx ăwāxstaˢyasēs k·!îlats!ēg·īlaē lExaˢya.

Back-Protector.—Wä, g·îlˢmēsē gwāł ˢwīˢlē L!ābatēlaˢyasēxs laē hanāẋˢwīd dzEdzExsEndxa dEnasēxa sEk·!āp!enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!ānaˢyēx. Wä, g·îlˢmēsē k·ōtaq laEm hēłˢālāxs laē ăxˢedxa ts!ēq!adzowē dzExEkᵘ dEnasa qaˢs yîbōyōdēs lāxēs dzExēx·dē g·a gwäłēg·a (*fig.*) qa q!asâlēs lāx małp!enk·!ēnaˢyas ˢwādzEwasas lāxEns q!wāq!wax·ts!ānaˢyēx. Wä, g·îlˢmēsē gwāłExs lāē gēẋᵘsEq!Ents lāxa k·!îtdEmēłaxa łēˢwaˢyē. Wä, lä k!wāg·alīła lāx gEwēlaˢsas qaˢs k·!ît!ēdēq g·äg·îLEla lāx yîbōyodaˢyas. Wä, g·îlˢmēsē lābEndqēxs laē mālagEstEndEq. Wä, g·îlˢmēsē gwāł

[1] See figure on p. 141.

after‖ she has finished weaving it, she turns over what she is weaving, and she again starts from | the middle and weaves downward; and when she gets to the end, ¦ she puts in the selvage. After this has been done, | she takes it down, takes her fish-knife, and cuts off the rough ends | that are sticking out. When she has cut them off all around the ‖ selvage, the back-protecting mat for digging clover is done. |

Belt.—She also splits cedar-bark into narrow strips of the same width as the one she used | when splitting bark for the back-protector for digging clover. | This is the width.[1] She weaves it so that it is three fingers | wide and one fathom long. ‖ When she comes near the end, she lets it | taper; and when it is one fathom | long, the end is narrow; and she twists a rope out of the same bark that she used | for weaving; and when the rope is also one | fathom long, she ties a knot at the end ‖ so that it will not untwist. Now the cedar-bark belt is | two fathoms long. She uses it when she goes to dig clover. |

Implement for peeling Cedar-Bark.—When (a person) gets ready to go | to peel off cedar-bark in the woods, he takes | his small ax, and he takes a branch of pine, flat at one end, four ‖ spans long, and two finger-widths | in diameter. He also takes a flat, | rough sand-

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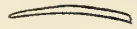
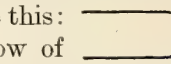
malaqaqēxs laē ẋwēl!ᵉELōdxēs k·!îtāsEᵉwē qaᵉs g·äg·îLElēxat! lāxa yîbōyodaᵉyas qaᵉs banōłelē k!îtāq. Wä, g·îlᵉEmxaāwīsē lābENDEX ōbaᵉyasēxs laē mālagEXstENDEq. Wä, g·îlᵉmēse gwālEXs laē gēẋwaxōdEq qaᵉs ăxᵉēdēxēs xwāḷayowē qaᵉs t!ōsâlēx ōbaᵉyasa q!wadzâyaq. Wä, g·îlᵉmēsē ᵉwīᵉlâ t!ōsōdxa wāx·sabała lāxa malaqaᵉyas laē gwāła LEbēg·ēLē łēᵉwēxs ts!ōsēLaxa ḷEx·sEmē.

Belt.—Wä, lāxaē dzEdzEXsEndxa dEnasē hëEmxaē ăwâdzEwē dzExaᵉyasē dzExaᵉyas qaēs LEbēg·ḷeLē łēᵉwēxs ts!ōsēLaxa ḷEx·sEmēxag·a ăwōdzEwēg·a.[1] Wä, lä k·!ît!ēdEq qa yūduẋᵉdEnēs wādzEwasas lāxEns q!wāq!wax·ts!ănaᵉyēx. Wä, la ᵉnEmp!Enk·ē ᵉwāsgEmasas lāxEns bāLax. Wä, g·îlᵉmēsē Elāq lābEndqēxs laē ts!ēq!āᵉnakŭlē ōbaᵉyas. Wä, g·îlᵉmēsē lābEndxa ᵉnEmp!Enk·ē lāxens bāLäxs laē wīlba. Wä, lä mELx·ᵉīdxa ᵉwīlē dEnsEn dEnEma g·āyōłEm lāxa k·!îtasEᵉwa qaxs hëᵉmaē ōbēsē. Wä, g·îlᵉEmxaāwisē ᵉnEmp!Enk·lāxEns bāLäk·ē mELāᵉyas dEnsEn dEnEmaxs laē mōẋᵘbENDEq qa k·!ēsēs qwēlaxbax·ᵉida. Wä, laEm małp!Enk·ē ᵉwāsgEmasas dEnēdzowē wŭsēg·anōs qō lāł ts!ōsałxa ḷEx·sEmē.

Implement for peeling Cedar-Bark.—Wä, hëᵉmaaxs laē xwānałElēda lāLē sEnqałxa dEnasē lāxa āL!ē. Wä, hëᵉmis ăxᵉētsōᵉsēs sāyōbEmē. Wä, lāḷa pExbaakwa L!Enak·asa mōmoẋᵘdē mōp!Enk·ē ᵉwāsgEmasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä mālđEnx·sâᵉwē ᵉwāg·idasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä ăxᵉēdxa pEXsEmē

[1] About 6 mm.

stone and places it by the side of the | fire of his house. He puts the end of the pine-branch | into the fire; and when it is burnt, he takes it || by the big end and puts the burnt end on the rough sandstone, | and he rubs it on it so that one  end of it will become flat, and it is bent | in this manner: When this is done, he does the same to the | other side. Then the end is flat; and he rubs the corners off, | so that the point is rounded, like this:  As soon as the point is really sharp, || he takes tallow of the mountain-goat and chews it; | and he takes the bark-lifter with which he is going to peel the cedar-bark, and puts the | flat end into the fire of his house. When it gets quite | hot, he puts the chewed tallow on both sides of | the flat end. He keeps on turning the bark-lifter while the || tallow is melting, so that it spreads over both sides. Then he | puts it up near the fire so as to let the tallow soak in. When | it almost catches fire, he stops heating it. Then he puts it down | in the corner of his house so as to let it cool quickly; | and when it is cool, it is hard. After that it is ready. || This is the bark-lifter of the first people when they went to peel red cedar-bark | and yellow cedar-bark, of which they made blankets before the white men came | in early days. |

Spade.—Her husband makes the spade for digging lily-bulbs. | It is also chopped out of yew-wood. When he goes into the woods and | he

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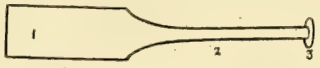
17 k·!ōL!a dE^{c}na t!ēsEma qa^{c}s g·āxē pax^{c}ālīłas lāxa māg·înwalīsas lEgwīłasēs g·ōkwē. Wä, lä L!ENXLENts wīłba^{c}yasa L!ōx̌ŭłp!Enk·asa mōmox^{u}dē lāxēs lEgwīlē. Wä, g·îl^{c}mēsē x·ix^{c}ēdExs laē dāx·^{c}īdEx ŁEx^{u}ba^{c}yas qa^{c}s ăx^{c}ālōdēsa k!ŭmEłba^{c}yē lāxa k·!ōL!a dE^{c}na t!ēsEma qa^{c}s yîlsElālēs lāq, yîxa ăpsōtba^{c}yē qa pEXbēs, yîx wak·ałaēna^{c}yas-g·a gwałēg·a (*fig.*). Wä, g·îl^{c}mēsē gwāłExs laē ōgwaqaxa ăpsō-t!Ena^{c}yēs. Wä, la^{c}mē pEXba. Wä, lāxaē yîlsElalax wax·sōtba^{c}yas qa kElx·bēs g·a gwälēg·a (*fig.*). Wä, g·îl^{c}mēsē la âlak·!āla la eëx·baxs laē ăx^{c}ēdxa yāsEkwasa ^{c}mElxLowē qa^{c}s mālEx^{c}wīdēq. Wä, lä ăx^{c}ēdxa L!ōk!wayōLaxēs sEnqasōLa dEnasē. Wä, lä L!ENXLENts pEXba^{c}yas lāxa lEgwīlasēs g·ōkwē. Wä, g·îl^{c}mēsē âlak·!āla la ts!Elx^{c}wīdExs laē ăxbEntsa malēg·îkwē yāsEk^{u} lāx wāx·sadza^{c}yasa pEXba^{c}yas. Wä, â^{c}misē lēx·i^{c}lālaxa L!ōk!wayâxs laē yāx^{c}īdēda yāsEkwē qa läs hamElālEla lāx wāx·sadza^{c}yas. Wä, lä ēt!ēd pEX·^{c}īdEq lāxa lEgwīlē qa lā^{c}laqēsa yāsEkwē lāq. Wä, g·îl^{c}mēsē lā Elāq x·īx^{c}ēdExs laē gwāł pEX·ēq. Wä, â^{c}mēsē lā k·adEnē-gwiłaq lāxa onēgwīłasēs g·ōkwē qa halabalēs k·ōx^{c}wīda. Wä, g·îl^{c}mēsē k·ōx^{c}wīdExs laē L!Emx^{c}wīda. Wä, la^{c}mē gwālała laxēq. Wä, hëEm L!ōk!wayâsa g·ālē bEgwānEmxs sEnqaaxa dEnasē ŁE^{c}wa dēx̌wē qa^{c}s k·!ōbawasīlaxs k·!ēs^{c}maōłēx g·āxa mamał^{c}ax lāxa qwēsālä ^{c}nāla.

Spade.—Wä, lāŁa łā^{c}wŭnEmas ēaxElaxa ts!oyayâxa x·ōkŭmē. Wä, hëEmxaēda L!Emq!ē sōp!ētsōs yîxs laē ālāq lāxa āL!ē. Wä

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off ‖ two spans and chops it off with his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so ‖ that it is two spans thick, and | he chops it well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, ‖ he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz ‖ and takes hold of the spade for lily-bulbs. With his | left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) ‖ stands on the

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g·îl^{ɛ}mēsē q!āqēxs laē hëx·^{ɛ}idaEm sōp!Exōdxa mōdEnx·sâ lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, g·îl^{ɛ}mēsē t!āx·^{ɛ}īdExs laē bāł^{ɛ}īdxa małp!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē tEmx̣^{u}sEntsēs sōbayowē lāq. Wä, g·îl^{ɛ}mēsē lāx·sExs laē nāq!Eqax dōmaqasēxs laē kŭxsEndEq. Wä, la^{ɛ}mēs hë ăx^{ɛ}ētsō^{ɛ}sē wīlEmasēs ōk!waēdza^{ɛ}yē. Wä, lä aëk·!a sōpâlax dōmaqas qa lawäyēs. Wä, hë^{ɛ}mis qa ^{ɛ}nEmādzowēs. Wä, g·îl^{ɛ}mēsē gwāła laē sōp!ēdEx ăpsādzE^{ɛ}yas qa māłdEnēs lāxEns q!wāq!wax·ts!āna^{ɛ}yaqē wâgwasas. Wä, laxaē aëk·!a sōpaq qa ^{ɛ}nEmādzowēs wâgwasas. Wä, g·îl^{ɛ}mēsē gwāłExs laē bāł^{ɛ}īdxa ts!Ex̣^{u}ts!āna^{ɛ}yē lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē sōp!ēdEq qag·ēs gwāłē g·a (*fig.*). Wä, laxaē sōbEtEndxa ōxtâ^{ɛ}yas qa gēxtEwēLas. Wä, g·îl^{ɛ}mēsē gwāła ăpsōtEnxa^{ɛ}yaxs laē hëEmxat! gwēx·^{ɛ}īdxa ăpsEnxa^{ɛ}yas. Wä, â^{ɛ}misē la k·!îwElx̣^{ɛ}ŭna ōxḶa^{ɛ}yas g·äg·îLEla lāx ōxḶa^{ɛ}yas (1) xa tsēgwayoba^{ɛ}yē hëg·ustâla lāxa (2) daadzoyEwē lāg·aaLEla lāxa (3) gēxtâ^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłExs laē dāk·!ōtElăqēxs laē nä^{ɛ}nak^{u} lāxēs g·ōkwē. Wä, lä ăx^{ɛ}āliłaq qa^{ɛ}s ăx^{ɛ}ēdēxa lEqwa qa^{ɛ}s k·!îmłdEmaq. Wä, laxaē ăx^{ɛ}ēdxēs k·!îmḶayowē qa^{ɛ}s dāx·^{ɛ}idēxa ts!ōyayōLaxa x·ōkŭmē qa^{ɛ}s dāłēsēs gEmxōłts!āna^{ɛ}yē lāx (1) tsēgwayoba^{ɛ}yas. Wä, lä Ḷāk·!Ents (3) gēxtâ^{ɛ}yē lāxa lEqwa. Wä, lä dāłasēs hëłk·!ōłts!āna^{ɛ}yē lāxa k·!îmḶayowaxs laē hë g·îl k·!îmł^{ɛ}ītsō^{ɛ}sē (2) daadzoyEwē qa lēx·^{ɛ}Enx·^{ɛ}īdēs. Wä, g·îl^{ɛ}mēsē lēx·^{ɛ}Enx·^{ɛ}īdExs laē x̣wēł^{ɛ}īdEq qa hës lā LEnqālas (1) tsēgwayoba^{ɛ}yas lāxa lEqwa. Wä, lä k·!îmł^{ɛ}īdEq qa pElbēs yō gwä-

fire-wood, and he adzes it so that the point becomes thin | like an adz, in this manner:[1] As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hardens it by means of tallow. ‖ You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

Digging-Stick for Clover.—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree that has no branches. ‖ When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart. When it has been split in two, he splits one side ‖ again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

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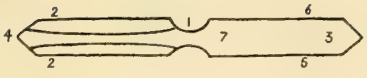
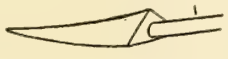
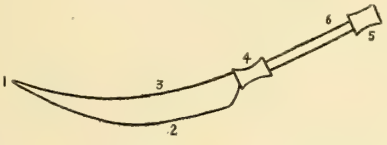
łōxda sōbayōx; g·a gwäłeg·a (*fig.*). Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs xEl̤xwäła k·!āwayowa qaᵉs aëk·!ē k·!āx̣waq qa qēses. Wä, laEm ëx·bēs tsēgwayōbaᵉyas. Wä, laxaē qaqēts!ax gēxtâᵉyas lāxēs k·!āᵉwēnaᵉyaq. Wä, g·îlᵉmēsē gwāłExs laē p!ap!ēts!asa yāsEkwē lāq,—xēs laᵉmōs q!āła lax gwēg·ilasasas ts!ōyayâxa L̤Ex·sEmaxs laē pEx·asō lāxa lEgwīlē qaᵉs yîlsᵉētāsEᵉwēsa yāsEkwē qa L!Emxᵉwīdēs ōbaᵉyas. Wä, hëᵉmis nEqEmg·îltEᵉwēsōsa ēaxElaxa ts!oyayâxa x·ōkŭmaxs laē p!āp!ets!ax tsēgwayōbaᵉyasēs ts!ōyayōgwilaᵉyas.

Digging-Stick for Clover (Ts!ōyayōxa L̤Ex·sEmē).—Wä, hëEm g·îl la alāsōᵉsa bEgwānEmē; ăxᵉēdxēs sōbayowē qaᵉs lä lāxa āL!ē āläx ëk·ētElä L!Emq!a. Wä, g·îlᵉmēsē q!āqēxs laē hēx·ᵉidaEm sōp!Exōdeq yîxa L̤Ekwē L!Emq!a L̤ōxs k·!eâsaē L!Enx·ᵉEnaᵉya. Wä, g·îlᵉmēsē t!āx·ᵉīdExs laē mEnsᵉīdEq yîsēs q!wāx·ts!ānaᵉyē. Wä, lä bāłᵉīdxa sEk·!āp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx hëᵉmisa mōdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx yîx q!āq!aL!Ep!Elayâsēxs laē sōpsEndEq. Wä, g·îlᵉmēsē la tEmg·îkŭxs laē kŭxsEndEq qaᵉs naq!Eqēx dōmaqas. Wä, g·îlᵉmēsē kŭxsaak!ŭsExs laē ēts!Endxa ăpsōdēlē kŭxsEndEq nāq!Eqax dōmaqas. Wä, g·îlᵉmēsē kŭxsaak!ŭsExs laē k·!ōk!ŭlnōsa. Wä, lä mEnsᵉīdxa małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx, hëᵉmisa mōdEnē bābELawēs lāxEns q!wāq!wax·ts!ānaᵉyaxs laē sōbEtEndEq qa ᵉwilōyîwēs qa yūduxᵘdEnēs lāxEns q!wā-

[1] Seen sideways.

in this manner, this is done, he chops is three spans | from  at (1). When ‖ at (2) so that it 15 (1) to the end at (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat ‖ and he 20 chops (6) and (5) so that they are this way:  When it is | triangular in cross-section, he chops at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he puts it down and ‖ takes 25 his adz.  First he measures | the grip at (5). Its length is one hand-width. He | cuts around it with his adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, ‖ he adzes (6) so that it is round; and after he has done 30 so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a

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q!wax·ts!ānaᵉyēx yîx ᵉwāg·idasas g·a gwałēg·a (*fig.*) yîx (1). Wä, g·îlᵉmēsē gwāłExs laē sōpalax (2) qa yūduẋᵘdEnēs lāxEns q!wā- 15
q!wax·ts!ānaᵉyaqē ᵉwāg·idasa g·äg·îLEla lāx (1) lāxḶEnd lax (4). Wä, g·îlᵉmēsē la k·!EwEḷᵘ g·äg·îLEla lāx (1) laē sōpâlax dōmaqas qa ᵉwīᵉlâwē lāwä. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē sōp!Eldzōdxa ăpsōd-dzâᵉyē qa pExᵉēdēs (3). Wä, lä gwāłaxs laē hăxᵉwElsasqēxs laē sōp!ēdEx (6) Ḷōᵉ (5) qa g·as g̣wałēg·a (*fig.*). Wä, g·îlᵉmēsē la 20
k·!ōk!ŭlnōsExs laē sōp!ēd (3) qa wīłbax·ᵉīdēs. Wä, hëᵉmis qa t!ēqałēs. Wä, laEm EmxḶē ᵉwādzok!ŭnasas (7), la mōdEnē lāxEns q!wāq!wax·ts!ānaᵉyaqē bEnadzaᵉyas (7). Wä, g·îlᵉmēsē gwāłExs laē wīk·îlaqēxs laē näᵉnakwa lāxēs g·ōkwē. Wä, lä wēx·ᵉalīłaqēxs laē ăxᵉēdxēs k·!îmḶayuwē. Wä, hëᵉmis g·îl mEnsᵉītsōᵉsēda (*fig.*) (5) 25
q!wēdzadzEtâᵉyē yîxs EmxḶaē ᵉwasg̣Emasas lāxEns aᵉyasâxs laē tsEx·sēᵉstālasēs k·!îmḶayuwē lāq qa māłdEnēs ᵉwāg·idasas (6) k·!îlxp!ēqē. Wä, lāxaē hëEm g̣wēx·ᵉīdEx (4) yîxs EmxḶaᵉmaaxat! laxEns aᵉyasowē yîx ᵉwāsg̣Emasasa daadzoyâᵉyē. Wä, g·îlᵉmēsē gwā-
łExs laē aëk·!a k·!îmłᵉīdEx (6) qa lēx·ᵉEnx·ᵉīdēs. Wä, g·îlᵉmēsē gwā- 30
łExs laē aëk·!a k·!îmłᵉīdEx (3) ăwēg·aᵉyas lāg·aa lāx (1) p!ēsbaᵉyasa ts!ōyayowē. Wä, g·îlᵉmēsē gwāłExs laē k·!îmłᵉīdEx (2) ōk!waēdzaᵉyē lāg·aa lāx (1) p!ēsbaᵉyasa ts!ōyayowē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs xElẋwāła ḶEᵉwēs nExx·äła k·!āwayowa. Wä, lä qEmdō-

notch ‖ at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way: and he does the same at (5). | After this has been done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the fire of his house to dry, ‖ and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends over the fire of his house. When ‖ it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melting. Then | he takes also the perch-oil which he put into the large clam-shell, ‖ and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-bark, puts it into perch-oil, and rubs it ‖ on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

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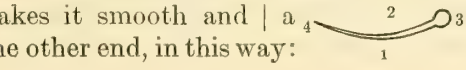
yōdEX (7) yîsa nEXX·äła k·!āwayowa qa^{s}s k·!aẋ^{s}widē qa x·îlboyâłēsg·a gwälēg·a (*fig.*) yîx (7). Wä, lāxaē hëEm gwēx·^{s}īdEX (5). Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxa xElẋwāła qa^{s}s aëk·!ē k·!āẋ^{s}wīd ōgwida^{s}yasa ts!ōyayowē. Wä, g·îl^{s}mēsē ^{s}wī^{s}la k·!ōkwē ōgwida^{s}yas laē LēS^{s}aLElōts lāx nEqōstâwasēs lEgwīlē qa lEmẋ^{s}wīdēs. Wä, lä mōxsē ^{s}nāläs x·îłElaLElā. Wä, g·îl^{s}mēsē lEmẋ^{s}wīdExs laē ăx^{s}ēdxa dzēk!wēsē qa^{s}s k!ŭnxts!ōdēs lāxa ^{s}wālasē xōxŭłk·!îmōtsa mEt!āna^{s}yē. Wä, lä ăx^{s}ēdaxaaxa yāsEkwē qa^{s}s g·āxē g·īg·alīlas lāx māg·înwalisasa lEgwīlasēs g·ōkwē. Wä, hē^{s}mis la ăxaxōdaatsēxa ts!ōyayowē qa nōx^{s}widē ōba^{s}yas lāxa lEgwīłasēs g·ōkwē. Wä, g·îl^{s}mēsē la k!ŭmla^{s}nakŭlaxs laē ăx^{s}ēdxa yāsEkwē qa^{s}s mEgŭłbE^{s}yēs lāxa ōba^{s}yasa ts!ōyayowē. Wä, g·îl^{s}mēsē gwāłExs laē ēt!ēd pEx·^{s}īd lāxa lEgwīłē. Wä, āł^{s}mēsē gwāł pEx·aqēxs laē k!wēk!ŭmElk·îyax·^{s}īdē ōba^{s}yas ḷōxs laē mEdElx^{s}widēda yāsEkwaxs laē yāxa. Wä, laxaē ăx^{s}ēdxa dzēk!wēsē q!ōts!âxa xōxŭłk·!îmōtasa ^{s}wālasē mEt!āna^{s}yaxs laē ăx^{s}ēdxa q!ōyaakwē k·ādzEkwa qa^{s}s dzōpstEndēs lāxa dzēk!wēsaxs laē dzEg·îlents lāxa ts!ōyayowē. Wä, g·îl^{s}mēsē hāmElx^{s}En la q!Elēẋ^{u}sa dzēk!wēsaxs laē pāpax·îLālasa ts!ōyayowē lāxa lEgwīłasēs g·ōkwē. Wä, g·îl^{s}mēsē la âlak·!āla la ts!Elqwaxs laē ēt!ēd ăx^{s}ēdxa k·ādzEkwē qa^{s}s dzōpstEndēs lāxa dzēk!wēsaxs laē ēt!ēd dzEg·îl^{s}ents lāxa ts!Elqwa ts!ōyayowa. Wä, g·îl^{s}mēsē hamElx^{s}Enxs laē dālaq qa^{s}s lä ḷanēgwēłas lāx wŭdanēgwēlasēs g·ōkwē. Wä, laEm gwāła ts!ōyaywaxa ḷEx·sEmē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of yew-wood for digging carrots. When it is nearly | spring, and the plants begin to have buds, the man | takes his ax and goes into the woods to look for a yew-tree. When ‖ he finds one, he picks out a good branch without knots, which is | bent and about two finger-widths thick. | He chops it off close to the trunk; and when it is off, | he measures off three spans and chops it off. | Then he chops off the end so that it is flat, and ‖ it is like the stick for peeling off hemlock-bark. After chopping it, he | goes home to his house. He carries it along. When | he arrives at his house, he puts down what is to be the digging-stick for digging carrots. He takes his | crooked knife and his straight knife and takes what is to be the digging-stick | for carrots and sits down. First the ‖ bark of the yew-wood digging-stick for carrots is shaved off with a straight knife. | When it is all off, he shaves off the sap, so that it is | all off; and when it is all off, he puts down his straight | knife, takes his crooked knife, and shaves | the digging-stick that is being made. He shaves it well, ‖ so that it is smooth; and when it is smooth, | he shaves off the end so that it is flat, and he also makes it smooth and | a  little bent. There is a knob at the other end, in this way: | When the

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Digging-Stick for Roots.—Wä, hëEm g·îl ăx^{ɛ}ētsō^{ɛ}sa bEgwānEma ts!ōyayâxa xEtEmē, yîxa L!Emq!ē. Wä, hë^{ɛ}maaxs laē Elāq q!wā-xEnxa yîxs g·ālaē tEmx·^{ɛ}īdēda q!wāq!wExēmasē, läda bEgwānEmē ăx^{ɛ}ēdxēs sōbayowē qa^{ɛ}s lä lāxa āL!ē āläx L!Emq!a. Wä, lä g·îl^{ɛ}mēsē q!āqēxs laē dōq!ŭqa lāx ëk·a L!Enk·ēdEmsxa ëk·ētEla ḷōxs ëk·aēs wāwak·alaēna^{ɛ}yē ḷō^{ɛ} qa mālđEnēs ^{ɛ}wāg·īdasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä sōp!Exḷendeq. Wä, g·îl^{ɛ}mēsē lāx·sExs laē bāl^{ɛ}īdxa yūduẋ^{u}p!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē tEmẋ^{u}-sEndeq. Wä, lä sōp!ēdEx ōba^{ɛ}yas qa pExbēs ōba^{ɛ}yas. Wä, laEm yō gwālōxda L!ōk!wayâxwa lâqē. Wä, g·îl^{ɛ}mesē gwāł sōpaqēxs laē nä^{ɛ}nakwa lāxēs g·ōkwē. Wä, laEm dālaq. Wä, g·îl^{ɛ}mēsē lāg·aa lāxēs g·ōkwaxs laē ăx^{ɛ}āliłasa ts!ōyayoLaxa xEtEmaxs laē ăx^{ɛ}ēdxēs xElẋwāła ḷE^{ɛ}wis nexx·äła k·āwayowa. Wä, lä dāx·^{ɛ}īdxēs ts!ōya-yōLaxa xEtEmē qa^{ɛ}s k!wāg·alīłēxs laē hë g·îl k·!aẋâlayoxa xEẋ^{ɛ}ŭna^{ɛ}yasa L!Emq!Ek·!Enē ts!ōyayowēs nExx·äła k·!āwayowa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwēda xEẋ^{ɛ}ŭna^{ɛ}yasēxs laē k·!aẋâlax xodzēg·a^{ɛ}yas qa ^{ɛ}wī^{ɛ}lâwēs ōgwaqa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lîxs laē g·ēg·alīłaxa nExx·äła k·!āwayowa qa^{ɛ}s dāx·^{ɛ}idēxēs xElẋwāła k·!āwayowa qa^{ɛ}s k·!aẋ^{ɛ}wīdēs lāx ōgwida^{ɛ}yasēs ts!ōyayogwilasE^{ɛ}wē. Wä, la^{ɛ}mē aëk·!axs laē k·!a-ẋwaq qa qēs^{ɛ}Enēs. Wä, g·îl^{ɛ}mēsē qāqēts!aakŭxs laē aëk·!a k·!aẋ^{ɛ}wī-dEx ōba^{ɛ}yas qa pExbēs. Wä, laEmxaē qaqēts!aq qa qēsēs lāxēs k·ak·Elx·bālaēna^{ɛ}yē. Wä, la mEgŭtâlaxa lōxsEmē g·a gwālēg·a (*fig.*) yîxs laē gwāła ts!ōyayâxa xEtEmē. Wä, la ḷēqElēda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is finished, he puts it down by the fire of the house ‖ so that the heat will strike its back; and when it begins to smoke, he | turns it over so that the inner side (2) is towards the fire; and when this | also begins to smoke, he takes deer-tallow and rubs it on | all over the stick and the knob (3). The name of | this knob is "top handle." Then he puts it down again by the side of the fire, ‖ and turns it over so that the melting tallow will soak into | the digging-stick. When it nearly catches fire on account of the heat, | he wraps soft cedar-bark around his hand, takes hold of | the handle at the end of the digging-stick, and pushes the flat digging-point | (4) into the hot ashes. He watches it; and ‖ when the hot ashes seems to boil up, he knows | that the point of the digging-stick is burnt black. | Then he takes the top handle of the digging-stick | and pushes it into the tallow; and when it has been there long enough, he | heats the point of the digging-stick again. When the melted ‖ tallow at the end begins to boil, he dips it into cold | water and takes it out again. Now it is brittle. | Now the digging-stick for carrots is finished. |

Digging-Stick for Cryptochiton.—First the man goes | into the woods to get a branch of yew-wood. When he finds | a curved branch, he chops it off. When it is off, | he measures off two spans. Then he

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bāk!ums xETxET!a lāq. Wä, lä k·adnolisas lāx lEgwīlasēs g·ōkwē qa L!ēs^{ɛ}alasE^{ɛ}wēs ăwīg·a^{ɛ}yas yîx (1). Wä, g·îl^{ɛ}mēsē kwāx·^{ɛ}īdExs laē lēx·Elēsaq qa L!ask·!aēsalēs ōk!waēdza^{ɛ}yas yîx (2). Wä, g·îl^{ɛ}Emxaā-wisē kwāx·^{ɛ}īdExs laē ăx^{ɛ}ēdxa yāsEkwasa gēwasē qa^{ɛ}s dzEk·ēt!ēdēs laq qa hamElx^{ɛ}EndēsēQ ḷo^{ɛ}mē mEgŭtâ^{ɛ}ya yîx (3). HëEm ḷēgadEs q!wēdzadzEtâ^{ɛ}yē. Wä, lāxaē ēt!ēd k·adnōlisas lāxēs lEgwīlē. Wä, la^{ɛ}mē lēx·i^{ɛ}lälaq qa lābEtēsa yāxa yāsEk^{u} lāx ōgwida^{ɛ}yasa ts!ōyayowaxa xETxET!a. Wä, g·îl^{ɛ}mēsē Elāq x·īx^{ɛ}ētsēs laēna^{ɛ}yē ts!Elqwaxs laē sax·ts!ānālaxa q!oyaakwē k·ādzEkwaxs laē dāx·^{ɛ}īdEx q!wēdzadzEtâ^{ɛ}yasa ts!ōyayowaxa xETxET!a qa^{ɛ}s L!EnxbEtalisēsa ts!ōyayōba^{ɛ}yas yîx (4) lāxa ts!Elqwa gŭ^{ɛ}na^{ɛ}ya. Wä, lä dōqwałaq. Wä, g·îl-^{ɛ}mēsē hë gwēx·s la maEmdElqŭlēda ts!Elqwa gŭ^{ɛ}näxs laē q!âLE-laqēxs lE^{ɛ}maē k!ŭmla^{ɛ}nākŭlēda ts!ōyayoba^{ɛ}yasa ts!ōyayowē. Wä, lä hëx·^{ɛ}ida^{ɛ}mēsē dāx·^{ɛ}īdxa q!wēdzadzEtâ^{ɛ}yasa ts!ōyayâxa xETxET!a qa^{ɛ}s L!Enx^{ɛ}ēdēs lāxa yāsEkwē. Wä, g·îl^{ɛ}mēsē gagałaxs laē ēt!ēd pEx·^{ɛ}ītsa ts!ōyayoba^{ɛ}yē lāxa lEgwīlē. Wä, g·îl^{ɛ}mēsē maEmdElqŭ-lēda yāxa yāsEk^{u} lāx ōba^{ɛ}yasēxs laē L!EnxstEnts lāxa wŭda^{ɛ}sta ^{ɛ}wāpa. Wä, lä ẋwēlax^{ɛ}ŭstEndEq. Wä, la^{ɛ}mē L!Emx^{ɛ}wīda lāxēq. Wä, la^{ɛ}mē gwäła ts!ōyoyâxa xETxet!a laxēq.

Digging-Stick for Cryptochiton.—Wä, hëEm g·îl la ăxsōsa bEgwā-nEmē lāxa āL!ē L!Enāk·!asa L!Emq!ē. Wä, g·îl^{ɛ}mēsē q!āxa wāwak·ałäxs laē sōpōdxa L!Enak·ē. Wä, g·îl^{ɛ}mēsē lāwäxs laē

cuts it off, ‖ and he chops the end until it is flat on one side. It is two finger-widths | in thickness. After chopping | the ends, he goes home, carrying the chiton digging-stick in his hands. | He goes into his house, takes his knife, | and cuts off the bark and the sap; and when ‖ it is all off, he cuts the end so that it may be flat and thin and | smooth, and it also has a round point, in this way.[1] Now the digging-stick for cryptochitons is finished. | He takes deer-tallow and | puts it down close to the fire. Then he takes the digging-stick for cryptochitons and | pushes the flat end into the ashes where it is not very hot. ‖ He watches it; and as soon as it begins to burn, he rubs the tallow | on both sides, and he keeps it a while. Then he puts | the flat end back into the hot ashes; and he does not keep it there long | before he takes it out and rubs more tallow on both sides, | and he heats it by the fire of his house. When ‖ it is nearly burning, he puts it down in the corner of the house, so that it cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get devil-fish, he first goes to get a long thin | young hemlock-tree. After he finds it, he cuts it down, so that ‖ it falls down. He cuts off the branches and measures a piece two | fathoms long. Then he cuts off

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bāł$^{\epsilon}$īdxa małp!Enk·ē lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yēxs laē tsEx·sEndEq. Wä, lä sōp!ēdEx ōba$^{\epsilon}$yas qō pExbēs ăpsba$^{\epsilon}$yas. Wä, małdEnx·sâwē $^{\epsilon}$wāg·idasas lāxEns q!wāq!wax·ts!ānā$^{\epsilon}$yēx. Wä, g·îl$^{\epsilon}$mēsē g̣wāł sōpax ōba$^{\epsilon}$yasēxs laē nä$^{\epsilon}$nakwa. Wä, laEm dāk·!ōtElaxēs q!Enyayâxa q!Enasē. Wä, lä laēL lāxēs g·ōkwē. Wä, lä ăx!ēdxēs k·!āwayuwē qa$^{\epsilon}$s k·!aẋâ'lēx xEẋ^{u}wŭna$^{\epsilon}$yas Ḷō$^{\epsilon}$ xodzēg·a$^{\epsilon}$yas. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$lâxs laē aēk·!a k·!aẋ^{u}bEndEx pExba$^{\epsilon}$yas qa pElēs; wä, hë$^{\epsilon}$mis qa qēsēs; wä, hë$^{\epsilon}$mis qa k·îlx·bēs, g·a g̣wälēg·a·xs[1] laē g̣wāła q!Enyayōlaxa q!Enasē. Wä, lä ăx$^{\epsilon}$ēdxa yāsEkwasa g̣ēwasē qa$^{\epsilon}$s g·āxē k!wanōlisaxēs lEg̣wīłē. Wä, lä ăx$^{\epsilon}$ēdxa q!Enyayōlaxa q!Enasē qa$^{\epsilon}$s L!Eng̣ēsēs pExba$^{\epsilon}$yas lāxa g̣ŭna$^{\epsilon}$yē lāxa hëłâłäs ts!Elqwalaēna$^{\epsilon}$yē. Wä, lä dōxdoqwaq. Wä, g·îl$^{\epsilon}$mēsē k!ŭmElx·$^{\epsilon}$īdExs laē dzEx·$^{\epsilon}$ītsa yāsEkwē lāx wāwax·sadza$^{\epsilon}$yas. Wä, lä g̣ag̣äłExs laē x̣wēlaqa L!Enxalīsasa pExba$^{\epsilon}$yas lāxa ts!Elqwa g̣ŭ$^{\epsilon}$na$^{\epsilon}$ya. Wä, k·!ēst!a âlaEm g̣aēsExs laē dāx·$^{\epsilon}$īdEq qa$^{\epsilon}$s ēt!ēdē dzEx·$^{\epsilon}$ītsa yāsEkwē lāxaax wāwax·sadza$^{\epsilon}$yas. Wä, lä papax·Lālas lāxa lEg̣wīłasēs g·ōkwē. Wä, g·îl$^{\epsilon}$mēsē Elāq x·īx$^{\epsilon}$ēdExs laē ăx$^{\epsilon}$ālīłas lāx ōnēg̣wiłasēs g·ōkwē qa hālabalēs wŭdEx·$^{\epsilon}$īda. Wä, g·îl$^{\epsilon}$mēsē wŭdEx·$^{\epsilon}$īdExs laē L!Emx$^{\epsilon}$wīdē ōba$^{\epsilon}$yas.

Hook for Devil-Fish (1).—Wä, hë$^{\epsilon}$maaxs laē xwānał$^{\epsilon}$idēda nēts!ēnoxwaxa tEq!wa. Wä, hë$^{\epsilon}$mīs g·îl la ăx$^{\epsilon}$ētsō$^{\epsilon}$sēda g·îlt!a wīłEn q!waq!waxmēdzEma. Wä, g·îl$^{\epsilon}$mēsē q!āqēxs laē tsEk·!ExḶEndEq qa t!ax·$^{\epsilon}$īdēs. Wä, ēgŭłEndEx L!Enāk·as. Wä, lä bāł$^{\epsilon}$īd qa małp!Enk·ēs lāxEns bāLax yîx $^{\epsilon}$wāsg̣Emasas. Wä, lä k·!aẋâlax xEx$^{\epsilon}$ŭna$^{\epsilon}$yas. Wä,

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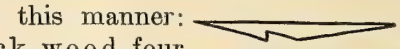
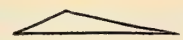
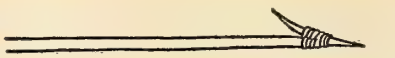
[1] See figure on p. 144.

the bark; | and when it is all off, he sharpens the thick end. | He measures four finger-widths from the | thick end and cuts in a notch in this manner:  Then he ‖ cuts a piece of hemlock-wood four fingers long, | in this shape:  After this is done, | he takes spruce-root and splits it, and he takes | the hook of the devil-fish spear and fits into the notch of the devil-fish spear, | and he ties it on with the split root. When he has finished, ‖ it is like this:  Then he sharpens the thin end to | feel for the devil-fish. |

Hook for Devil-Fish (2).—Now I have finished talking about him | who makes the kelp fishing-line. Now I shall talk about him who goes to get | devil-fish to put on his line. First he has to take his | straight-edged knife, which he takes when he goes into the woods to look for a slim hemlock-tree. ‖ As soon as he has found one, he cuts it down, so that it falls | on the ground. He cuts off the branches. After he has cut off the | branches, he cuts the top off. Sometimes | it is two fathoms, sometimes three fathoms long. Finally he cuts off the | bark, until it is white, and he cuts off ‖ the top until it is sharp. He does not sharpen the butt-end of the | pole for fishing devil-fish. As soon as he has finished the long pole for fishing devil-fish, | he looks

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g·îl^{e}mēsē ^{e}wī^{e}lâxs laē k·!āx̣^{e}wīdEx ɫE^{e}x̣^{u}ba^{e}yas qa ëx·bēs. Wä, lä mEns^{e}īdxa mōdEnē lāxEns q!wāq!wax·ts!ana^{e}yēx g·äg·îLEla lāxa ōba^{e}yasa ɫE^{e}x̣^{u}ba^{e}yasēxs laē qEmt!ēdEq g·a gwälēg·a (*fig.*). Wä, lä mōdEnas ^{e}wāsgEmasē lāxEns q!wāq!wax·ts!āna^{e}yēx g·ayōl lāxa q!wāxasē. Wä, lä g·a gwälēg·a (*fig.*). Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa L!ōp!Ek·asa ălēwasē qa^{e}s dzExsEndēq. Wä, la ăx^{e}ēdEx gałbELasa nēdzayowē qa^{e}s k·ît!aLElōdēs lāxa qEmtba^{e}yasa nēdzayowē. Wä, lä yîł^{e}aLElōtsa dzExEkwē L!ōp!Ek· lāq. Wä, g·îl^{e}mēsē gwāłExs laē g·a gwälēg·a (*fig.*). Wä, lä k·!ax̣^{e}wīdxa wīlba^{e}yē qa ëxbesa p!ēwayoba^{e}yaxa tEq!wa.

Hook for Devil-Fish (2).—Wä, la^{e}mEn gwāł gwagwex·s^{e}āla lāxa pEnayogwēläxa pEnayowē. Wä, la^{e}mēsEn gwāgwēx·s^{e}ālał lāxa tatēläxa tEq!wa qa tēłElasēxēs pEnāyowē. Wä, hëEm g·îl ăx^{e}ētsōsēs nEx·x·äła k·!āwayâ qa^{e}s daakŭxs laē aLē^{e}sta ālăx g·îlt!ä wīł q!waxasa lāxa āL!ē. Wä, g·îl^{e}mēsē q!āqēxs laē k·!îmt!ExɫEndEq qa t!āg·aElsē. Wä, lä k·!îmtâlax L!Enak·as. Wä, g·îl^{e}mēsē ^{e}wī^{e}lâwēda L!Enak·axs laē k·!îmtōdEx wīłEtâ^{e}ya. Wä, la ^{e}nał^{e}nEmp!Ena małp!Enk· laxEns bāLax ɫōxs yūdux̣^{u}p!Enk·aē. Wä, lawīsɫa k·!ax̣wâlax xEx̣^{e}ŭnayas qa ^{e}mElk·!Enēs. Wä, laxaa k·!ax̣^{e}wēdEx wīłEtâyas qa ëx·bēs. Wä, laɫa k·!ēs ëx·bēda ɫEx̣^{u}ba^{e}yasa nēdzayoLaxa tEq!wa. Wä, g·îl^{e}mēsē gwāła g·īlt!a nēdzayâxa tEq!wäxs laē ēt!ēd alēx·^{e}īdEx wīlagawa^{e}yasa g·îlx·dē ăxānEms yîxs hëłts!ē-

for a stick smaller than the first one, which is the size of a | short span 13
when the fingers are put around the butt-end of the | long pole for
fishing devil-fish.[1] The one for which he is looking must be small. ‖
As soon as he finds it, he begins to cut it down with his straight- 15
edged knife. | Then he does the same as he did with the former one; |
only this is different, that the two ends are sharp, | and that it is
shorter than the one he first made, for it is only a | fathom and a half
long. There is also a hook made of the concave side of ‖ hemlock 20
on it. After he has shaved off | with his straight-edged knife, the
butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
widths long, made in this way;[2] and as soon as | the notch is deep
enough, he takes the brittle convex side of the hemlock- | tree and
cuts it until its butt-end is sharpened. ‖ He measures four finger- 25
widths | and cuts it off so that it is | flat on one side. After he has cut
it, he takes | spruce-root, splits it, and scrapes off the bark | and the
juice; and when it is done, he takes the pole ‖ for fishing devil-fish, 30
puts the short end into the notched-end of the | pole for fishing devil-
fish, and ties it on with the split root. | Now it looks | like this.[3]
Now there is a hook at the end of the pole for fishing devil-fish. | This

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ᵉstaEns ts!Eẋᵘts!ānaᵉyēxs bāLa lāx q!wēsEndayo lāx ḷEgŭtâᵉyasa 13
g·îlt!a nēdzayâxa tEq!wa.[1] Wä lāḷaLē wāwîłałaLē la ālāsōᵉs. Wä,
g·îlᵉmēsē q!āqēxs laē k·!îmt!ExḷEndEntsēs nExx·ała k·!āwayowē 15
lāq. Wä, la hëEmxat! gwēx·ᵉīdqēxs gwēg·ilasaxa g·ālē ăxäs. Wä,
lēx·aᵉmēs ōgŭᵉqałayosēxs ᵉnāẋwaᵉmaē eēx·bēs wax·sbaᵉyē. Wä,
hëᵉmisēxs ts!Ek!waǥāwayaasa g·îlē ăxäs qaxs âᵉmaē ᵉnEq!Ebōdē
ēsEg·iwaᵉyas lāxEns bāLa. Wä, hëᵉmēsēxs gałbalaaxa L!Emwēg·aᵉyasa
q!waxase ḷâsa. Wä, hëᵉmaaxs laē gwāł k·!āẋwasa nExx·ała k·!āwayo 20
lāx ḷEẋᵘbaᵉyasa nedzayâxa tEq!wa. Wä, lē qEmt!ēdxa yūduẋᵘ-
dEnē lāxEns q!wāq!wax·ts!ānaᵉyēxa g·a ǥwälēg·a.[2] Wä, g·îlᵉmēsē
hëłᵉabEtē qEmtaᵉyasēxs laē ăxᵉēdxa L!Emwēg·aᵉyasa q!waxasē
ḷâsa. Wä, la k·!āẋᵉwīdEq qa eēx·bēs ăpsbaᵉyās yîx ḷEẋᵘbaᵉyas.
Wä, g·îlᵉmēsē eēx·baxs laē mEnsᵉīdEq qa mōdEnēs lāxEns q!wā- 25
q!wax·ts!ānaᵉyēx. Wä, lē k·!îmtsEndEq. Wä, lē k·!āẋᵉwīdEq qa
pExk·!ōt!Enēs. Wä, g·îlᵉmēsē ǥwāł k·!āẋwaqēxs laē ăxᵉēdxa L!ō-
p!Ek·asa ălēwasē qaᵉs dzEt!ēdēq. Wä, lē k·ēxōdEx xExᵉŭnaᵉyas
ḷoᵉ wâpagaᵉyas. Wä, g·îlᵉmēsē gwälExs laē ăxᵉēdxa nēdzayâxa
tEq!wa ḷEᵉwa ts!Eẋᵘstō. Wä, lē ăxᵉāLElōts lāx qEmtbaᵉyasa 30
nēdzayowaxa tEq!wa. Wä, lē yîłᵉētsa dzEdEkwē L!ōp!Ek· lāq.
Wä, laᵉmēsē g·a gwälēg·a.[3] Wä, laEm galbalēda nēdzayâxa tEq!wa.
Wä, hëEm nēsEläxa tEq!wäxs lEmwaēs g·ōkwasēda t!ēsEmē lāxa
wŭlx·îwaᵉyasa x·ats!aᵉyē. Wä, hëEm ḷēgadEs nēdzayâxa tEq!wa.

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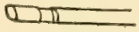
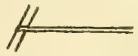
[1] That is, one short span circumference at the butt-end.
[2] See figure 1 on p. 152. [3] See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its name is "pole for pulling," || and the name of the long pole is "implement for pulling out at half tide | from the hole under water when the tide is not out far." | There is no hook at the end of the long pole | for fishing devil-fish. |

Spear for Sea-Eggs.—First there is taken by the man a thin | young hemlock-tree in the woods. When he finds one that is clear of branches and long, | he cuts it down with a knife, so that it falls; and | when it falls, he measures off three and a half fathoms in length. || Then he cuts off the top. He cuts off the bark | and the sap. He tries to make it one and a half | finger-widths in thickness. After this has been done, | he takes thin yew-wood branches for prongs. He measures the prongs to be | two spans and four finger-widths in length. || These are to be at the end of the sea-egg spear. | He cuts off the ends so that they are sharp-pointed, and he also cuts off | the lower end so that it is flat. When this is done, he digs out | the roots of a spruce-tree and splits them in two. | Then he peels off the bark; and when this is done, he cuts || the butt-end of the spear-shaft until it is square. | Then he takes the prongs and lays the flat ends against | the square end of the spear-shaft, and he ties them on | with the split spruce-root, so that it is in this way:

Wä, hëᵉmis ḷēg̣adEs nānesamEndzayowa g·îltag̣awaᵉyē nēdzayâ lāxa tEg̣wats!ē t!ēsEmxs t!EpElaē; yîxs k·!ēsaē ᵉwālasa x·ats!aᵉyē. Wä, laEm k·!eâs g̣ałbala, yîxēda g·îltag̣awaᵉyē nēdzayâxa tEq!wa.

Spear for Sea-Eggs.—Wä, hëEm g·îl la ăxsōᵉsa bEgwānEma wīłē q!wāq!waxadzEm lāxa āL!ē. Wä, g·îlᵉmēsē q!āxa ëk·ētEla g·îlt!axs laē hëx·ᵉidaEm k·!îmt!Exōdeq qa t!ax·ᵉīdēs. Wä, g·îlᵉmēsē t!ax·ᵉīdExs laē bałᵉīdEq qa mamōp!Enk·îlīsēsa nEq!Ebōdē lāxEns bāLax. Wä, lä k!îmtōdEx ōxtâᵉyas. Wä, lä k·!aẋâlax xEẋᵉŭnāᵉyas ḷEᵉwēs xodzēg·aᵉyē. LaEm lalōL!a qa māmałdEnx·sâlēs lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ᵉwāg·idasas. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa wīswŭłē L!Emq!a qa ts!ēᵉxᵘbēs. Wä, lä ᵉmEnsᵉīdeq qa hămōdEng̣âlēs lāxEns q!wāq!wax·ts!ānaᵉyēx lāx małp!Enk·ē ăwâsg̣Emasasa mōts!aqē ts!ets!eᵉxᵘbaᵉyasa māmaseq!wayop!ēqēLaxa mEsēqwē. Wä, lä k·!āḳ·!aẋᵘbaq qa eēx·bēs. Wä, laxaē k·!aẋᵉwīdEx ēoxḷaᵉyas qa pēpEq!Exḷēs. Wä, g·îlᵉmēsē g̣wāłExs laē ᵉlāp!īdEx L!ōp!Ek·asa ălēwasē. Wä la pax·sEndEq qa małts!ēsēxs laē saq!wōdEx xEẋᵉŭnaᵉyas. Wä, g·îlᵉmēsē g̣wāłExs laē k·!aẋᵉwīdEx ōbaᵉyasa māmaseq!wayop!ēqē yîx ḷEᵉẋᵘbaᵉyas qa k·!Ewŭlẋᵉŭnēs. Wä, lä, ăxᵉēdxa ts!ēts!exᵘbaᵉyē qaᵉs paxᵉaLElōdalēs pēpEq!Exḷaᵉyas lāx k·!ēk·!Ewŭlẋᵘbaᵉyasa māmasēq!wayoLē. Wä, lä yîlᵉāLElōtsa pāx·saakwē L!ōp!Ek· lāq. Wä, la g·a g̣wäłēg·a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | to make a hook of a small hemlock-branch of | the size of our first-finger and one fathom in length. | The woman shaves off the bark until it is smooth; ‖ and after this is done, she takes a piece of the same hemlock-tree, | which is thinner and is to form the hook. She | shaves off the bark of this also, and it is one | span long. Then she cuts it off | and measures two finger-widths from the ‖ end. There she cuts a notch which goes half way  through | the thickness of the pole. It is in this way: After | this is done, she does the same thing with the piece that is to form the hook; and when | the notch is also cut in one-half the thickness of the piece that is to form the hook, | she takes split spruce-root, puts it into water, ‖ and soaks it. After it has been soaked, she takes the piece that is to be the hook at the end | and puts the two notches together. She | takes up the soaked split root and ties the  two pieces together. When | it is finished, it is this way: |

Pole for gathering Eel-Grass.—First the man ‖ goes to look in the woods for a bent young hemlock-tree; and when | he finds one, he cuts it at the bottom with his adz; and when | it falls, he measures off two fathoms and a half. | Then he cuts off the top. At the top it

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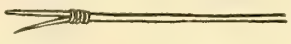
Hook for picking Elderberries.—Wä, hëEm g·îl la ăx^{ɛ}ētsō^{ɛ}sa ts!ēx·aLaxa ts!ēx·inēs gaḷayōLaq yîxa wīłe q!waxasaxa yō ^{ɛ}wāg·itEns ts!Emālax·ts!āna^{ɛ}yēx. Wä, lä ēsEg·EyowĒ ^{ɛ}wāsgEmasa lāxEns bāLax. Wä, lä aēk·!axs laē k·!aẋâlax xEẋ^{ɛ}ŭnā^{ɛ}yas qa qēs^{ɛ}Enēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa g·āyōł^{ɛ}maxat! lāxa q!waxasē. Wä, lāḷa wāwiłałagawēsa gałp!ēqLē. Wä, laxaē aēk·!axs laē k·!aẋâlax xEẋ^{ɛ}ŭna^{ɛ}yas. Wä, lä ^{ɛ}nEmp!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wāsgEmasasēxs laē k·!îmtts!EndEq. Wä, lä mEns^{ɛ}īdxa māłdEnē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx g·äg·îLEla lāxa ōba^{ɛ}yasēxs laē qEmtbEtEndEq qa negoyōdēsēx ^{ɛ}wāgidasas yîx ^{ɛ}wālabEdasas qEmta^{ɛ}yas. Wä, lä g·a gwälēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwāłExs laē ōgwaqa hë gwēx·^{ɛ}īdxa gałp!ēqLē. Wä, g·îl^{ɛ}Emxaāwisē nEgōyōdē ^{ɛ}wālabEdasas qEmta^{ɛ}yas lāx ^{ɛ}wāg·idasasa gałp!ēqLē, laē ăx^{ɛ}ēdxa paākwē L!ōp!Ek·sa ălēwasē qa^{ɛ}s hapstEndēs lāxa ^{ɛ}wāpē qa pēx^{ɛ}wīdēs. Wä, g·îl^{ɛ}mēsē pēx^{ɛ}wīdExs laē ăx^{ɛ}ēdxa gałbēLē qa^{ɛ}s k·āk·Etōdēsēs qēqEmta^{ɛ}yē ḷo^{ɛ} qEmta^{ɛ}yasa gałp!ēqLē. Wä, lä ăx^{ɛ}ēdxēs pēqwasE^{ɛ}wē paak^{u} L!ōp!Ek·a qa^{ɛ}s yaLōdēs lāq. Wä, g·îl^{ɛ}mēsē gwāła laē g·a gwälēg·a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hë^{ɛ}mis g·îl la ālāsō^{ɛ}sa bEgwānEmē lāxa āL!ē wāk·ałä q!wāq!waxadzEma. Wä, g·îl^{ɛ}mēsē q!āqēxs laē tsEk·!ExōdEq yîsēs k·!îmḷayowē. Wä, g·îl^{ɛ}mēsē t!āx·^{ɛ}īdExs laē bāł^{ɛ}īdEq yîsa nEq!Ebōdäs bābEḷawa^{ɛ}yē lāxEns bāLäxs laē tsEk·ōdEx ōxtâ^{ɛ}yas. Wä, lä māłdEnx·sâwē ^{ɛ}wāg·idasas

is two | finger-widths thick. Then he takes his straight ‖ knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each end there is a knob. ‖ When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it to and fro until the whole stick gets warm; ‖ and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more tallow; and when it is covered with tallow, ‖ he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow comes off from the surface. When it is all off, it is finished. ‖ That is all about this. |

ōxtâ^{s}yas lāxEns q!wāq!wax·ts!āna^{s}yēx. Wä, lä ăx^{s}ēdxes nEXX·ăła k·!āwaẏowa qa^{s}s k·!aẋâlēx xEẋ^{u}ŭnā^{s}yas ḷō^{s} xōdzēg·a^{s}yas. Wä, g·îl^{s}mēsē ^{s}wī^{s}lâxs laē māmałdEnx·sâla ^{s}wāg·idasas lāxEns q!wā-q!wax·ts!āna^{s}yēx yîxa wīlEtâ^{s}yē. Wä, lä hălsElaEm ḷāḷakwałēda ăpsba^{s}yas. Wä, lä xEnlEla wāk·ałaġawēsa wīlba^{s}yē, yîxa ḷE^{s}ẋ^{u}ba^{s}yē. Wä, lä mēmoẋ^{u}balaxa lōElxsEmēda wāx·sba^{s}yas. Wä, g·îl^{s}mēsē ġwāłExs laē nä^{s}nakwa dālaq. Wä, g·îl^{s}mēsē la laēL lāxēs g·ōkwaxs laē k·adEnōlīsasa k·!ilbaẏowē lāxēs lEġwīlē. Wä, lä ăx^{s}ēdxa yāsEkwasa ġēwasē qa^{s}s g·āxē g·ēg·alīłas lāxēs ēaxElasaxa k·!ilbaẏowē. Wä, lä ăx^{s}ēdxa k·!ilbaẏowē qa^{s}s k·ak·adELalēs lāxēs lEġwīle. Wä, laEm wīqwī^{s}lälaq qa ^{s}nEma^{s}nakŭlēs ts!Elġŭ^{s}nakŭlē ōgwīda^{s}yas. Wä, g·îl^{s}mēsē âlak·!āla la ts!Elx^{s}wīdExs laē ăx^{s}ēdxa yāsEkwē qa^{s}s yîlsēt!īdēs lāxa k·!ilbaẏowē. Wä, g·îl^{s}mēsē mEgŭ-g·îtxa yāsEkwaxs laē ẋwēlaqaEm la k·āk·adELālas lāxēs lEġwīłē. Wä, g·îl^{s}mēsē Elāq x·îx^{s}ēdēda yāsEẋ^{s}ŭna^{s}yasēxs laē ẋwēlaqa yîlse-t!ītsa yāsEkwē lāq. Wä, g·îl^{s}mēsē la mEgŭg·îtxa yāsEkwaxs laē k·at!ālīłas lāxa ōnēġwīłasēs g·ōkwē qa hālabalēs wŭdEx·^{s}īda. Wä, laEm ^{s}nēx· qa L!Emx^{s}wīdēs qa L!axēs, lāg·ilās hë ġwēg·ilasa yāsEkwē lāq. Wä, g·îl^{s}mēsē wŭdEx·^{s}īdExs laē ăx^{s}ēdxā k·ādzEkwē ḷE^{s}wa k·!ilbaẏowē. Wä, lä dēg·it!ētsa q!ōyaakwē k·ādzEkwē lāq qa lāwäyēs yāsEẋ^{s}ŭna^{s}yas. Wä, g·îl^{s}mēsē ^{s}wī^{s}lâxs laē ġwāła. Wä, laEm ġwāł laxēq.

Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.[1] It
is split through the heart, and cut at the ends ‖ which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. ‖ He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up ‖ lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. ‖ Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

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Flounder-Spear.—Pāpa^{ɛ}yaxa paēsē, yîxs hë^{ɛ}maē g·îl la ăxsō^{ɛ}sa 1
papayaēnoxwaxa paēsēda saents!ō qa^{ɛ}s pāpayayowa. Wä, hë^{ɛ}mē-
ɫāł ăx^{ɛ}ētso^{ɛ}sēda ts!ax·însē qa dzēx^{u}bēsxa xōkwē qa^{ɛ}s malts!ē g·a
gwālēg·a.[1] Wä, laem nāq!eqax dōmaqas. Wä, lä k·!āk·!ax^{u}bendeq
qa ëx·bēs. Wä, g·îl^{ɛ}mēsē gwāłexs laē ăx^{ɛ}ēdxa łen^{ɛ}wumē ɫe^{ɛ}wa 5
saents!ō. Wä, lä k·!āk·!ewenōdzendeq qa pēpegenōsēs. Wä,
lāxaē k·!āx^{ɛ}wīdxa ēpsanōdza^{ɛ}yasa dzēdzēgumē qa beng·aaleles
lāxa ōba^{ɛ}yasa saents!owē. Wä, g·îl^{ɛ}mēsē gwāłexs laē ăx^{ɛ}ēdxa
łen^{ɛ}wumē qa^{ɛ}s k·!îlx·^{ɛ}alelōdēs lāxa dzēdzegŭmē ɫe^{ɛ}wa saents!owē.
Wä, laem aelaxs laē k·!îlk·!ak·ōdeq. Wä, g·il^{ɛ}mēsē gwāłexs lāe 10
g·a gwālēg·a (*fig.*). Wä, laem gwāła pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wä, hë^{ɛ}maaxs q!āq!eyōl^{ɛ}aēda be-
gwānemaxa paēsē, lä ăx^{ɛ}ēdex xāqas g·ōg·egŭyâsa gēwasaxs laē
lemlemx^{ɛ}ŭnx·^{ɛ}īda yîxs laē mōmx^{ɛ}ŭna qa^{ɛ}s tetepsendēq lāxēs g·îl-
dolasē qa wīswuł^{ɛ}enēs. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīwelx·sexs laē mens^{ɛ}ēdeq 15
yîsēs q!wāq!wax·ts!āna^{ɛ}yē qa māłdenēs ăwâsgemasasēxs laē tepâ-
lax·ēpsba^{ɛ}yas qa ^{ɛ}nemēs ăwâsgemasas. Wä, g·îl^{ɛ}mēsē gwāłexs
laē ăx^{ɛ}ēdxa de^{ɛ}nasgemē t!ēsemaxa pegedzowē k·!ōłtsema. Wä,
laxaē ăx^{ɛ}ēdxa lōq!wē qa^{ɛ}s gŭxts!ōdēsa ^{ɛ}wāpe lāq qa negoyoxsda-
līsēxs laē mox^{u}stentsa de^{ɛ}nasgeme t!ēsem lāq. Wä, lä ăx^{ɛ}ēdx- 20
^{ɛ}nemts!aqē lāxa xāxmenēxwē qa^{ɛ}s hăpstendēs lāxa ^{ɛ}wāpaxs laē
tesālōts ăpsba^{ɛ}yas lāxa de^{ɛ}nasgemē t!ēsema qa^{ɛ}s yîlselalax·^{ɛ}idēs

[1] It is cut through the center lengthwise.

rubs it | until it is sharp-pointed, and he does the same with the other end. As | soon as it is sharp-pointed, he rubs the middle part so that it is round; and when ‖ it is round, it is done. He does this with all of them. | When he has finished fifty, he puts them away, for that | is the number of bones for the flounder fishing-line. Then he takes | hair and twists a length of two | spans; that is, hair of women. And when he has ‖ enough of these, the same number as the polished bones, then he puts them away. He takes | cedar-bark and gives it to his wife, and she goes at once | and puts it into the water to soak. After it has been there for one night, | the woman takes out the cedar-bark and splits it into | long, narrow strips, and she twists it until it is moderately thick. ‖ When it is forty fathoms long, it is finished. | Then (the man) stretches it outside of the house | tightly, so that it is stretched (taut). It remains there for four days. | Then he takes down the twisted cedar-bark fishing-line | and coils it up and puts it down in his house, and then ‖ he takes dried back-sinew of the deer and shreds it, and | twists it until it is like thread. As soon as he has | twisted much of it, he takes the round bones and the twisted-| hair thread and ties one end of the twisted hair to the round bone. | He ties the hair ‖ to the crosspiece a little beyond the middle, in this way: He does this with all of

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qa ëx·bax·ᶜīdēs. Wä, lāxaē hëEm ǥwēx·ᶜīdxa ăpsbaᶜyē. Wä, g·îlᶜmēse ëx·baxs laē yîlsElalax·ᶜīdEq qa lēx·ᶜEnx·ᶜīdēs. Wä, g·îlᶜmēsē la lēx·Enx·ᶜīdExs laē ǥwāła. Wä, lä hēᶜstaEm ǥwēx·ᶜīdxa waōkwē. Wä g·îlᶜmēsē ᶜwīᶜla ǥwāła sEk·!asǥEmg·ustâxs laē g·ēxaq qaxs hëᶜmaē ăwâxwēda xāxExᶜEnasa L!āgēdzayâwaxa paēsē. Wä, lä ăxᶜēdxa sEᶜya qaᶜs mēt!ēdēq qa maēmałp!Enk·ēs ăwâsǥEmasas lāxEn q!wāq!wax·ts!ānaᶜyēx, yîxōx sEᶜyäxsa ts!ēdāqēx. Wa, g·îlᶜmēsē hēłāla lāx ᶜwāxaasasa g·īxEkwē xāqēxs laē g·ēxaq. Wä, lä ăxᶜēdxa dEnasē qaᶜs lä ts!âs lāxēs ǥEnEmē. Wa, hëx·ᶜidaᶜmēsē la hăpstalīsas lāxa wā qa pēχᶜwīdēs. Wä, g·îlᶜmēsē xamaᶜstalisExs laē ăxᶜwŭᶜstEndEq yîxa ts!Edāqē lāxa dEnasē qaᶜs dzEdzExsEndēq qa ts!ēłts!Eq!astowēs g·îlsg·îldEdzowa. Wä lä mElx·ᶜēdEq qa hēlag·itēs. Wä, lä mōsǥEmg·ostâp!Enk·ē ᶜwāsǥEmasas lāxEns bāLax. Wä, g·îlᶜmēsē ǥwāłExs laē dōχᶜwŭlsaq lāx L!āsanâᶜyasēs g·ōkwē qaᶜs łEk!ŭt!Elsēq qa ts!āsᶜīdēs. Wä, lä mōp!Enχwaᶜsē ᶜnālās hë ǥwēx·sExs laē ăxᶜēdxa L!āgēdzaanâᶜyē yîxa mElkwē dEnsEn dEnEma qaᶜs qEsᶜēdēq qaᶜs lä qEsᶜāliłaq lāxēs g·ōkwē. Wä, lä ăxᶜēdxa lEmōkwē ādēg·esa ǥēwasē qaᶜs dzEdzExsEndēq qaᶜs mElx·ᶜidēq qa mēdEkwēs hë gwēx·sa q!Enyō. Wä, g·îlᶜmēsē q!ēnEmē mētaᶜyas laē ăxᶜēdxa lēElx·ᶜEnē xāq ȴEᶜwa mēdEkwē sēsEᶜyak·!Ena. Wä, lä yîlᶜāLElōdālasa lēElx·ᶜEnē xāq lāx ēpsbaᶜyasa mēdEkwē sEᶜya. Wä, lā g·ēk·!ōłts!aᶜyē yîLałaasasa sEᶜya lāxa ǥalōdayowē lēx·ᶜEn xāqa g·a ǥwälēg·a (*fig.*). Wä, lä ᶜnāχwaEm

them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ‖

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall ‖ slender trees which are a little over four 5
finger-widths in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length; | and he cuts
off twenty of them four ‖ finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans ‖ long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. ‖ These will be the entrance. And 20

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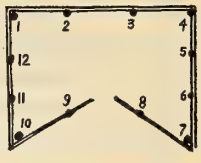
hë gwēx·ᵉīdxa waōkwē. Wä, g îlᵉmēsē ᵉwīᵉla gwāłExs laē q!ap!ēx·ᵉī- 46
dEx ēpsbaᵉyasa sēsEᵉyak·!en qaᵉs yîłᵉīdēsa mēdEkwē at!Ema qa
q!ap!ēxḷālēsēxs laē teẋᵉwalīłas lāx onēgwīlasēs g·ōkwē. Wä, laEm
bēbEnbaᵉyēda lēElx·ᵉEnē galōdayu xāqa.

Fish-Trap for Perch.—Wä, hëEm g·îl ăxᵉētsōᵉsa bEgwānEma 1
dEnasē qaᵉs lä t!ēłtalēsaq lāxa wā. Wä, lä lāxa āL!ē qaᵉs dā-
lēxēs k·!îmḷayuwē. Wä, g·îlᵉmēsē lāg·aa lāxa k·!îq!wēkŭläxa
q!ēnEmē q!wāq!waxmEdzEmxs, wä, lä tsEk·!ExḷEndxa g·îlt!a
ᵉwīłaxa hălsElaᵉmē ḷEkwagawēsEns q!wāq!wax·ts!ānaᵉyēx. Wä, 5
g·îlᵉmēsē t!āx·ᵉīdExs laē bāłᵉīdxa mōp!Enk·ē lāxEns q!wāq!wax·ts!ā-
naᵉyēx yîx ᵉwāsgEmasasēxs laē tsEx·sEndEq. Wä, hëᵉmis la mEn-
yayōsēxs laē hanāł tsEtsEx·sᵉālaxa hămōts!aqâla ᵉnEmāsgEma.
Wä, lä ēt!ēd tsEtsEx·sEndxa małtsEmg·ostâwē mōdEn lāxEns q!wā-
q!wax·ts!ānaᵉyēx, yîx g·îltagawaᵉyas lāx g·îlx·dē tsEk·ēs. Wä, 10
g·îlᵉmēsē gwāłExs laē bāłᵉīdxa małp!Enk·ē lāxEns q!wāq!wax·ts!ā-
naᵉyēx yîx ᵉwāsgEmasasēxs laē tsEx·sEndEq. Wä, lä q!EL!Ets!agE-
g·îyuwē tsEk·aᵉyas hëx·sä ăwâsgEmē. Wä, g·îlᵉmēsē gwāłExs laē
ēt!ēd bāłᵉīdxa yūduẋᵘp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwās-
gEmasasēxs laē tsEx·sEndEq. Wä, la małts!agEg·îyowa hēx·sä 15
ăwâsgEmē. Wä, g·îlᵉmēsē gwāłExs laē dzōdzoẋᵘbEndxa małts!agE-
g·îyowē. Wä, hëEm ḷēḷEmłtsa lālEmwayolē ḷāwayâ lāx ēpsbaᵉyas.
Wä, laxaē dzōdzoẋᵘbEndEx ēpsbaᵉyasa q!EL!Ets!agEg·îyuwē ts!Eł-
ts!Ek!waxa maēmałp!Enqas ăwâsgEmas lāxEns q!wāq!wax·ts!āna-
ᵉyēx yîxa xōlōsLē. Wä, g·îlᵉmēsē ᵉwīᵉla gwała laē ăxᵉēdxa L!ōp!Ek·ē 20

when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the trap down to the beach, and he ‖ puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.[1] Then he takes it up and lays it down at one end of the ‖ line, in this manner,[1] and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,[1] and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way, and he ‖ marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes another one and drives it in at (2). When ‖ the top is level with the first one, he drives another one in | at (3), and other ones at from



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qa^{e}s yîḷōyōdēs lāqēxs laē q!ap!egoẋ^{e}wīdEq qa^{e}s wīk·îlēqēxs g·āxaē nä^{e}nakwa laxēs g·ōkwē. Wä, g·îl^{e}mēsē naEnxsEg·ilalēsēda x·āts!axEläxs laē ăx^{e}ēdxēs pElpElqē ḷE^{e}wa dEnasē t!ēłtalēs lāxa wā. Wä, lä wīk·îlaxa LālEmwayoLē qa^{e}s lä wīk·înts!ēsElaq lāxa L!Ema^{e}isē qa^{e}s lä wīx·^{e}alīsaq lāxa k·!ēsē âlaEm tsēdēsa lāxa ēx·stEwēsē. Wä, lä qwēłōdxa yīḷōyâ^{e}yē L!ōp!Ek·a. Wä, hë^{e}mis g·îl dāx·^{e}ītsōsēda ^{e}nEmts!aqē g·ayōł lāxa mōp!Enk·as ^{e}wāsgEmasē lāxEns q!wāq!wax·ts!āna^{e}yēx qa^{e}s mEnyayowa qa^{e}s k·at!ālisēq. Wä lā xŭdEłEnēq g·a gwałēg·a.[1] Wä, lä dāg·îlisaq qa^{e}s k·at!ālisēs lāx ăpsba^{e}yasa xŭldēsē g·a gwałēg·axs[1] laē xŭldEłEndEq. Wä, laxaē ēt!ēd dāg·îlisaq qa^{e}s k·at!ālisēs lāxa ăpsba^{e}yasa g·ālē xŭltēs g·a gwałeg·a.[1] Wä, laxaē xŭldEłEnēq. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa małts!aqē lāxa māłp!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!āna^{e}yēx qa^{e}s k·atEmg·alisēs lāx wāx·sanōdzExsta^{e}yasa la xŭldEkwa g·a gwałēg·a (*fig.*) qa^{e}s xwēxŭldEłEndēq. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxēs pElpElqē ḷE^{e}wa ^{e}nEmts!aqē lāxa dzōdzoẋŭla yîxa yūduẋ^{u}p!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!āna^{e}yēx qa^{e}s dēx^{e}walisēq lāx (1). Wä, g·îl^{e}mēsē ^{e}nEmp!Enk·a la nēłała ḷE^{e}wa nExsa^{e}yē lāxEns q!wāq!wax·ts!āna^{e}yēxs laē ēt!ētsa ^{e}nEmts!aqē dēx^{e}walisaq lāx (2). Wä, g·îl^{e}mēsē ^{e}nEmātōẋ^{e}wīd ḷE^{e}wa g·ālē dēqwēsēxs laē ēt!ētsa ^{e}nEmts!aqē dēx^{e}walisaq lāx (3). Wä, la ēt!ētsa waōkwē dēx^{e}walisaq lax (4)–(11).

[1] See outlines of cut on this page.

(4) to (11). | The last one he drives in at (12). | These are the posts of the perch-trap. As soon as | this is done, he takes the soaked cedar-bark, splits it into long strips, || and, when it is all split, he takes up | one piece of the stops four spans in length | and lays it down at the outer side of the back of the perch- | trap, close to the posts. Then he ties it with cedar-bark | to the posts, and he ties it together with the back; for he first ties it to || posts (1)–(4), which are the back-stop. As soon as this is done, he takes | another one of the same length and lays it down on top | of what he has already tied on the back-stop at post (4), and he ties it on to | the back-stop and the side-stop, and he ties the side-stops on to posts | (5), (6), and (7). When this is done, || he takes another one of the same length and lays it down on the | upper side of the side-stop at post (1). He ties it on, and | ties the side-stop to posts (12), (11), and (10). When this | is done, he takes one of the pieces two spans in length, | with sharp point towards (9), and || he places the thick end under the side-stop at (10). | Then he ties together the entrance and the side-stop at (10), and he ties the entrance to | (9), and he does the same with (7) and (8). When | this is done, he takes another one of the four- | span sticks and places it over the || side-stops, and he ties it together

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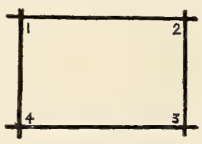
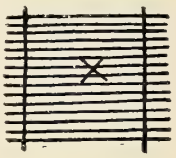
Wä, la ēt!ēdxa āɬElxsda^{ɛ}yē ^{ɛ}nEmts!aqa dēx^{ɛ}walisaq lāx (12). Wä, hëEm dzōdzoẋŭlasa LāLEmwayuwe ḷāwayowa. Wä, g·îl^{ɛ}mēsē gwāɬExs laē ăx^{ɛ}ēdxa pēgEkwē dEnasa qa^{ɛ}s dzEdzExsEndēq qa g·îlsg·îlstowēs ts!ēɬts!Eq!astowa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}wElx·sExs laē dāx·^{ɛ}īdxa ^{ɛ}nEmts!aqē lāxa mōp!Enk·as ^{ɛ}wāsgEmasē lāxEns q!wāq!wax·ts!ānа^{ɛ}yēx qa^{ɛ}s k·at!ālisēs lāx L!āsadza^{ɛ}yas ăwāp!a^{ɛ}yasa LāLEmwayowē ḷāwayowa māk·îmk·!Enē lāx dzōdzōẋŭläxs laē yîl^{ɛ}îtsa dEnasē lāxa dzōdzōẋŭla qa^{ɛ}s yaLōdēsa Emxap!a^{ɛ}yē ḷE^{ɛ}wē hëEm g·îl yāLōtsōsē (1)–(4) ḷEwa Emxap!a^{ɛ}yē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs laē ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqēxa hë^{ɛ}maxat! ^{ɛ}wāsgEmē qa^{ɛ}s k·at!Endēs lāxa ëk·!ōt!Ena^{ɛ}yasa la yîLElāLela Emxap!a^{ɛ}ya lax (4). Wä, lāxaē yāLōdxa Emxap!a^{ɛ}yē ḷE^{ɛ}wa EmxEnwa^{ɛ}yē. Wä, lāxaē yāLōdxa EmxEnwa^{ɛ}yē lāx (5); wä, lä hëEmxat! gwēx·^{ɛ}īdEx (6) ḷō^{ɛ} (7). Wä, g·îl^{ɛ}mēsē gwāɬExs laē ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqēxa hë^{ɛ}maxat! ^{ɛ}wāsgEmē qa^{ɛ}s k·at!Endēs lāxa ëk·!ōt!Ena^{ɛ}yasa Emxap!a^{ɛ}yē lāx (1). Wä, lä yāLōdEq. Wä, lä et!ēd yāLōdxa EmxEnwa^{ɛ}yē ḷō^{ɛ} (12) ḷō^{ɛ} (11), hë^{ɛ}misē (10). Wä, g·îl^{ɛ}mēsē gwāɬExs laē dāx·^{ɛ}īdxa ^{ɛ}nEmts!aqē lāxa māɬp!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!ānа^{ɛ}yēx qa^{ɛ}s gwēbalēs ëx·ba^{ɛ}yas lāx (9), laē k·at!Entsa ḷEx^{u}ba^{ɛ}yē lāx bEnk·!ōt!Ena^{ɛ}yasa EmxEnwa^{ɛ}yē lāx (10) laē yāLōdxa xōlsoē lāx (10) ḷE^{ɛ}wa EmxEnwa^{ɛ}yē. Wä, lä yāLōdEx (9) ḷE^{ɛ}wa xōlosē. Wä, lä, hëEmxat! gwēx·^{ɛ}īdEx (7) ḷō^{ɛ} (8). Wä, g·îl^{ɛ}mēsē gwāɬExs laē ēt!ēd dāx·^{ɛ}īdxa ^{ɛ}nEmts!aqē lāxa mōp!Enk·ē lāxEns q!wāq!wax·ts!ānа^{ɛ}yēx yîx ^{ɛ}wāsgEmasa qa^{ɛ}s k·at!Endēs lāx ëk·!ōt!Ena^{ɛ}yasa EmxEnwa^{ɛ}yē. Wä, lä yaLōdEq ḷō^{ɛ} (1) ḷō^{ɛ} (2) ḷō^{ɛ} (3); wä,

at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other side at the entrance. As soon as there are eight ‖ rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:



He | ties them together at (1), and he places the other ones on (2) and (3), and | he also ties them at (4). When this is done he takes up another one ‖ and places it one finger-width | apart from the first one and ties it on at both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.



When it is finished, he | goes up from the beach and breaks off hemlock-branches in the woods. He ‖ carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap. He puts hemlock-branches on top of it, so that ‖ it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |

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hē^{ɛ}misē (4). Wä, g·îl^{ɛ}mēsē gwālExs laē ēt!ēd dāx·^{ɛ}īdxa hë^{ɛ}maxat! ^{ɛ}wāsgEmē qa^{ɛ}s k·at!Endēs lāx ĕk·!ōt!Ena^{ɛ}yasa Emxap!a^{ɛ}yē. Wä, lāxaē yāLōdEq lāx (1) ḷō^{ɛ} (12) ḷō^{ɛ} (11); wä, hë^{ɛ}misē (10). Wä, lä hëEmxat! gwēx·^{ɛ}īdxa ăpsānâ^{ɛ}yē ḷE^{ɛ}wa xōlosē. Wä, g·îl^{ɛ}mēsē mālgŭnālts!ak·ostâlaxs laē gwāła. Wä, lä dāx·^{ɛ}īdxa sayak·!ap!Enk·Eläsa mōdEnē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx qa^{ɛ}s k·at!ālisē. Wä, lä dāx·^{ɛ}īdxa ^{ɛ}nEmts!aqē qa^{ɛ}s k·atbEndēs lāq; g·a gwälēg·a (*fig.*). Wä, lä yāLōdEx (1). Wä, lä ēt!ēd k·atbEntsa waōkwē lāx (2—3), wä la yaLōdEq (4). Wä g·îl^{ɛ}mēsē gwālExs laē ēt!ēd dāx·^{ɛ}īdxa ^{ɛ}nEmts!aqē qa^{ɛ}s k·at!ēdēs lāxa ^{ɛ}nEmdEnē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ăwâlagâlaasas ḷE^{ɛ}wa g·ālē ăx^{ɛ}ālElōdayōsēxs laē yaēlbEndEq. Wä, lä hā^{ɛ}nał yîl^{ɛ}aLElōdalasa waōkwē lālag·aaLElaa lāx (4) ḷō^{ɛ} (3). Wä, g·îl^{ɛ}mēsE Emdzōxs laē g·a gwälēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwālExs laē lâsdēsa lāxa L!Ema^{ɛ}isē qa^{ɛ}s lä L!Ex^{ɛ}wīdEx q!wāxa lāxa āL!ē qa^{ɛ}s lä gEmxEnts!ēsElaq lax ăx^{ɛ}ētsasas LāLEmwayowas ḷāwayowa. Wä, lä x̣wēlax^{ɛ}ŭsdēsa qa^{ɛ}s lä ăx^{ɛ}ēd lāxa g·āwēq!ānEmē tātēlanEms qaēs ḷāwayowē. Wä, lä dEnts!ēsElaq qa^{ɛ}s lä tEpts!âlasa tēłē g·āwēqlānEma qa^{ɛ}s gwēłałts!ōdalēs lāq. Wä, g·îl^{ɛ}mēsē gwālExs laē pāqEyōtsa säla lāxa ḷāwayowē. Wä, lä xesEyîntsa q!wāxē lāq qa p!EdEk·îlēs. Wä, lä t!äqEyîndālasa mōsgEmē ăwâkwas t!ēsEm lāx ōkŭ^{ɛ}ya^{ɛ}yasa q!waxē qa wŭnsāłayōs. Wä, laEm gwāł lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned and what is done with it. When it is put | on the netting-needle, they take the netting-measure, which is half a finger wide | and four finger-widths ‖ long, and they net on it. | After they have netted three spans in length, the ends are netted together. Thus | the mouth is three spans around, and they net downward; | and as soon as it is two spans long, | they net the bottom together. Then the scraping-net for flat sea-eggs is like a basket. ‖ It is this way:

After he has finished netting it, | he takes his ax and goes into the woods looking for the root of yellow-cedar; | and when he finds a yellow-cedar tree, he digs out a root which is | moderately thick, and he measures five spans | and then cuts it off. He splits it through the ‖ heart; and when it is in two parts, he chops | off the heart on one side so that it all comes off, and he chops off the | sap. Then he tries to make it half a finger | thick; and he chops off the two edges, so that it is two finger-widths wide, | its whole length from end to end. ‖ After finishing it, he carries it out of the woods and takes it into his house; | and he puts it down on the floor, and he takes his crooked knife, | sits down, and takes the yellow-cedar wood and he shaves | the two edges straight; and after doing so, | he shaves off

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Net for Sea-Eggs.—Wä, laEmḷas q!âLElax gwēg·ilasaxa g̣ŭnaxs laē ăxsE^{ɛ}wa ḷE^{ɛ}wa ^{ɛ}nāx̣wa ēaxēnēq. Wä, g·îl^{ɛ}mēsē la qEtts!ōyo laxa yEgayō laē ăx^{ɛ}ēdxa ts!Ewēkwēxa k·!ōdEnōsEläs wâgwasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä mōdEn lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wāsgEmasas. Wä, lä yîxEntsa g̣ŭnēlaq. Wä, lä yūduẋ^{u}p!Enk·ē ^{ɛ}wāsgEmasasēxs laē yaqōdEx ōba^{ɛ}yas. Wä, laEm yūduẋ^{u}p!Ex·sītē ^{ɛ}wādzEg·îxstaasas. Wä, la yîqaxōdEq. Wä, g·îl^{ɛ}mēsē mālp!Enk·ē ^{ɛ}wāsgEmasas lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē yaqōdEx ōxsda^{ɛ}yas qa^{ɛ}s yîwīla gwēx·sa L!ābatēxa xElōdzayowaxa ămdEma. Wä, laEm g·a gwälēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwāl yîqaqēxs laē ăx^{ɛ}ēdxēs sōbayowē qa^{ɛ}s lä lāxa āL!ē āläx L!ōp!Ek·asa dēx̣wē. Wä, g·îl^{ɛ}mēsē q!āxa dēx̣^{u}mEsaxs laē ^{ɛ}lāp!īdEx L!ōp!Ek·asxa hëla-g·ite L!ōp!Ek·a. Wä, lä bāl^{ɛ}īdxa sEk·!āp!Enk·ē lāxEns q!wāq!wax·-ts!āna^{ɛ}yēx yîx ^{ɛ}wāsgEmasasēxs laē tsEx·sEndEq. Wä, lä naq!Eqax dōmaqasēxs laē xōx̣^{u}sEndEq. Wä, g·îl^{ɛ}mēsē mälts!Exs laē sopâ-lax·^{ɛ}īd ăpsōdilē dōmaqs qa ^{ɛ}wī^{ɛ}lâwēs. Wä, lä sopâlax·^{ɛ}īdEx xōdzē-g·a^{ɛ}yas. Wä, laEm lalōL!a qa k·!ōdEnēs lāxEns q!wāq!wax·ts!ā-na^{ɛ}yēx yîx wâgwasas. Wä, lä sōp!ēdEx ēwŭnxa^{ɛ}yas qa mälděnēs ^{ɛ}wā-dzEwasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx hëbEndāla lāx ^{ɛ}wāsgEmasas. Wä, g·îl^{ɛ}mēsē gwälExs laē dâlt!alaq qa^{ɛ}s lä daēLElaq laxēs g·ōkwē. Wä, lä k·at!ālilaq qa^{ɛ}s ăx^{ɛ}ēdēxēs xElx̣wāla k·!āwayowa. Wä, lä k!wāg·alīla qa^{ɛ}s dāx·^{ɛ}īdēxa dEyōdzowē. Wä, hë^{ɛ}mis g·îl k·!āx̣-^{ɛ}wītsō^{ɛ}sē ēwŭnxa^{ɛ}yas qa naEnqEnxElēs. Wä, g·îl^{ɛ}mēsē gwälExs laē k·!ōdzōdEx ăpsādzE^{ɛ}yas qa qēdzEdzowēs. Wä, g·îl^{ɛ}mēsē gwälExs

the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

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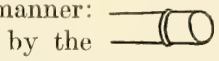
laē lēx·ᵉīd qaᵉs k·!ādzōdēx ăpsādzaᵉyas qa pELēsa ăpsENxaᵉyē. Wä, lāḷa k·!ōdENx·säᵉma ăpsENxaᵉyē lāxENs q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē gwāłEXS łaē ăxᵉēdxa lExaᵉyē qaᵉs lä lāxa L!EmaᵉisE qaᵉs lä t!äqax t!ēsEma qaᵉs lä t!äxts!âlas lāxa lExaᵉyē. Wä, g·îlᵉmēsē hēłᵉats!âxs laē ōxLōsdēsa qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē qaᵉs lä ōxLEg·alīłas lāx māg·înwalīsasēs lEgwīłē. Wä, lä xEᵉxᵘLEnts laxēs lEgwīłē. Wä, la ẋwēlaqa ăxᵉēdxa lExaᵉyē qaᵉs lä ẋwēlaqEnts!ēs lāxa L!EmaᵉisE. Wä, lä k!ŭlx·ᵉīd lāxa L!EsL!Ekwē. Wä, g·îlᵉmēse qōt!ē lExaᵉyasēxs laē ōxLEx·ᵉīd qaᵉs lä ōxLōsdēsEla qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē qaᵉs lä ōxLEg·alīłaq. Wä, lä ᵉlap!alīła lāxa māg·înwalīłasēs lEgwīłaxa ᵉnEmāsgEmē ḷōᵉ nEk·asōLasxa dEyōdzowē qEx·ExstēLasa xElōdzayowē. Wä, la ᵉnEmp!Enk· lāxENs q!wāq!wax·ts!ānaᵉyēx yîx ᵉwādzEqawīlasas ᵉlāpaᵉyas. Wä, lä hëEmxat! ᵉwālabEtalīłē. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxa łēElwaᵉyē qa g·āxēs gwaᵉlīła. Wä, lä ăxᵉēdxa ts!ēsLāla qaᵉs k·!îp!ēdēs lāxa x·îx·îxsEmāla t!ēsEma qaᵉs lä k·!îpts!âlas lāxa ᵉlābEgwēlkwē. Wä, la Elāq qōt!axs laē ăxᵉēdxa L!EsL!Ekwē qaᵉs łExEyîndēs lāx ōkŭᵉyaᵉyasa x·îx·îxsEmāla t!ēsEma. Wä, g·îlᵉmēsē wâk!waxs laē ăxᵉēdxa dEyōdzowē qaᵉs paq!Eqēs lāq. Wä, laxaē ăxᵉēdxa waōkwē L!EsL!Ekwa qaᵉs łExēg·îndēs lāq. Wä, g·îlᵉmēsē la wâẋᵘwŭnaya L!EsL!Ekwē lāxa dEyōdzōxs laē ăxᵉēdxa ᵉwāpē qaᵉs xEL!Ex·ᵉīdē tsādzELEyînts lāx ᵉwāsgEmasa kŭnyasaxa dEyōdzowē. Wä, lä nāsᵉītsa łēᵉwaᵉyē lāq. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. ‖ When it is done, he takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a ‖ rope, he heats it by the fire of the house. Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and ‖ to retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is ‖ in this manner: Then he takes the scraping-net and | nets its mouth to the hoop. It is a different kind of | nettle-bark twine that he puts through the drill-holes. It passes through | two meshes. As soon as this is done, he takes a small | hemlock-tree two fathoms

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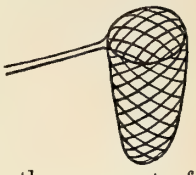
lēx·ᵉEnē lEqwa qaᵉs k·!îmlᵉīdēq qa lēx·ᵉEnēs. Wä, hëᵉmis qa 48
yūduẋᵘp!Ensēᵉstēs ᵉwāg·idasas lāxEns q!wāq!wax·tsānaᵉyēx. Wä,
g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ᵉwīłē dEnsEn dEnEma qa g·āxēsē 50
gwāᵉlīła. Wä, g·îlᵉmēsē gaĝîyāła la g·îyē kŭnsasEᵉwasēxs laē
nāsōdEx nayîmas łēElwaᵉya. Wä, lä lEẋᵉŭqōdxēs kŭnsasEᵉwē
dEyōdzâ. Wä, lä qEx·sēᵉstEnts lāx ōbaᵉyasa k·!aẋᵘbaakwē lEqwa.
Wä, lā yîlᵉīdxa māx·ᵉînaᵉyaxa lEqwa (*fig.*). Wä, g·îlᵉmēsē gwāł yîLasa
dEnEmē laqēxs laē pEx·îᵉdEq lāxa lEgwīłasēs g·ōkwē. Wä, laEm 55
pEx·sēᵉstalaq qa k!ŭmElx·ᵉīdēs. Wä, lä ăxᵉēdxa yāsEkwē qaᵉs
dzEk·îldzōdēs lāqēxs hëᵉmaē āłēs ts!Elqwē. Wä, g·îlᵉmēse hamEl-
sēᵉstēda yāsEkwē lāqēxs laē ăxᵉālīłas lāxa ōneĝwīłasēs g·ōkwē qa
ōdax·ᵉīdēs wŭdEx·ᵉīda. Wä, laEm ᵉnēx· qa L!Emxᵉwīdēs qa
xak·!Emts!âwēs lax laēnaᵉyas wāk·ała qa k·!ēsēs ēdēsa dzaẋᵉwīda. 60
Wä, hëEm lāg·ilasa yāsEkwē lāq. Wä, g·îlᵉmēsē wŭdEx·ᵉīdExs laē
ăxōdxa wŭlg·îxstēLasa xElōdzayâxa ămdEma. Wä, lä ăxᵉēdxa
sElEmē qaᵉs sElEmx·sōdēxa nEqadzEqē sElaᵉya qa nEyîmx·so-
watsa t!EmgExstaᵉyasa xElōdzayowē. Wä, g·îlᵉmēsē gwāłExs laē
g·a gwāłēg·a (*fig.*). Wä, lä ăxᵉēdxa yîgEkwē xElōdzayo, laᵉmē 65
yîxdzōdEq lāxa wŭlg·îxstēLas. Wä, laEm ōgŭᵉlaEm mēdEkᵘ
gŭnk·!Enē la nēx·soyōs lāxa sēsElaᵉyē qaᵉs lä hëx·sâla lāxa maē-
małtsEmtowē yîgēłaᵉya. Wä, g·îlᵉmēse gwāłExs laē ăxᵉēdxa wīlē
qwāxasa małp!Enk·e ᵉwāsgEmasas lāxEns bāLax. Wä, lä k·!aẋâlax

in length, cuts off ‖ the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it;| and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-handle. After he has ‖ done so, it is in this way: |



Staging for drying Roots.—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees that have no branches. He measures off ‖ three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one fathom in length, ‖ he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ‖ back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

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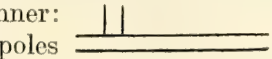
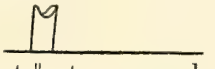
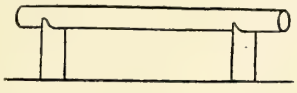
xE$^{\epsilon}$x^{u}w$^{\epsilon}$ŭna$^{\epsilon}$yas ḷō$^{\epsilon}$ xōdzēg·a$^{\epsilon}$yas. Wä, g·îl$^{\epsilon}$mēse $^{\epsilon}$wī$^{\epsilon}$lâxs laē k·!aẋ-$^{\epsilon}$wīdEx ḷE$^{\epsilon}$x^{u}ba$^{\epsilon}$yas qa pēpEgEnōsēs. Wä, lä ăxbEntsa xElōdzayowaxa ămdEma lāxa xElōsp!ēqē qaxs hë$^{\epsilon}$maē ḷēgEmsa lāł yîłbayaats. Wä, lä ăx$^{\epsilon}$ēdxa dzEdEkwē L!ōp!Ek·sa ălēwasē qa$^{\epsilon}$s yîł$^{\epsilon}$ālElōdēsa xElōdzayowaxa ămdEma lāx ōba$^{\epsilon}$yasa xElōsp!ēqē. Wä, g·îl$^{\epsilon}$mēsē gwālExs laē g·a gwälēg·a (*fig.*).

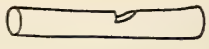
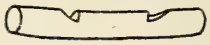
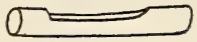
Staging for drying Roots. — Wä, g·îl$^{\epsilon}$mēsē gwāł L!Eẋwaxs laē hōqŭwElsa qa$^{\epsilon}$s lä lāxēs g·ōkwē. Wä, hëx·$^{\epsilon}$ida$^{\epsilon}$mēsē lā lāxa āL!ē dak·!ōtElaxēs sōbayowē qa$^{\epsilon}$s lä sōp!Exōdxa mōts!aqē g·îlsg·îlt!a ha$^{\epsilon}$yāł$^{\epsilon}$ag·ît ēk·ētEla naEnk·Ela dzEsEkwa. Wä, lä bāł$^{\epsilon}$īdEq qa yaēyōduẋ^{u}p!Enk·ēs lāxEns bāLäqē ăwâsgEmasasēxs laē sōpsEndEq. Wä, la$^{\epsilon}$mē $^{\epsilon}$nEmax·ē ăwâsgEmasasa mōts!aqē lāx yūduẋ^{u}p!Enk·ē lāxEns bāLax. Wä, lä ēt!ēd bāł$^{\epsilon}$īdxa $^{\epsilon}$nEmp!Enk·ē lāxEns bāLäxs laē sōpsEndEq. Wä, lä małgŭnałts!aqa sōpa$^{\epsilon}$yas hëx·sä ăwâsgEmē. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$wElx·s$^{\epsilon}$ēda $^{\epsilon}$nāł$^{\epsilon}$nEmp!Enk·as ăwâsgEmasē lāxEns baLäxs laē dzōdzoẋ^{u}bEndEx ēpsba$^{\epsilon}$yas qa eēx·bēs. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$ła la dzodzoẋ^{u}baakŭxs laē yîlkŭlsaq qa$^{\epsilon}$s lä yîlẋ$^{\epsilon}$wŭłt!alaq qa$^{\epsilon}$s lä yîlgwēLElaq laxēs g·ōkwaxs laē yîlẋ$^{\epsilon}$walīłaq lāxēs ax$^{\epsilon}$ālilasLasa k·!agīłLē. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$laēLaqēxs laē ăx$^{\epsilon}$ēdxa $^{\epsilon}$nEmts!aqē lāxa dzodzoẋ^{u}baakwē qa$^{\epsilon}$s dēx$^{\epsilon}$walīłēs lāxa mag·idzâ$^{\epsilon}$yasa tsaq!Ex-ḷa$^{\epsilon}$yē lāx onēgwiłasa hëłk·!ōtēwalīłasa g·ōkwē. Wä, g·îl$^{\epsilon}$mēsē małp!Enk·ē $^{\epsilon}$wālabEtalīlasas lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yaxs laē ăx$^{\epsilon}$ēdxa $^{\epsilon}$nEmts!aqē dzōdzoẋ^{u}baakwa qa$^{\epsilon}$s dēx$^{\epsilon}$walīłēs lāxa

ened sticks and drives it into the floor | one span distant from the first | post; and he takes one of the long sticks for a crosspiece and ‖ lays it down outside, in this manner:  Then he takes another one | of the sharpened poles and drives it down at the other end of the long stick that he had laid down; | and when it is two spans in the ground, | he takes the other sharpened stick, | places it at the same distance as at the other end, and drives it into the floor. ‖ When it is also two spans deep in the ground, | he takes his hand-adz and adzes off the tops | of all the posts, so that they are hollowed out. These are called "notches for the beams," and | they are in this manner:  As soon as they have all been notched out on top, | he takes a beam and places it over the post ‖ at one end, and he puts the other end on the top of the other post, | so that it is in this manner:  When the staging is finished, he puts | the baskets with long cinquefoil-roots on it, and he does the same along the other side. |

Frame for drying Berries.—Now we will talk about the work | of the husband of the woman, for he does not sit still in his house while | his wife is picking elderberries. First he has to look for a good | cedar-log which is soaked in water and soft, for this splits straight. ‖ After he has found one, he chops it with his ax on the under side. |

ᵉnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ăwâlagōlilasasa ḷē-ḷāmē. Wä, lä ăxᵉēdxa ᵉnEmts!aqē lāxa k·!axdEmaLē qaᵉs k·at!ālilēs lāx L!āsalīłas g·a gwälēg·a (*fig.*), lä ăxᵉēdxa ᵉnEmts!aqē lāxa dzōdzoẋᵘbaakwē qaᵉs dēxᵉwalīłēs lāxa ăpsbaᵉyasa la k·ādēła. Wä, g·îlᵉEmxaawisē małp!Enk·ē ᵉwālabEtalīlasas lāxEns q!wāq!wax·ts!ānaᵉyaxs laē ăxᵉēdxa ᵉnEmts!aqē dzōdzoẋᵘbaakwa qaᵉs näᵉnaxts!owēx ăwâlagōlīlasasa ăpsbaᵉyaxs laē dēxbEtalīłaq. Wä, g·îlᵉEmxaāwisē małp!Enk·ē ᵉwālabEtalīlasas lāxEns q!wāq!wax·ts!ānaᵉyēx laē ăxᵉēdxēs k·!îmḷayowē qaᵉs k·!îmḷEtōdēq qa ẋŭbEtōwēs ᵉnaẋwēda ḷēḷamē. HëEm ḷēgadEs q!asēxa k·ats!EwasLasa k·!axdEmaxa g·a gwälēg·a (*fig.*). Wä, g·îlᵉmēsē ᵉwīᵉla lā q!ēq!ādzEkwa ōxtâᵉyasa ḷēḷāmaxs laē ăxᵉēdxa k·!axdEma qaᵉs k·adEtōdēs lāxa ḷāmasa ăpsbaᵉyē. Wä, lăxaē ōgwaqa k·adEtōtsa ăpsbaᵉyas lāxa ḷāmē. Wä, laᵉmē g·a gwälēg·axs (*fig.*) laē gwăła k·!ag·ilē qa g·ēxdEmasa Laxabats!ē L!āL!abata. Wä, lä hëEm xat! gwēx·ᵉīdxa ăpsōdEq!a.

Frame for drying Berries.—Wä, laᵉmēsEns gwāgwēx·sEx·ᵉīdEł lāx łāᵉwŭnEmasa ts!Edāqaxs k·!ēsaē âEm k!waēł lāxēs g·ōkwaxs laē ts!ēx·ēs gEnEmaxa ts!ēx·ina. Wä, hëEm g·îl la āläsōᵉsē ëk·a k!waxLāwaxa k!ŭnk!ŭnq!Eqēxa tElqwē qaxs hëᵉmaē ëg·aqwa lāx pats!aseᵉwē. Wä, g·îlᵉmēsē q!āqēxs lāē sōp!ētsēs sōbayowē lāxa wīlEmē qaᵉs tEmẋᵘbEtEndēq g·a gwälēg·a (*fig.*), g·îlᵉmēsē nEgōyōdē tEmkwaᵉyas

He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our hand. | Then he chops in, and cuts in ‖ as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from the tree into pieces. He splits it up small enough so that he ‖ can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife, his wedge, and his stone hammer, and he ‖ splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When he thinks he has split out enough, he takes his straight ‖ knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns

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lāx lālaa lāx dōmaqas laē bāɬ^{s}ītsēs q!wāq!wax·ts!āna^{s}yē g·äg·îLela lāxēs tEmkwa^{s}yē. Wä, lä ^{s}nā^{s}nEmap!Enk· lāxEns q!wāq!wax·ts!āna^{s}yēx yîx bāLa^{s}yasēxs laē tEmx̣^{s}wīdEq. Wä, g·îl^{s}Emxaāwisē la ^{s}nEmāłē ^{s}wālabEdasas ẓE^{s}wa ăpsba^{s}yaxs laē gwāł sōpaq. Wä, laEm g·a gwäłēg·a (*fig.*). Wä, lä ăx^{s}ēdxēs LEmLEmg·ayowē qa^{s}s q!waēłbEndēs lāx (1) xa wīlEtâ^{s}yasa wēlkwē. Wä, lä pELgETEwēsēs pELpELqē lāq. Wä, g·îl^{s}mēsē nELaxē łatoyâs lāxa wēlkwaxs laē g·a gwäłēg·a (*fig.*). Wä, lä LEmLEmx·sEndxēs łātoyowē. Wä, â^{s}mēsē gwanāła qa^{s}s łâkwēsēs qō lāł yîlx̣^{s}ŭłt!ālaLEq. Wä, g·îl^{s}mēsē ^{s}wī^{s}wELx·sExs laē yELx̣^{s}wīdEq qa^{s}s yîlx̣^{s}ŭłt!ālaq qa^{s}s lä yîlgwēLElaq lāxēs g·ōkwē. Wä, lä yELx̣^{s}walīłaq lax onēgwiłasēs g·ōkwē. Wä, g·îl^{s}mēsē ^{s}wī^{s}lōłt!axs laē ăx^{s}ēdxēs k·!îmẓayowē lä g·īg·alīłaq. Wä, hë^{s}misẓaẓēs nExx·äła k·!āwayowē. Wä, lä ăx^{s}ēdxēs LEmg·ayowē ẓE^{s}wē pELpELqē. Wä, lä łatōdxa ^{s}nEmdEnē lāxEns q!wāq!wax·ts!āna^{s}yēx, yîx wâgwasas. Wä, g·îl^{s}mēsē lāwäxs laē mEns^{s}ītsa małdEnē lāxEns q!wāq!wax·ts!āna^{s}yēx qa ^{s}wādzEwatsēx, laē ăx^{s}ēdxēs nExx·äła k·!āwayowa qa^{s}s xōx̣^{u}sEndēq. Wä, lä hëx·säEm gwēg·ilaxa q!ēnEmē hëx·sä ăwâgwītē. Wä, g·îl^{s}mēsē k·ōtaq laEm hëłalēs xâ^{s}yaxs laē ăx^{s}ēdxēs nExx·äła k·!āwayowa ẓE^{s}wa ^{s}nEmts!aq lāxēs xâ^{s}yē k!waxLāwa qa^{s}s aëk·!ē k·!āx̣wax ăpsōt!Ena^{s}yas qa nEqElēs; wä, hë^{s}mis qa pEx^{s}Enēs. Wä, g·îl^{s}mēsē gwāłExs laē lēx·^{s}īdEq qa^{s}s k·!āx̣^{s}wīdēx ăwīg·a^{s}yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After doing so, he takes another one | and does the same as he did to the first one he made, and he || continues doing so with the others. When all have been cut out, he | splits some smaller than our little finger. He takes | his straight knife and cuts them square. | When he thinks he has enough of these, he measures these off | two spans and two finger-widths || in length. Then he cuts them off. There are many of these | which he has cut the same length. After they have been done, he takes his | wedge and his stone hammer and he wedges the other | cedar-sticks into thin pieces. When they are all in pieces, he takes his | straight knife and the cedar-sticks which he has wedged into pieces and || splits them into small pieces with his straight | knife, so that they are the thickness of half the thickness of our little finger. | Now he has split out very many. After doing so, he takes the | first one which he made two finger-widths in width, and he cuts | square holes a little larger than the size of our little finger || four finger-widths from the end of what he | is cutting. As soon as the hole passes through, he measures | two spans from this hole, and there he makes another hole; | and when it also passes through, he measures off two more spans | from the last hole he made; and he continues to do so, proceeding to the end of the stick. || As soon as this side-stick has been

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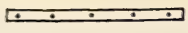
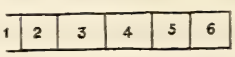
g·ēs ḷō^{ɛ} qa nEqElēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēdxa ^{ɛ}nEmts!aqē. Wä, âEmxaē nānaxts!Ewaxēs g·îlx·dē ăxā^{ɛ}ya. Wä, âx·sä^{ɛ}mēsē hë gwēg·ilaxa waōkwē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wi^{ɛ}la la k·!âkwa. Wä, la ēt!ēd xōx^{ɛ}wīdxa wawiłałagawa^{ɛ}yasEns sElt!ax·ts!āna^{ɛ}yēx. Wä, lä ăx^{ɛ}ēdxēs nExx·äła k·!āwayowa qa^{ɛ}s k·!ax^{ɛ}wīdēq qa k·!EwElx^{ɛ}ūnēs. Wä, g·îl^{ɛ}Emxaāwisē k·otax laEm hëłalaxs laē bāł^{ɛ}īdEq yîsē q!wā-q!wax·ts!āna^{ɛ}yaxa małp!Enk·ē hë^{ɛ}misa māłdEnē bābELawē lāxEns q!wāq!wax·ts!āna^{ɛ}yaxs laē k·!îmts!EndEq. Wä, laEmxaē q!ēnEmē k·!îmta^{ɛ}yas hë gwēx·sē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs LEmg·ayowē LE^{ɛ}wis pElpElqē qa^{ɛ}s LEmlEmx·salēxa waōkwē k!wax-lāwa qa pElspadzowēs. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}wŭlx·sExs laē ăx^{ɛ}ēdxēs nExx·äła k·!āwayowa qa^{ɛ}s läxat! ăx^{ɛ}ēdxēs LEmk·asōx^{u}dē k!wax-lāwa. Wä, lä hēlox^{u}s^{ɛ}End xōxox^{u}sālaq yîsēs nExx·äła k·!āwa-yowē lāq qa k·!ōdEnēs wâgwasas lāxEns sElt!ax·ts!āna^{ɛ}yēx. Wä, lä âlak·!āla q!ēnEmē xâ^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs g·îlx·dē ăxa^{ɛ}yaxa maēmałdEnas ăwâdzEwasē. Wä, lä k·!ēx·sōdxa k·!EwElx^{u}stowē hălsElaEm lālexałagawēsEns sElt!ax·ts!āna^{ɛ}yēx yîxs mōdEnaē lāxEns q!wāq!wax·tsāna^{ɛ}yēx g·äg·îLEla lāx ōba^{ɛ}yasē k·!ex·sōtsE^{ɛ}was; g·îl^{ɛ}mēsē lāx·sâwē k·!ēsōda^{ɛ}yasēxs laē bāł^{ɛ}ītsēs q!wāq!wax·ts!āna^{ɛ}yaxa małp!Enk·ē g·äg·îLEla lax k·!ēx·soda^{ɛ}yas. Wä, g·îl^{ɛ}Emxaāwisē lāx·sâxs laē ēt!ēd bāł^{ɛ}īdxa małp!Enk·ē g·äg·î-LEla lāx ăłē k·!ēx·sōdēs. Wä, â^{ɛ}misē hë gwē^{ɛ}nākŭlax lābEndalaē. Wä, g·îl^{ɛ}mēsē gwāła L!āL!ExEnwa^{ɛ}yaxs laē g·a gwälēg·a (*fig.*). Wä,

finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little finger ‖ and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into the hole of the side-stick. He ‖ pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he continues the same with the others; and ‖ when all of them have been finished, it is in this way: 

After this has been done, | he takes cedar-bark and soaks it in water. After doing so, | he takes the thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These are to be the middle sticks. When he has ‖ put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

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51 lā k·āt!alīłaq qa^{s}s ăx^{s}ēdēxa ^{s}nEmts!aqē; lā k·ādEnodzElīłas lāxa la gwāła. Wā, lā xŭlt!ēdEq qa naqâłīłtsa k·!ēk·!ex·sEwakwē. Wā, g·îl^{s}mēsē gwāł xŭltaqēxs laē k·!Eyîmxsâla. Wā, g·îl^{s}Emxaāwisē gwāłExs laē ăx^{s}ēdxa k·!EwElx^{s}ŭnēxa yō ^{s}wāg·itEns sElt!ax·ts!āna-
55 ^{s}yēxxa hămāłdEngâla lāxEns q!wāq!wax·ts!āna^{s}yēx ăwāsgEmas. Wā, hëEm ḷēgadEs k·!Elx·dEma gayēg·ē. Wā, lā mEns^{s}ītsa ^{s}nEmdEnē lāxEns q!wāq!wax·ts!āna^{s}yēx g·āg·îlEla lāxa ōba^{s}yasēxs laē ăx^{s}ēdxēs nExx·ăła k·!āwayowa qa^{s}s k·!îmtsē^{s}stalēq. Wā, xāL!Ex·^{s}īd k·!ax^{u}sē^{s}stāla qa hëłādzEqElis lāxa L!aL!EXEnxa^{s}yē. Wā, lānaxwē
60 L!Enxstōts lāxēs k·!ēx·sōda^{s}yē. Wā, g·îl^{s}mēsē hēłâlē tEk·ałaēna-^{s}yasēs laē lāx·sâwē ōba^{s}yas. Wā, āł^{s}mēsē gwāł q!omtaqēxs laē wāla lāx k·!îmtsē^{s}stalaso^{s}x^{u}dās. Wā, lāxaē hëEm gwēx·^{s}īdxa ăpsba^{s}yasa k·!Elx·dEma gayēg·a^{s}ya, yîxēs gwēx·^{s}idaasaxa ăpsba^{s}yas. Wā, g·îl-^{s}mēsē gwāła ^{s}nEmts!aqaxs laē hëx·sāEm gwēg·ilaxa waōkwē; g·îl-
65 ^{s}mēsē ^{s}wī^{s}la gwāłExs laē g·a gwāłēg·a (*fig.*). Wā, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxa dEnasē qa^{s}s lā pēx^{u}stEnts lāxa ^{s}wāpē. Wā, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxa pepats!aakwē pēlspElē k!wēk!waqEdzōwaxa k·!ōdEnas wâgwasē lāxEns sElt!ax·ts!āna^{s}yēx. Wā, lā ^{s}nEmdEnē ăwâdzE^{s}wasas lāxEns q!wāq!wax·ts!āna^{s}yē, yîxa nExts!â. Wā, g·îl-
70 ^{s}mēsē g·āx ^{s}wīlg·alīl lāx k!waēlasasēxs k·!îtk·!edēsēlaē. Wā, g·îl^{s}mēsē ^{s}wīlg·alīłExs laē ăx^{s}ēdxa pēx^{u}stalīłē dEnasa qa^{s}s g·āxē g·ēg·alīłasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the ‖ drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),[1] and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up ‖ another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),[1] | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame ‖ has been finished; and when all the sticks 85
have been tied on, it is in this way: After | the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them ‖ by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

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laē Lē^{e}lālaxēs gEnEmē qa g·āxēs dzēłdzEq!astogwīla dzEdzExsEndxa 72
pēgEkwē dEnasa. Wä, lä hëx·^{e}īda^{e}mēsē lā gEnEmas k!wāg·alīła
qa^{e}s dzEdzExsEndē dzēłdzEq!astōgwīlaxa yaēLElaLaxa nExts!âwasa
k·!îtk·!EdēsLē. Wä, g·îl^{e}mēsē dzExōdxa ^{e}nEmxsäxs laē ts!âs lāxēs 75
łā^{e}wŭnEmē. Wä dāx·^{e}īdEq. Wä, hë^{e}misa ^{e}nEmxsa pāts!aak^{u} g·ayōł
lāxa nExts!âLasa k·!îtk·!EdēsLē qa^{e}s k·at!Endēs lāx (1) lä māx·^{e}E-
nēx (7); wä, lä yîl^{e}āLElōdEq yîsa dzExEkwē dEnasa. Wä, la k·!ēs
hēłq!ālaq k·!îlp!ēda. Wä, g·îl^{e}mēsē gwāł yîLaqēxs laē ēt!ēd ăx^{e}ēdxa
^{e}nEmxsa pāts!aakwa qa^{e}s k·adEnōdzEndēs lāxēs g·îlx·dē ăx^{e}āLElō- 80
dayowa lāxaax (1) k·!Elx·dEma gayōlEma. Wä, lāxaē yîl^{e}aLElōdEq.
Wä, âx^{u}sä^{e}mēsē hë gwēg·ilax (1). Wä, g·îl^{e}mēsē lEnxEnd lāx (8)
L!āL!ExEnxa^{e}ya, laē ēt!ēd yîl^{e}Endālax (2). Wä, g·îl^{e}mēsē lEnxEndEq
laē ēt!ēd yîl^{e}Endālax (3) ļō^{e} (4) ļō^{e} (5). Wä, laEm gwāła k·îtk·!E-
dēsaxs laē ^{e}wī^{e}la yEļEkwē (6). Wä, läg·a gwāłēg·a (*fig.*). Wä, 85
g·îl^{e}mēsē gwāła k·!îtk·!Edēsaxs laē ts!âs lāxēs gEnEmē.

Rack for holding Baskets.—Wä, lāļa gEnEmas ăx^{e}ēdxa ëg·aqwa 1
lax xâsE^{e}wē k!waxLāwa, qa^{e}s xōx^{e}wīdēq, qa ^{e}nāł^{e}nEmdEndzâyaa-
kwēs ăwâdzEwasē lāxEns q!wāq!wax·ts!āna^{e}yēx. Wä, lä k·!ōdEn
lāxEns sElt!ax·ts!āna^{e}yēx, yîx wīwâgwasas. Wä, lä hëEm mEns^{e}ītsē
g·oldōłäs ōts!âwasa dEngwats!ēmotaxs laē k·!îmts!EndEq. Wä, g·îl- 5
^{e}mēsē k·ōtaq laEm hëłalēs ăxā^{e}yaxs lä mEns^{e}ītsa ^{e}nEmts!aqē lāx ts!E-

[1] (7) and (8) are the two long side-sticks.

with another stick the | width of the empty oil-box. One finger-width | on each side is the size of these square pieces of cedar-wood. | She makes four pieces of the same size, and all of the same length. ‖ After they have been cut off, she takes cedar-bark and | puts it into water and leaves it there until it gets soaked. | When she thinks it is soaked, she takes it out and splits it | into narrow strips. After doing so, she takes | one of the shorter cedar-sticks, one of the pieces to which the rack on which ‖ the basket rests is tied when crabapples are being boiled, and she takes | one of the flat pieces of cedar and places it lengthwise, so that the two are | in this way.[1] Then she takes split cedar-bark and ties together | the two ends of the rack that she is making. After this has been done, | she takes up one of the long cedar-sticks ‖ and puts it down flat on the crosspieces, and she ties these together with cedar-bark. | She continues doing this from one end of the crosspieces to the other. | When she reaches the other end, she takes another one of the shorter | cedar-sticks and ties it under the rack. | She measures so that equal distances are between the ‖ four cross-sticks. She ties them also with cedar-bark. | She does this with all four sticks. After she has | done so, it is in this way.[2] |

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g·ōłäsa dEngwats!ēmotē, yîxa ᶜnEmdEnēᶜstaläs ᶜwāg·idasē läxEns q!wāq!wax·ts!änaᶜyēx läxēs k·!Ewŭlx̣ᶜŭnēnaᶜya k!waxLāwē. Wä, lä mōts!aqa hëx·sä ăwägwitē. Wä, läxaē hëx·säEmxat! ăwâsgEmē. Wä, g·îlᶜmēsē gwāł k·!îmk·!îmtts!alaqēxs laē ăxᶜēdxa dEnasē qaᶜs hăpstEndēq läxa ᶜwāpē, qa yāwasᶜīdē hăpstālīła, qa pēxᶜwīdēs. Wä, g·îlᶜmēsē k·ōtaq laEm pēxᶜwīdEx laē ăxᶜwŭstEndEq qaᶜs dzEdzExsᶜEndēq qa ts!ēłts!Eq!astowēs. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ᶜnEmts!aqē läxa ts!Ekwagawaᶜyasa k!waxLāwē, yîx k·!îlx·dEmaLasa hăndzowasa k·!îtk·!îdēsElasa q!ōłäxa tsElx̣wē. Wä, läxaē dāx·ᶜīdxa ᶜnEmxsa läxa g·îltagawaᶜyē k!waxLāwa qaᶜs k·āk·Etōdēx ōbaᶜyas g·a gwäłēg·a[1]. Wä, lä ăxᶜēdxa dzExEkwē dEnasa qaᶜs lä yaLōdayonox̣ᵘs läx ōbaᶜyasēs k·!îtk·!Edēsīlasᴱᶜwē. Wä, g·îlᶜmēsē gwāłᶜaLElaxs laē ēt!ēd ăxᶜēdxa ᶜnEmxsa läxa g·îltagawaᶜyē k!waxLāwa, qaᶜs läxa pāxEnts läxa k·!îlx·dEma. Wä, läxaē yāLōdEq yîsa dEnasē. Wä, âx̣ᵘsäᶜmēsē hë g̣wēg·ilaxs läbEndālaaxa k·!îlx·dEma. Wä, g·îlᶜmēsē läbEndqēxs laē ēt!ēd dāx·ᶜīdxa ᶜnEmts!aqē läxa ts!Ekwagawaᶜyē k!waxLāwa qaᶜs lä k·ādabōts läx ăwāboᶜyasa k·!îtk·!Edēsē. Wä, laEm âEm mEnsiᶜläla, qa ᶜnEmēs ăwalag̣âlaasLasa mōts!aqē k·!ēk·!îlx·dEma. Wä, laEmxaē yîLōdālasa dEnasē läq. Wä, lä ᶜnāx̣waEm hë g̣wēg·ilaq läqēxs mōts!aqaē. Wä g·īlᶜmēse gwāłaxs laē g·a g̣wäłēg·a.[2]

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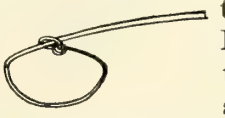
[1] Tied together at the ends at right angles.

[2] See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the mountain to hunt goats, he searches for thick, long | cedar-withes. Sometimes these are two fathoms long | and of the thickness of the fourth finger. They have no branches. ‖ He twists them well, going towards the thick end. | He steps on the top while he is twisting it; and when | the piece that he has twisted is long, he steps near the end of the | twisted piece and continues twisting it. He does not stop until | the whole length has been twisted; and he puts a knotted loop at one end. Now it forms a ‖ snare for catching goats where they have a single trail on a mountain. | As soon as he finds a place on the trail that is near a precipice upward and downward, | and also a tree standing at the outer side of the trail, then he ties | the thick end of the snare to the bottom of the tree. He opens the | loop and puts it behind the tree, in the middle of the goat-trail, in this way: ‖ Now the tree is (1); the precipice | above is (2); the snare is (4); | the trail is (4); the precipice below the trail is (3). |



Goat-Hunting.—Wä, hë^{ɛ}maaxslaēda tEwē^{ɛ}nēnoxwaxa ^{ɛ}mElxLowē ëk·!ēsta lāxa nEg·ä. Wä, la alēx·^{ɛ}īdxa hēłag·itē g·îlt!a sElbasēdEmsa wīlkwē yîxs ^{ɛ}nāł^{ɛ}nEmp!Enaē małp!Enk·ē wāsgEmasas laxEn bāLax. Wä, la yōwag·itEns sElt!ax. Wä, la k·!eâs L!Enk·ēdEms. Wä, lä aëk·!axs laē g·äxtōdExs laē sElp!ēdEq gwăyōłEla lax ōxḶa-^{ɛ}yas yîxs t!ēpałaax ōxtâ^{ɛ}yasēxs laē sElpaq. Wä, g·îl^{ɛ}mēsē g·āg·îltāłē sElpa^{ɛ}yasēxs laē wī^{ɛ}x^{u}wīdEq qa^{ɛ}s t!ēp!īdēxa mak·āła laxa lā sElbEkwa. Wa, lā^{ɛ}xaē ēt!ēd sElp!ēda. Wä, ał^{ɛ}mēsē gwāłExs laē lābEndEx ^{ɛ}wāsgEmasas. Wä, lä maẋ^{u}bEndEq (*fig.*). Wä, laEm x·īmayōłxa ^{ɛ}mElxLowē lāx ^{ɛ}nEmx·^{ɛ}īdaasas t!Ex·îläs lāxa nEg·ä. Wä, g·îl^{ɛ}mēsē q!āxa māg·ilx·iwa^{ɛ}yē t!Ex·îla laxa ēL!Exsdalaa, wä, hë^{ɛ}mēsa Ḷâsaxs Ḷāłaē lāx L!āsōtstâ^{ɛ}yasa t!Ex·îla; wä, lä mōẋ^{u}p!ēgEnts ḶEẋ^{u}ba^{ɛ}yasa x·īmayō lāx ōxḶa^{ɛ}yasa Ḷâsē. Wä, la qEx·stōtsa x·īmayowē lāx āLa^{ɛ}yas lāx nExstâ^{ɛ}ya t!Ex·îläsa ^{ɛ}mElxLowē g·a gwälēg·a (*fig.*). Wä, hëEm Ḷâsē (1); wä, hë^{ɛ}mēs tsētāła t!ēsEmē lāx ëk!anēkwasa t!Ex·îla (2); wä hë^{ɛ}mēs x·īmayowē (4); wä, hë^{ɛ}mēs tEx·îlē (4); wä, hë^{ɛ}mes ēL!Exsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he goes to look at his snare; and if a goat has been snared, || he can see it a long ways off hanging down at (3). Now the | snare has caught a goat which has died. He pulls it up, | takes the snare off the neck of the goat, | and sets it again. Then he takes the goat | a little ways off from the place of his snare. || Then he cuts it open and takes out the intestines, but he keeps | the tallow. He twists cedar-withes and | ties together one fore-leg and one hind-leg | with the cedar-withes, and he does the same with | the legs of the other side. Then he puts the tallow into the || belly. He cuts holes through each | side of the belly with his knife, pushes the | thick end of the cedar-withe into it, and sews it up. | After he has sewed it up, he puts his arms through | the legs that have been tied together, so that the goat lies with its belly on his back, || and he carries it down the mountain.

Sealing.—And they do the same way when hunting | seal as they do when hunting porpoise; and | the hunting-canoe for seal-hunting is the same as the hunting-canoe for porpoise-hunting. |

As soon as it gets dark, at new moon the hunter gets ready, || and carries down his small hunting-canoe, | which he launches on the sea.

Wä, g·îl^{ɛ}mēsē gwālExs laē bâs. Wä, g·îl^{ɛ}mēsē mōp!Enχwa^{ɛ}sē ^{ɛ}nālāsēxs laē dōqwaxēs x·īmayowē. Wä, g·îl^{ɛ}mēsē x·imts!âxa ^{ɛ}mElxLâxs laē dōqŭlaqēxs tēkwŭma^{ɛ}yaē lāx (3). Wä, la^{ɛ}mē x·īmaxâlaxa x·īmayowaxs laē łE^{ɛ}la. Wä, lä nēxōstōdEq qa^{ɛ}s x·īmōdēxēs x·īmayowē lāx q!ōq!onäsa ^{ɛ}mElxLowē. Wä, lä χwēlaxalōdaEm x·īmastōtsēs x·īmayowe lāq. Wä, g·āxēsa ^{ɛ}mElxLowē lāxa qwaqwēsała lāx x·īmaasasēs x·īmayowē.

Wä, lä qwax^{ɛ}īdEq qa^{ɛ}s lāwiyōdēx yax·yîg·îłas. Wä, lä ăxēlax yîχ^{u}sEma^{ɛ}yas. Wä, lä ăx^{ɛ}ēdxa dEwēxē qa^{ɛ}s sElp!ēdēq. Wä, lä q!ap!ēx·^{ɛ}īdxa g·alEmg·ałg·iwa^{ɛ}yē g·ōgŭ^{ɛ}yōs ŀE^{ɛ}wa ăpsōłtsēdza^{ɛ}yē ālEmxŀēs qa^{ɛ}s yaLōdēsa dEwēxē lāq. Wä, laxaē hëEm gwēx·^{ɛ}īdxa ēpsōłtsēdza^{ɛ}yē. Wä, lä ăx^{ɛ}ēdxa yîχ^{u}sEma^{ɛ}yas qa^{ɛ}s ăxts!ōdēs lāx tEk·!äs. Wä, lä ăx^{ɛ}ēdxēs k·!awayowē qa^{ɛ}s L!EnqEmsâlēs lāx wāx·sane^{ɛ}x^{u}stâ^{ɛ}yas qwaqa^{ɛ}yas tEk·!äsa ^{ɛ}mElxLowē. Wä, lä L!Enxsâlas ŀEχ^{u}ba^{ɛ}yasa dEwēxē lāq. Wä, laEm q!Enk·!aēdzEndEx tEk·!äs. Wä, g·îl^{ɛ}mēsē gwāł q!Enaqēxs laē p!Emx·sasēs e^{ɛ}eyasowē lāxa la yaLEwak^{u} g·ōg·îgŭ^{ɛ}yōsa ^{ɛ}mElxLowē. Wä, la^{ɛ}mē hē gwēk·Elaqēxs laē banōłEla lāxa nEg·ä.

Sealing (Ălēχwaxa mēgwatē).—Wä, hëEmxaa gwēg·ilaxs ălēχwaaxa mēgwatēs gwēg·ilasaxs ălēχwaaxa k·!ōlōt!ē. Wä, hëEmxaāwis ălēwats!ēsēs ălēwats!äxa k·!ōlōt!ēxēs ălēwats!äxa mēgwatē.

Wä, g·îl^{ɛ}Em p!EdEx·^{ɛ}īdxa x·āsawayaēda ^{ɛ}mEkŭläxs laē xwānał^{ɛ}īdēda ălēwinoxwē qa^{ɛ}s lä LElLElbEndxēs ălēwats!ē χwāχwagŭma qa^{ɛ}s lä hănstālisas lāxa dEmsx·ē ^{ɛ}wāpa. Wä, lä lâsdēsa qa^{ɛ}s ăx^{ɛ}ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he keeps his harpoon-points and his harpoon-line, | and also the blue hellebore-root and *peucedanum*-seeds, and also sinew. | Then the hunter paddles with his steersman. . . . ‖ All these are taken aboard the small canoe. As soon as they go aboard | the little hunting-canoe, they take their | paddles and paddle; and when they nearly arrive at the island, | the hunter puts his paddle down on the second thwart | behind him. The points of the harpoon turn towards the stern, and the two points ‖ are pushed against the stern-seat on the left-hand side of the little canoe. | The handle of the harpoon-shaft lies on the left-hand side of the bow, | where the harpooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes it, handle first, forward and | places it in the bow of the little canoe. ‖ He puts it down on his right side. Then he opens the canoe-box, | takes out the harpoon-line and the harpoon-points, and ties the end of the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he ties the ends of the guide-rope. Then he turns ‖ the harpoon the other way, and ties the line on, where he holds it with his | left hand, as he is throwing the harpoon at what he is going to spear. As soon as he has finished, | then he puts the prongs and the harpoon-points

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ōdzaxs g·îldasa, yîx g·îyîmts!Ewasas LĒLEg·îkwas LE^{c}wis q!Elkwē; wä, hë^{c}misḷēs âxsolē ḷE^{c}wa q!Exmēnē; wä, hë^{c}misa at!Emē; wä, hë^{c}misē alēx̣^{u}sayuwē sēsEwayo ḷE^{c}wis k!waxḷa^{c}yē. . . . Wä, hë^{c}mis lā ^{c}wīlxdzEms lāxēs ălēwasELEla x̣wāx̣wagŭma. Wä g·îl^{c}mēsē hōgŭxs lāxēs ălēwasELEla x̣wāx̣wagŭmxs laē hëx·^{c}ida^{c}Em dāx·^{c}īdxēs sēsEwayowē qa^{c}s sēx̣^{c}widē. Wä, g·îl^{c}mēsē Elāq lāg·aa lāxa mEk·âläxs laēda ălēwinoxwē k·ātasēs ălēx̣^{u}sayowē sēwayâ laxēs gwaap!EłExsē ḷEx·Exsa lāx gwābałExts!ēna^{c}yas dzēgŭmas mastâs qExEnēxa ḷEx·ExstEwīłExsē lāx g̣Emxōtäga^{c}yasēs ălēwasELEla x̣wāx̣wagŭma. Wä, lä gwēxḷalē xabats!Exsda^{c}ya lāx g̣Emxōtäga^{c}yas lāxēs k!wāxdzasē.

Wä, lä tEgułExsaxēs mastowē qa^{c}s wī^{c}x^{u}wīdēq x̣wēłāła qa läs k·ādeg·iwē lāx âg·iwa^{c}yasēs ălēwasELEla x̣wāx̣wagŭma. Wä, lä lāg·ōts laxēs hełk·!ōtäg̣awa^{c}yaxs laē x·ōx̣^{c}wīdxēs ōdzaxsē qa^{c}s ăx^{c}wuts!ōdēxa q!Elkwē ḷE^{c}wa LEg·îkwē. Wä, lä mōx̣^{u}bEntsa LĒLEg·îkwē lāxa max·ba^{c}yasa q!Elkwē.

Wä, g·îl^{c}mēsē gwāłExs laē k·!ox^{u}bEntsa LĒLEg·îkwē lāxa dzēdzēg̣ŭmē. Wä, lä yîl^{c}ēdEx ōba^{c}yasa t!amak·!Exawa^{c}yē. Wä, lä x̣wēł^{c}īdxa mastowē qa^{c}s max̣^{c}waLElōdēsēs q!Elkwē lāx dālaasLasēs g̣Emxōłts!āna^{c}yas qō sEx·^{c}īdlō. Wä, g·îl^{c}mēsē gwāłExs laē

into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ‖ hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with two half-hitches. Then he pulls it tight and puts it ‖ into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a seal diving,— ‖ which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to | produce phosphorescence. When the seal sees this, it comes ‖ back to look at the phosphorescence around the paddle. Then | the harpooneer harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

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L!ENSTENTSA DZĒDZĒGŬMĒ ḶE^{c}WA LĒLEG·ÎKWĒ LĀXA DEMSX·Ē ^{c}WĀPA QA PŌS^{c}IDĒSA DZĒDZĒGŬME QA ELBA^{c}YĒSA LĒLEG·ÎKWĒ.

Wä, g·îl^{c}mēsē gwāłExs laē k·adEg·îyōts lāxēs ălēwasELEla x̣wā-x̣wagŭma. Wä, lä qEsEyîndālasēs q!Elkwē lāxa ōdzaxsē. Wä, g·îl^{c}mēsē nEgōyōxs laē ăx^{c}ēdxēs pōx̣ŭnsē. Wä, lä mE^{c}x̣^{u}stEnts lāxa dEmsx·ē ^{c}wāpa qa^{c}s Lāgŭnsēs qa pe^{c}x^{u}sEmx·^{c}īdēs. Wä, lä ăx^{c}ēdEx nEgōyâ^{c}yasēs q!Elkwē qa^{c}s q!ŭdzEmk·!îndēs lāx ōwaxsta^{c}yasa pōx̣ŭnsē. Wä, lä nēx^{c}ēdEq qa łEk!ŭt!aLElēs. Wä, lä g·ēts!âłg·îyōts lāx ōg·iwa^{c}yasēs ălēwasELEla x̣wāx̣wagŭma lāx ēk·!ēłExsasa ōdzaxsē. Wä, laxaē qEsEyîndālas lāxa ăpsEx·sē. Wä, laEm bEnaxsē ăpsba^{c}yasa q!Elkwē.

Wä, g·îl^{c}mēsē gwāłałExsExs laē sēx̣^{c}wida. Wä, laEm māk·iL!āla lāxa ^{c}mEk·âläxs laē hëła^{c}ya. Wä, g·îl^{c}mēsē dōx^{c}waLElaxa mēgwataxs mäL!alaē bēx·sEmalaxs laē k·ātasēs sēwayowē. Wä, lä xapstōdEx xābats!Exsda^{c}yasēs mästowē. Wä, g·îl^{c}mēsē hăwīnāł^{c}īdēda mēgwataxs laē k!waxḶa^{c}yas k·!ōkwałamasxēs sēwayowē qa^{c}s L!EnxstEndēs lāxa dEmsx·ē ^{c}wāpa qa^{c}s yāwīx·îlēq qa bEndzâlēs. Wä, g·îl^{c}mēsē dōx^{c}waLElēda mēgwataqēxs g·āxaē aēdaaqa qa^{c}s ăwŭlp!ałtEwēx bēx·äsa sēwayowē. Wä, hë^{c}mis lā sEx·^{c}idaatsa ălēwinoxwaqēxs g·āxaē ma^{c}nakŭla lāx gEmxanōLEma^{c}yas ălēwats!äs x̣wāx̣wagŭma.

Wä, g·îl^{c}mēsē q!āpaqēxs laē hëx·^{c}idaEm nēx^{c}ēdxēs q!Elkwē qa kwats!ExḶasx·ä yîsēx k·!ēgEmasa ălēwats!ē x̣wāx̣wagŭmaxs laē

against the bow of the hunting-canoe as it ‖ is diving down. When the seal is going to a patch of kelp or | seaweed, then the hunter takes his harpoon-shaft and pushes it | at the side of the seal's head as it is diving along swimming under | the water. Then it turns and leaves | the seaweed; for the seal, when it is harpooned, ‖ searches first for seaweed or a kelp-patch, and wriggles through it. | Then it often happens that the harpoon-line breaks or that the seal pulls out | the harpoon-points. Therefore an expert hunter | hauls in his harpoon-line as soon as he hits the seal, to watch that it | does not go to a kelp-patch. ‖

If the hunter is inexperienced and spears a seal, he lets | the line run out when the seal is swimming; and when | the line has run out entirely, then (the seal) hauls the hunting-canoe, and | the hunter is surprised to find his line twisted in the kelp as the seal | goes to and fro in it; and then it comes off, ‖ and the hunter has difficulty in pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it go seaward. When | it comes up, as its breath is at an end, he takes the harpoon, ‖ he puts the prongs close to the harpoon-line and the | barbed points, and pushes it down. It does not take long before the

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māx·ᵉida. Wä, g·îlᵉmēse lalaēda mēgwatē lāxa wādolk·âla ʟEᵉwa q!ax·q!Elēsaxs laē ăxᵉēdēda ălēwinoxwaxēs mästowē qaˢs L!Enxˢ-ēdēs lāx ōnōLEmaᵉyasa mēgwatē lax t!EpsEmālaēnaᵉyasēxa ᵉwāpaxs maˢnakŭlaē. Wä, hëx·ᵉidaᵉmēsē mElg·îLaᵉya qaˢs bEwēsa wādolk·âla qaxs hëᵉmaē g·îl ālāsoˢsa mēgwataxs g·ālae sEx·ᵉī-tsEᵉwa q!āx·q!Elīsē ʟEᵉwa wādolk·âla qaˢs lä x·îlx·îlk!ŭt!Eqaq. Wä, hëᵉmis q!ŭnāla ăłēdaatsa q!Elkwē ʟōxs âᵉmaē k·!Eqowa LēLE-g·îkwē lāxa mēgwatē. HëEm lāg·iłasa ëg·îlwatē ălēwinoxᵘ hëx·ᵉ-idaEm nēxᵉēdxēs q!Elkwaxs g·ālaē sEx·ᵉīda qaxs q!āq!alalaaq qa k·!ēsēs lā laxa wadōlk·âla.

Wäx·ē yäg·îlwata ălēwinoxwaxs sEx·ᵉīdaaxa mēgwatē, lä âEm ts!Engwēg·ēxēs q!Elkwaxs laē max·ᵉida. Wä, g·îlᵉmēse ᵉwīᵉlastē q!Elkwasēxs laē sEp!ēdēda ălēwats!ēs x̣wāx̣wagŭma. Wä, âᵉmēsē q!ayaxaxs laē x·îmsgEmaᵉyēs q!Elkwē lāxa q!ax·q!Elīse qaxs hëx·ᵉidaᵉmae ts!āts!Elxsâlax·ᵉīdēda mēgwatē laqēxs laē lāwä. Wä, la łax̣umalēda ălēwinoxwaxs laē nēxsawiᵉlälaxēs q!Elkwē lāxa q!ax·q!Elīsē.

Wäx·ēda ëg·îlwatē ălēwinoxwa âᵉmēsē nānaqasīlasēs mästowē lāxa mēgwatē qa läs māxt!anō lāxa L!āsakwē. Wä, g·îlᵉmēsē q!ōᵉnakŭlaxs laē lābaᵉnakŭlē hāsaᵉyasēxs laē ăxᵉēdxēs mästōwē qaˢs qExEndēs dzēdzēgŭmas lāxēs q!Elkwē lāx mag·aanâᵉyē lāxa LēLEg·îkwaxs laē q!ōdEnsaq. Wä, k·!ēst!a gäłaxs laē ᵉwībalīsEmēda

seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with the left hand ‖ he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ‖ When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ‖ sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I described before. ‖ When his hunting-canoe is full of hair-seals he goes | home. |

Catching Flounders.[1]—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

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mēgwatē. Wä, g·îlᵉmēsē nEq!ōx̣ᵉwīdExs laē ɫaxŭlExsa ălēwinoxwē qaᵉs g·āxē lāx gwak·!ōdoyâᵉyasēs ălēwasELEla x̣wāx̣wagŭma. Wä, lä dāłē hēłk·!ōtts!ānaᵉyasēx x·îndzasas. Wä, lä dałē gEmxołts!ānaᵉyasēx gElq!aᵉyâs laē wīgŭnsaq qaᵉs ōdax·ᵉīdē nēxōstōdEq qaᵉs nēxᵉałExsēq. Wä, lä gEyaxs lāx gwak·!ōdoyâwēłExsasa ălēwasELEla x̣wāx̣wagŭma.

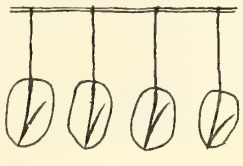
Wä, lā sElpōdxēs lēLEg·îkwē qaᵉs ts!ōx̣ᵉwīdēq. Wä, g·îlᵉmēsē ᵉwīᵉlâwēda Elkwäxs laē x̣wēlaqa ăxbEnts laxēs mästowē. Wä, g·îlᵉmēsē gwālExs laē sēx̣ᵉwida.

Wä, laEm gäła gānuLa. Wä, laEm q!ōLElaxa mēgwataxs lEᵉmaē gwāł mäL!āla lāxa ᵉmaEmk·âla qaxs lEᵉmaē ᵉwīlg·aala lāxēs k!wēk!wäsē. Wä, lä ᵉnāx̣waEm q!ōLElēda ēsElēwinoxwax k!wēk!wäsasa mēgwatē. Wä, lä g·îlᵉmēsē lāg·aa lāxa la ᵉnExwāła lāxa k!wäsaxs laē âlax·ᵉīd sēx̣ᵉwīda qa yîx·ēs ălēwasELElēsēxs laē tēkŭlōdxa k!wäsē. Wä, g·îlᵉmēsē L!ēx·stēda mēgwataxs laē ɫaxŭłExsēda ălēwinoxwē xapstewēx xabats!Exsdaᵉyasēs mästowē. Wä, hëᵉmis la sEx·ᵉīdaatsēxa mēgwataxs laē bēx·sEmāla maxt!āla laxa baᵉnē. Wä, laxaē hëEm gwēg·ilaqēs gwēg·ilasaxEn g·îlx·dē gwāgwēx·sᵉalasa. Wä, g·îlᵉmēsē qōt!a ălēwasELEläsēxa mēgwataxs laē näᵉnakᵘ lāxēs g·ōkwē.

Catching Flounders.[1]—Wä, g·îlᵉmēsē ëk·a ᵉnāläxa gaāläxs laē gEnEmasa bEgwānEmē xwānałᵉīda qaᵉs lä tatēlaxa g·āwēq!ānEmē

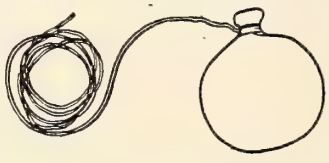
[1] Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the ‖ beach of her house, she takes a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the ‖ cross-bones with the hair, and he carries them down to the beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, ‖ and ties the end of the hair-line of the cross-bone to the fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; ‖ namely, half a fathom. When they are | all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | clams and cockles in this manner when they are baited. | As soon as all are baited, the fisherman ‖ coils up the fish-



ḷEᶜwa dzâlē. Wä, g·îlᶜmēsē q!EyōLxa g·āwēq!ānEmē ḷEᶜwa dzâläxs laē näᶜnakwa lāxēs g·ōkwē. Wä, g·îlᶜmesē lāg·alis lāx L!Emaᶜisasēs g·ōkwaxs laē hëx·ᶜidaᶜEm ăxᶜēdxa tEp!âyasōx mEt!ānaᶜyēx qaᶜs Elxᶜīdēxa g·āwēq!ānEmē ḷEᶜwa dzâlē qa lawäyēs xōxŭłk·îmōtas. Wä, la ts!ExstālaQ. Wä, lāḷa ăxts!âlas hămts!âwas lāxa lExaᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜla gwāłExs laē lâłtâwēda ts!Edāqē. Wä, lā łāᶜwŭnEmas ăxᶜēdxa L!āgēts!aanâᶜyē ḷEᶜwa galōdaanâᶜyē sēsEᶜyak·!Ena qaᶜs lä dEnts!ēsElaq lāx hănēdzasasa L!āgēdzats!ē x̣wāx̣wagŭma. Wä, lä L!axᶜālisaxa L!āgēdaanâᶜyē dEnEma lāx āLaxsdzaᶜyasa L!āgēdzats!ē x̣wāx̣wagŭma. Wä, g·îlᶜmēsē la nEqElē L!āgēts!ēnaᶜyasēxs laē ăxᶜēdxa ᶜnEmts!aqē galōdaanâwē sEᶜyak·!Ena. Wä, la bāłᶜīdxa małp!Enk·ē lāxEns bāLaxs laē yîłᶜāLElōts ōbaᶜyasa gālōdaanâwē sEᶜyak·!En lāxa L!āgēdzaanâᶜyē dEnEma. Wä, g·îlᶜmēsē gwāłExs laē ēt!ēd ăxᶜēdxa ᶜnEmts!aqē galodaanâwē sEᶜyak·!Ena. Wä, lä bāłᶜīdxa nEq!Ebōdē lāxEns bāLäxs laē yîłᶜāLElōts ōbaᶜyasa galōdaanâwē sEᶜyak·!En lāxa L!āgēdzaanâᶜyē dEnEma. Wä, lä hēᶜstaEm ăwâlagâłēda sEk·!asgEmg·ostâ nēnEq!Ebōdēs ăwâlagâlaasē. Wä, g·îlᶜmēse ᶜwīlg·aaLElaxs laē ăxᶜēdxa Elg·îkwē tēłālas g·āwēq!ānEma ḷEᶜwa dzâlē qaᶜs lä tēłᶜīts lāq. Wä, laEm L!EL!Enq!Eqasa galodayowē xāq lāxa g·āwēq!ānEmē ḷEᶜwa dzâlē. Wä, la g·a gwāłēg·axs (*fig.*) laē tēlkwa. Wä, g·îlᶜmēsē ᶜwīᶜla tēlkŭxs laēda L!agēts!ēnoxwē bEgwānEm qEsᶜēdxa L!āgēdzayowē qaᶜs lä qEsᶜāłExsaq lāxēs L!āgēdzats!ēLē

ing-line in his fishing-| canoe in front of the stern-thwart. When he has done so, | he looks for two medium-sized elongated stones for anchors at each end of the | fishing-line. When he has found them, he puts them into his | fishing-canoe. Then he goes up the beach and ‖ takes his fishing-paddle from his house. He goes down, carrying it, | to the beach, and goes into the stern of his fishing-| canoe. Then he paddles and goes to the fishing-place where the water is not | very deep. It is sufficiently deep if the fishing-line lies three | fathoms deep. As soon as he reaches it, ‖ he takes up one of the elongated stones | and the end of the fishing-line, and ties the end of it to the middle of the | elongated stone. When this is done, he puts it overboard; and | when the anchor reaches the bottom, he takes his paddle and paddles. | When the small canoe begins to go ahead, the line runs out into the water. ‖ When it is all in the water, he takes the | other elongated stone and ties it on, four fathoms | from the end of the fishing-line. Then he takes his paddle | and paddles again, so as to stretch the fishing-line, and he puts overboard the | stone anchor. When it touches the bottom, he takes a round cedar-wood ‖ float of this shape and ties it to the end of the fishing-line. | Then he throws it into the water. Then he goes home



ẋwāẋwagŭma lāx ōstewīlexsas. Wä, g·îl^{e}mēsē gwālexs laē alēx·^{e}idex malтsema hă^{e}yāl^{e}a sesex^{u}sem t!ēsema qa q!elq!elsbēsa l!āgēdzaanâ^{e}yē. Wä, g·îl^{e}mēsē q!āqēxs laē t!äx^{e}ālexsaq lāxēs l!āgēdzats!ēlē ẋwāẋwagŭma. Wä, lä lâsdes lāxa l!ema^{e}isē qa^{e}s lä ăx^{e}ēdxēs l!āgētsa^{e}yasē sēwayowa lāxēs g·ōkwē qa^{e}s läxat!dents!ēselaq lāxa l!ema^{e}isē. Wä, lä lāxsa lāx ōxḷa^{e}yasēs l!āgēdzats!ēlē ẋwāẋwagŭma. Wä, lä sēẋ^{e}wida qa^{e}s lä lāxa l!āgēdzasēxa k·!ēsē wunqelas ^{e}wāpē, yîxs hë^{e}maē hëłaēsa yūduẋ^{u}p!eng·esē lāxens bālax yîx ^{e}walaēdzasasa l!āgēdzasē. Wä, g·îl^{e}mēsē lāg·aa laqēxs laē hëx·^{e}idaem ăx^{e}ēdxa ^{e}nemsgemē lāxa sex^{u}semē t!ēsema (*fig.*) ḷo^{e} ōba^{e}yasa l!āgedzayowē qa^{e}s yîḷōyōdēs ōba^{e}yas lāx negoyâ^{e}yasa sex^{u}semē t!ēsema. Wä, g·îl^{e}mēsē gwālexs laē q!elstents. Wä g·îl-^{e}mēsē lāg·alisa q!eltsemaxs laē dāx·^{e}īdxēs sēwayowē qa^{e}s sēẋ^{e}widē. Wä, g·îl^{e}mēsē sep!ēdēda ẋwāẋwagŭmaxs laē q!ŭlēx·s^{e}em la ts!enẋ^{u}-stalēda l!agedzayowē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la^{e}staxs laē ăx^{e}ēdxa ^{e}nemsgemē sex^{u}semē t!ēsema qa^{e}s yîḷōyōdēsa mōp!enk·ē g·äg·îlela lāx ăpsba^{e}yasa l!āgēdzayowē lāqēxs laē ēt!ēd dāx·^{e}īdxēs sēwayowē qa^{e}s sēẋ^{e}widē qa łek!ŭt!alisēsa l!āgēdzayowaxs laē q!elstentsa t!ēsemē. Wä, g·îl^{e}mēsē lāg·alisexs laē ăx^{e}ēdxa lōxsemē k!wāxsemē pewāxbē g·a gwälēg·a (*fig.*) qa^{e}s yîl^{e}alelōdēs ōba^{e}yasa l!āgēdza-anâ^{e}yē laqēxs laē ts!exstents. Wä, lä nä^{e}nakwa lāxēs g·ōkwaxs laē

to his house | after having finished on the water. In the evening 47
he goes into his fishing- | canoe and paddles to the place where
he left his fishing-line; and | when he reaches the round cedar-
wood float at the end, he takes it ‖ and puts it into his small canoe, 50
and he hauls in his | fishing-line. Then he takes off the flounders,
and black-edged(?)flounders | which hang on the hooks; and as soon
as he has them all off, he takes | clean clams and baits his fishing-
line; and | after he has baited it, he takes his paddle and paddles; ‖
and when his small canoe starts, then the line runs out into the 55
water. | When it is all in, he puts the | stone anchor into the water;
and when it touches the bottom, he takes the round cedar- | float at
the end and throws it into the water. Then he goes home. He picks
up some | dry driftwood. When he thinks he has enough to steam ‖
the flounder standing on edge, he goes home | to his house. When it is 60
high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
off mussels, | and she puts them aboard her small canoe in which
the fish-trap is kept, | and she also puts aboard her new fish-trap.
Then she takes the harpoon, ‖ which is made of a thin rod of red pine.
Sometimes it is three fathoms long. | Two points of tough wood are 5

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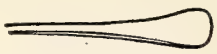
gwāł^{ɛ}aLa^{ɛ}ya. Wä, hët!a la dzāqwaxs laē lāxs lāxēs L!āgēdzats!ē 47
x̣wāx̣wagŭma qa^{ɛ}s lä sēx̣ŭt!a lāx ăxâlasasēs L!agēdzayowē. Wä,
g·îl^{ɛ}mēsē lāg·aa lāx lōxsEmē k!waxsEm pEwāxbēxs laē dāx·^{ɛ}īdEq
qa^{ɛ}s ^{ɛ}mEx̣^{u}^{ɛ}wāłExsēs lāxēs x̣wāx̣wagŭmaxs laē dEnx·^{ɛ}īdxēs L!agē- 50
dzaanâ^{ɛ}yē. Wä, la^{ɛ}mēsē k!ŭdzEłEnēxa paēsē ḷE^{ɛ}wa k·!āda la
tēte^{ɛ}x̣^{u}bēq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wi^{ɛ}lâmasa laē x̣wēlaqaEm ăx^{ɛ}ēdxa
Elg·îkwē g·āweq!ānEma qa^{ɛ}s tēł^{ɛ}īdes lāxēs L!agēdzayowē. Wä,
g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la tēlkŭxs laē ăx^{ɛ}ēdxēs sēwayowē qa^{ɛ}s sēx̣^{ɛ}widē.
Wä, g·îl^{ɛ}mēsē sEbELaya x̣wāx̣wagŭmaxs laē q!ŭlēx·s^{ɛ}Em ts!Enx̣^{u}- 55
stalē L!agēdzayâs. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lastaxs laē q!ElstEntsa t!ē-
sEmē. Wä, g·îl^{ɛ}mēsē lāg·alīsexs laē ăx^{ɛ}ēdxa lōxsEmē k!wāxsEmē
pEwāxbē qa^{ɛ}s ts!ExstEndēs. Wä, lä nä^{ɛ}nakwa. Wa, lä ănēxbālaxa
lEmx̣wa q!ēxała. Wä, g·îl^{ɛ}mēsē k·ōtaq laEm hëła lāx t!ēqwapdE-
maxa k·!ōt!aakwēLē t!ēqwabEk^{u} paēsa, wä, lawisḷē nä^{ɛ}nakwa 60
lāxēs g·ōkwē. Wä, g·îl^{ɛ}mēsē yîx̣ŭlaxs laē hëx·^{ɛ}idaEm sEp^{ɛ}ŭłtōdxa
q!ēxałē lāx L!Ema^{ɛ}isasēs g·ōkwē.

Fishing Kelp-Fish.—Wä, lē′da ts!Edā′qē ăx^{ɛ}ē′dxēs ma′masēq!wa- 1
yop!ē′qē sa′Ents!ō ḷE^{ɛ}wa pExbaa′kwē L!E′mq!a xō′layâxa xō′lē
qa^{ɛ}s lē LEx^{ɛ}wałExsElas lā′xēs LEgats!ē′Lē xwā′x̣wagŭma. Wä,
hë′^{ɛ}misḷēs ā′łtsEmē LEgE′ma. Wä, laE′m wī′lxsa sa′Ents!ō, yîxa
^{ɛ}wī′łē wŭ′nx̣^{ɛ}ŭna. Wä, la ^{ɛ}nāł^{ɛ}nE′mp!Ena yū′dux̣^{u}p!Enk·ē ^{ɛ}wā′sgE- 5
masas lā′xEns bā′Lax. Wä, la k·!îlxbā′laxa ma′łts!aqē e^{ɛ}ē′x·ba

tied to its end, | in this manner: The tying is made of split | spruce-root. The implement for prying off mussels is made of a broken | paddle in this way:  It is four spans long, || and the flat end is four fingers wide. | The handle is round. | That is all about it. |

The woman carries her paddle as she goes aboard her small fishing- | canoe, and she first goes to search for sea-eggs, for || these are the bait for the fish-trap. As soon as she finds the sea-eggs, she spears them | with the harpoon; and when she has enough for baiting the fish-trap, | she breaks the sea-eggs and puts them into the fish-trap; and | when there are no sea-eggs, she pries off mussels with the prying-stick; | and when she has enough bait for the fish-trap, || she breaks them to pieces and puts them into the trap. Then she looks | for a place where eel-grass is growing under water. She selects a place about two | fathoms deep. Then she | takes her fish-trap and puts it overboard, so that it is placed on the bottom among the eel-grass, | so that the kelp-fish do not see distinctly that it is a fish-trap. || Evidently the kelp-fish smell the bait inside and go in. | After the fish-trap has been under water for some time, she hauls | it up and takes the fish out. There may be six | or eight fish in it. When she has

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ts!ā′x·ᴇnsa g·a g̣wäłēg·a (*fig.*). Wä, la yᴇḶᴇmnō′x̣ᵘsa dzᴇdᴇkwē′ ʟ!ō′p!ᴇk·sa ălē′wasē. Wä lā′Ḷēda xō′layâxa xō′lē k·ō′q!ᴇwēsōx sē′wayâx g·a g̣wäłēg·a (*fig.*). Wä, la mōp!ᴇnk·ē ᶜwā′sg̣ᴇmasas lā′xᴇns q!wā′q!wax·ts!ānaᶜyēx. Wä, lä mō′dᴇn lā′xᴇns q!wā′q!wax·ts!ānaᶜyēx yîx ᶜwa′dzobaasas tsē′gwayobaᶜyas. Wä, lā′Ḷē lē′x·ᶜᴇēn ō′xḶaᶜyas. Wä, laᴇ′m g̣wā′łēk·.

Wä, lē′da ts!ᴇdā′qē dā′laxēs sē′wayâxs la′ē lāxs lāxēs ʟᴇg̣ats!ēʟē x̣wā′x̣wagŭma, lē hë g·îl la alä′sᴇᶜwē mᴇsē′qwa, qaxs hë′ᶜmaē tēłts!âsa ʟᴇg̣ᴇ′mē. Wä, g·î′lᶜmēsē q!ā′xa mᴇsē′qwaxs la′ē sᴇx·ᶜī′tsa sa′ᴇnts!ō lāq. Wä, g·îlᶜmēsē hë′łala lāx tē′łts!âwasa ʟᴇg̣ᴇ′maxs la′ē tsō′tsox·sᴇndxa mᴇsē′qwē qaᶜs mō′ts!ōdēs lāxa ʟᴇg̣ᴇ′mē. Wä, g·î′lᶜmēsē k·!eâ′s mᴇsē′qwa la′ē hë tsē′x̣ᶜwidaasa xō′lē yîsē′s xō′layowē. Wä, g·î′lᶜᴇmxaa′wisē hë′łala lāx tełts!â′wasa ʟᴇg̣ᴇ′maxs la′ē tᴇtᴇpsᴇ′ndᴇq qaᶜs lä mō′ts!ōdᴇs lā′xa ʟᴇg̣ᴇ′mē. Wä, lē ā′lex·ᶜīdᴇx ts!ā′ts!ᴇk!wäxa ts!ā′ts!ayîmē. Wä, hë′ᶜmis qa małp!ᴇ′nk·ēs lā′xᴇns bā′ʟäqē ᶜwalᴇnsᴇlasa′sa ᶜwā′pē. Wä, hë′x·ᶜidaᶜmēsa ts!ᴇdā′qē dā′x·ᶜīdx̣ēs ʟᴇg̣ᴇ′mē qaᶜs ts!ᴇnx̣ᵘstᴇ′ndēs qa hănā′qēsēxa ts!āts!ayî′mē qa k·!ē′sēs q!ŭlp!ałtâ′lēda pᴇx·ītaqēxs ʟᴇg̣ᴇma′ē. Wä, lā′xᴇntēda pᴇx·ī′tē mē′sᴇlax tēłts!â′was, lā′g·iła lats!â′laq. Wä, g·î′lᶜmēsē g̣ag̣ä′ła g·ᴇyî′nsᴇlēda ʟᴇg̣ᴇ′mē lā′xa ᶜwā′paxs lā′ē dᴇ′nx·ᶜītsᴇᶜwa qaᶜs k!ŭlsītsᴇᶜwaēda pᴇx·ī′tē. Wä, laᴇ′m q!ē′ts!âxs q!ᴇʟ!a′ē Ḷōxs małgŭnała′ē. Wä, g·î′lᶜmēsē la hëłᶜō′ʟēda ʟᴇqa′sa ʟᴇg̣ᴇ′maxs

caught enough fish in the trap, | she goes home. She goes right up from the ‖ beach into her house. She takes up her small basket | and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the ‖ house. Then she puts it down in the rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. ‖ The owner just watches for the splashing of the perch | that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches ‖ and puts them down on the beach, and he takes off the roof and he | lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his ‖ fish-basket and takes it

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la'ē nä'ᵉnakwa la'xēs g·ō'kwē. Wä, hë'x·ᵉidaᵉmēsē lā lâ'sdēs la'xa L!EmaᵉisE qaᵉs lä laē'L lā'xēs g·ō'kwē, wä, lä, k·!ō'qŭlīłaxa lā'laxamē qaᵉs lä k·!ō'qŭnts!ē'sElaq lāxa L!EmaᵉisE. Wä, lä k·!ō'xᵉwałExsa la'xēs LEga'ts!ē ẋwā'ẋwagŭma. Wä, lä dā'x·ᵉīdxa pEx·ī'tē qaᵉs k·!îxts!ō'dēs lā'xa lā'laxamē. Wä, g·î'lᵉmēsē qō't!aaxa pEx·ī'tēda lā'laxamäxs la'ē k·!ō'gułExsaq lā'xa LEga'ts!ē ẋwā'ẋwagŭma qaᵉs lä k·!ō'xᵉwŭsdEsElaq lā'xa L!EmaᵉisE qaᵉs lē k·!ō'gwēLElaq lā'xēs g·ō'kwē. Wä, lä k·!ō'xᵉwalīłaq lax onē'gwiłasēs g·ō'kwē.

Fishing Perch.—K!ŭlsäxa LāmawE lāxa LāLEmwayowē ḷāwayowa. Wä, hëEm la lats!âlatsa LāmawE lāxa ḷāwayâxs laē wāwElgEmaᵉyaaxs laē g·îyînsEla lāxa dEmsx·ē ᵉwāpa. Wä, g·îlᵉmēsē k!wāyaxaxs laē x·ats!ēᵉstaxs laēda ḷāwayowē lEmẋwalēsē. Wä, âᵉmēsa ăxnōgwadäs x·īts!ax·îlaqēxs laē kŭsx·EsgEmlīsExs laē dēlak·îlēda mäts!âwas LāmawA. Wä, g·îlᵉmēsē sElt!ēdExs laēda LāLEmwaēnoxwē ăxᵉēdxa hēłᵉa lExaᵉya qaᵉs lä k·!ōqŭnts!ēsElaq lāx ăxᵉēdzasasēs ḷāwayowē. Wä, lä t!āqEmaxōdxa mōsgEmē Elg·äs t!ēsEma qaᵉs t!axᵉālisēq. Wä, lä xEsāxōdxa q!wāxē qaᵉs xEsālisēs lāxa L!EmaᵉisE. Wä, lä paqōdEx säläs qaᵉs paxᵉalīsēs lāxa L!EmaᵉisE. Wä, lāwīsḷē k!ŭlsᵉīdxa mäts!âwasa ḷāwayowē qaᵉs k·!Exts!âlēs lāxa k!ŭlyats!ē lExaᵉya. Wä, g·îlᵉmēsē ᵉwīłōłts!âxs laē ăxᵉwŭłts!ōdxa tapēsawaᵉyē xōxŭłk·!îmōtasa tēłē g·āwēq!ānEma. Wä, g·îlᵉmēsē ᵉwīᵉlōłts!âxs laē k·!ōxᵉŭsdēsaxēs LEmwats!ē lExaᵉya qaᵉs lē k·!ōgwēLElas lāxēs g·ōkwē. Wä, lä ăxᵉēd

into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the‖ hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up.|

Gathering Herring-Spawn.—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he watches for the herring to spawn. ‖ As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes them to the spawning-place; and he also ‖ takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long, thin rope; and he only stops when ‖ the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

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lāxa g·āwēq!ānEmē qa^{ɛ}s lä dālaqēxs laē lEnts!ēsEla lāxa L!Ema^{ɛ}isē qa^{ɛ}s lä tEpts!âlas lāxēs ḷāwayowē. Wä, g·îl^{ɛ}mēsē gwāłExs laē x̣wēlaqa pāqîmts sälas. Wä, lāxaē ēt!ēd xEsEyîntsa q!waxē laq. Wä laxaē ēt!ēd t!äqEyîntsa mōsgEmē hă^{ɛ}yāł^{ɛ}a t!ēsEma lāx ōkŭ^{ɛ}ya^{ɛ}yasa q!wāxē. Wä, laEmxaē gwāłēs qō yîx̣waLō. Wä, laEm lâsdēsa.

Gathering Herring-Spawn.—Wä, hë′^{ɛ}maaxs la′ē p!Exŭlē′da wā′-^{ɛ}na^{ɛ}yē; wä, lē′da wa′ts!ēnoxwē bEgwā′nEm, hë′x·^{ɛ}idaEm la ā′läx ë′k·a q!wā′xa, yî′xā ^{ɛ}nEma′xLâs k·!ā′momo. Wä, g·î′l^{ɛ}mēsē q!ā′qēxs la′ē nä′^{ɛ}nakwa. Wä, la q!ā′q!alālaxa wā′^{ɛ}na^{ɛ}yē qa wā′s^{ɛ}īdēs. Wä, g·î′l^{ɛ}mēsē dzEmō′^{ɛ}na′kŭlēda dE′msx·äxs laē′da bEgwā′nEmē qā′s^{ɛ}īd qa^{ɛ}s lē lā′xa q!wā′xē qa^{ɛ}s L!Ex^{ɛ}wīdēxa g·î′lsg·îlt!a lāx wīłts!ānäsa q!wā′xasē. Wä, g·î′l^{ɛ}mēsē la q!ē′nEmē L!Egwā′nEmasēxs la′ē gE′mxElaq qa^{ɛ}s lēs lā′xa wā′yadē. Wä, la ē′t!ēd ăx^{ɛ}ē′dxa g·îlt!a dzExEqwa′ qa^{ɛ}s lēxat! ăx^{ɛ}ā′līsaq lā′xa wā′yadē. Wä, lā′^{ɛ}xaa ăx^{ɛ}ē′dxa ḷE′kwē dEnE′ma ḷE^{ɛ}wa g·îltsEmē t!ē′sEma. Wä, la mō̤′x̣^{u}-bEnts lā′xa g·îltsEmē t!ē′sEma. Wä, la ăx^{ɛ}ē′dxa wī′łtōwē g·î′lt!a dEnE′ma. Wä, la ăx^{ɛ}ē′dxa g·î′lt!a dzEsEqwa′ qa^{ɛ}s k·atstE′ndēs lā′xa dE′msx·ē. Wä, la ăx^{ɛ}ē′dxa q!wā′xē qa^{ɛ}s lē yîłendā′las lā′xa dzEsEqwē′ yî′sa g·îlt!a wī′łtō dEnE′ma. Wä, ā′ł^{ɛ}mēsē gwā′łExs la′ē lā′bEndēda q!wā′xaxa g·î′lt!a dzEsEqwa′. Wä, la L!EstE′nts lāx wā′yasLasa wā′^{ɛ}na^{ɛ}yē. Wä, la ăx^{ɛ}ē′dxa ḷE′kwē dEnE′ma qa^{ɛ}s mō′x̣^{u}bEndēs lā′xa dzEsEqwē′. Wä, la ăx^{ɛ}stE′ntsa t!ē′sEmē. Wä, laE′m q!E′ltsEma yîxs la′ē ăxâ′la.

For four days it is left in the water. ‖ After it has been in the water for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ‖

Catching Devil-Fish.—There is no hook at the end of the long pole | for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.[1] | When the man who fishes for devil-fish in deep water | feels for it in its hole, for ‖ that is the name of the stone house of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes ‖ his long spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).[2] . . .

Gathering Seaweed.—When a woman goes to gather ‖ seaweed at a place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wä, la mō′p!ɛnx̣waᵉsē ᵉnā′läs hë g̣wē′wäla lā′xa dɛ′msx·ē. Wä g·î′lᵉmēsē mō′xsē ᵉnā′läs t!ēwälaxs la′ē g̣wāł wā′sēda wā′ᵉnaᵉyē. Wä, lē′da bɛgwānɛmē ăxᵉē′dxēs x̣wā′k!ŭna qaᵉs ts!ō′x̣ŭg·îndēq. Wä, g·î′lᵉmēsē ë′g·ig·axs la′ē ʟ!ā′sta lax ăxâ′lasasēs t!ē′yō. Wä, la qwē′łᵉīdxa dɛnɛ′mē qaᵉs ăxᵉā′łɛxsɛlēxa q!wā′xē la ănᵉă′ndɛxʟâla lā′xēs x̣wā′k!ŭna.

Catching Devil-Fish.—Wä, laɛm k·!eâs g̣ałbala yîxēda g·îltag̣awaᵉyē nēdzayâxa tɛq!wa′ qaxs lēx·amaē sē′qɛlaxa tɛq!wē′da wī′łbaᵉyasa g·î′ltag̣awaᵉyē. Wä, hë′ᵉmaaxs la′ē p!ē′x̣waʟɛlēda nanēsamɛnsäxa tɛq!wä′xs k!waē′łaē la′xēs g·o′kwē t!ē′sɛma lāxēs tɛg̣wa′ts!ē qaxs hë′ᵉmaē ʟ̣ē′g̣ɛmsa g·ō′kwasa tɛq!wa′ t!ē′sɛma. Wä, lä p!ē′x̣ᵉwīdxa ba′k·awaᵉyasa tɛq!wa′. Wä, hëx·ᵉīdaᵉmēsē ʟ!ɛnxᵉēdxa p!ē′sa. Wä, małp!ɛnaᵉmēsē ʟ!ɛnxᵉēdqēxs la′ē lē′xᵉwīdxēs nanēsamɛndzayowē qaᵉs k·at!ā′lɛxsēs lā′xēs nanēsamɛndza′ts!ē x̣wā′x̣wagŭma. Wä, k·!ēst!a g̣ä′łaxs g·ā′xaē mō′łts!âwēda tɛq!wa′, wä, lä dā′x·ᵉīdxa g·î′lt!a nanē′samɛndzayo qaᵉs sɛx·ᵉī′dēq. Wä, lē k!wē′t!ałɛxsaq lā′xēs nanēsamɛndza′ts!ē x̣wā′x̣wagŭma. Wä, hë′x·ᵉīdaᵉmēsē lā′wiōdɛx bē′x·bēk·!äs. Wä, laᵉmē hewäxaɛm k·!ē′lax·ᵉīdɛq qaxs ᵉnē′k·aē (qa p!ē′sēs).

Gathering Seaweed.—Wä, hë′ᵉmaaxs la′ēda ts!ɛdā′qē łɛqa′xa łɛq!ɛstɛ′nē lā′xa ë′k·ē ᵉnɛma′a t!ē′sɛma. Wä, la k!ŭ′lg·îlalaq yîxs k!ŭ′nq!aē ăxa′sas. Wä, g·î′lᵉmēsē ʟ!ē′sasōsa ʟ!ē′sɛläxs la′ē â′ɛm qŭsɛlālaq lā′xa t!ē′sɛmaxs la′ē lɛmlɛ′mx̣ŭya qaᵉs ăxts!â′lēs lā′xēs ᵉwā′lasē lɛxa′ya. Wä, g·î′lᵉmēsē qō′t!ēda lɛxa′yaxs la′ē gŭxᵉałɛxsas

[1] See figure on p. 152. [2] The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe, and she spreads a mat over the || short boards in the canoe. As soon as the canoe is full of seaweed, | she goes home. |

Digging Clover.—Now she is ready when the | season for digging clover arrives; that is, when the leaves of the clover | are killed by the frost, and winter is coming. |

As soon as there is frost at night, the woman || gets ready in the morning. She takes her clover digging-stick | and her flat-bottomed basket, her back-protector, | and her cedar-bark belt, and she walks down to the | clover-garden. There she puts down her tools in the direction towards | sunrise, so that the sun is at her back when it rises, and || it does not shine into her eyes, so that she can see distinctly the | clover which she is digging, for generally the women pick up | other kinds of roots when they are digging clover. When she | has put down her tools, she takes her mat and spreads it over her | back so that the lower end is a little above the || heels. Then she takes the cedar-bark belt | and puts it around her waist, and she puts the cedar-bark | rope over it; that is to say, the end of the belt. She ties on | the end. Then she takes her flat-bottomed basket and puts it down | in front in the direction where she is going to dig. Finally she takes || her digging-stick and sits down on the back-

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la'xēs ya'yats!äxs la'ē LEbE'xsa łē^{ɛ}wa^{ɛ}yē lāx ō'kŭya^{ɛ}yasa pa'xsē ts!ā'ts!aẋ^{u}sEma. Wä, g·î'l^{ɛ}mēsē qō't!ēda yā'yats!äsēxa łEq!EstE'-naxs la'ē nä'^{ɛ}nakwa.

Digging Clover.—Wä, la^{ɛ}mē gwālała qō lāg·aał lāxa ts!ōts!E-yînxaxa ḷEx·sEmē yîxs laē ẋŭls^{ɛ}īdē māmämasa ḷEx·sEmaxs laē g·îwēs^{ɛ}ētsō^{ɛ}sa g·îwēsäxa la ts!ăwēnēs^{ɛ}īda.

Wä, g·îl^{ɛ}mēsē g·îwēsaxa gānoLaxs laē hëx·^{ɛ}ida^{ɛ}mēda ts!Edāqē xwānał^{ɛ}īdxa gaāla. Wä, laEm ăx^{ɛ}ēdxēs ts!ōyayoLaxa ḷEx·sEmē ḷE^{ɛ}wis LEq!Exsdē lExa^{ɛ}ya ḷE^{ɛ}wis LEbēg·a^{ɛ}yē łē^{ɛ}wa^{ɛ}ya. Wä, hë^{ɛ}misēs dEnēdzowē wŭsēg·anâ. Wä, lä qās^{ɛ}id qa^{ɛ}s lä lāxēs ḷEg·Edzowē. Wä, hēt!a ăx^{ɛ}ālisasēs ēaxElayoLa gŭyînxēlisē lāx nēlasasa L!ēsEla qa^{ɛ}s ōxLalalisēxa L!ēsEläxs g·āxaē nēł^{ɛ}ēdā qa^{ɛ}s k·!ēsē L!āL!ēts!ēlexstâlä lāqēxs g·āxaē nēł^{ɛ}ēda qa^{ɛ}s q!ŭlp!ałtâlēxa ḷEx·sEmaxs laē ts!ōsaq qaxs q!ŭnālaē dādak·înēda ts!ēdāqaxa ōgŭq!ēmasē L!ōp!Ek·Exs ts!ōsaaxa ḷEx·sEmē. Wä, g·îl^{ɛ}mēsē ăx^{ɛ}ālisaxēs ēaxElayoLaxs laē ăx^{ɛ}ēdxēs łē^{ɛ}wa^{ɛ}yē qa^{ɛ}s LEbēg·îndēs lāxēs ăwīg·a^{ɛ}yē. Wä, â^{ɛ}misē gwānała aēk·!ałagawa^{ɛ}yēs bEnba^{ɛ}yasa łē^{ɛ}wa^{ɛ}yasēs ōxḷax·sēdza^{ɛ}yaxs laē ăx^{ɛ}ēdxå dEnēdzowē wŭsēg·ano qa^{ɛ}s qEk·îyîndēs lāq lāxēs qEnasē. Wä, lä qEk·îyîntsa wīlē mElk^{u} dEnsEn dEnEm ōbēsa wŭsēg·anowē lāq qa^{ɛ}s mōẋ^{ɛ}waLElōdēs ōba^{ɛ}yas. Wä, lä ăx^{ɛ}ēdxēs LEq!Exsdē lExē qa^{ɛ}s hang·alisēs lāxēs nEqEmālisē lāxēs gŭyōłElasLē qō ts!ōs^{ɛ}īdLo. Wä, lawēsḷē ăx^{ɛ}ēdxēs ts!ōyayowē qa^{ɛ}s k!wadzōlisēxēs LEbēg·a^{ɛ}yē łē^{ɛ}wa^{ɛ}ya. Wä,

protecting mat. | Now she works while she is sitting. She pokes down her digging-stick so that | the point is one span deep in the ground. | Then she pries up the clover | easily, turning down the stick, for she does not wish to break the ‖ clover-roots, and she pokes it again into the ground so that it stands up, | and she picks out the clover-roots and throws them into her flat-bottomed basket. When | she has picked all the clover-roots out of the soil, she | pries up some more clover with her digging-stick, and she again | puts the digging-stick standing where she is going to pry up ‖ the roots next time, after she has finished picking out what she has just pried up; | and she continues to do so. | She does this every day, for sometimes | it takes the woman five days to work over her | clover-garden when it is large. In the evening ‖ she takes the mats and pours the clover on several | mats, and covers it with others where she has dug it up; | and in the morning she takes the mat-covering off and | spreads it out, and scatters the clover-roots on them so as to get dry, if | it should be a fine day in the morning; but if it should be a bad day in the ‖ morning, then she does not take off the mat-covering until | the sky clears up, for it is said that it is not good for the clover | to be dried in the house. They say that if it is dried in the house, | it shrinks up; but

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laᵉmē k!wak!wasdēnaqExs laē ts!Eẋᵘbetalisaxēs ts!ōyayowē qa ᵉnEmp!Enk·ēs lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ᵉwālabEtalidzasasa ōbaᵉyas ts!ōyayâsēxs laē k!wēt!Eqâlīsaxa ḷEx·sEmē lāxēs k·!ēts!ēnaᵉyē ēâłtsīlaxs laē k!wēt!ēdEq qaxs gwaq!Elaaq EEłts!alēda ḷEx·sEmē. Wä, lä ēt!ēd ts!Eẋᵘbetalīsaxēs ts!ōyayowē qa ḷaēsēsēxs laē mEnx·ᵉīdxa ḷEx·sEmē qaᵉs ts!Exts!âlēs lāxēs lExaya. Wä, g·îlᵉmēsē ᵉwīlg·îlk·amEnaxa ḷEx·sEmē lāxa dzEqwaxs laē ēt!ēd k!wēt!Eqâlisaxa ḷEx·sEmē yîsa ts!ōyayowē. Wä, laxaē ēt!ēd ts!Eẋᵘbetalīsaxēs ts!ōyayowē qa ḷaēsēs lāx ēt!ēdlē k!wēt!Eqâlēdzemles qō lāł gwāłl mEnmaqałxēs la āł k!wēt!Eqâlēdzema. Wä, laEmxaē âEm nāqEmg·îltEwēxēs g·îlx·dē gwēg·ilasa. Wä, âx·säᵉmēsē la hë gwēg·ilaxs laē ts!ōsaxa ᵉnēᵉnāla yîxs ᵉnałᵉnEmp!Enaē sEk·!āxsē ᵉnāläsa tsEdāqē sEnyEnbEndxa ᵉnāla ts!ōsaxēs ḷEg·Edzōwaxs lēxEdzâē. Wä, g·îlnaẋwaᵉmēsē dzāqwaxs laē âEm ăxᵉēdxa łēElwaᵉyē qaᵉs lä gŭgEdzōtsa ḷEx·sEmē lāxa waōkwē łēElwaᵉya qaᵉs naẋŭyîndēsa waōkwē lāq lāxēs ts!ōyasaq. Wä, g·îlnaẋwaᵉmēsē lāxa gaāläxs laē ăxᵉēdxa nāẋŭyaᵉyē łēElwaᵉya qaᵉs lEp!ālisēq. Wä, lä łendzōtsa ḷEx·sEmē lāq qaᵉs x·îlᵉālisēqēxs ëg·îdzâlaēda ᵉnāläxa gaāla. Wä, g·îlᵉmēsē yax·dElxElēda ᵉnāläxa gaāläxs laē hewäxa ăxōdEx nāẋŭyaᵉyas łēElwaᵉya, lālaa lāx ëg·îdōẋᵉwīdEx·dEmlasa ᵉnāla, qaxs k·!ēsaaEl ëk·a ḷEx·sEmaxs x·îłalēlEmaē lāxa g·ōkwē. G·îlᵉÉmᵉlaē x·îłalēlEm lāxa g·ōkwaxs laē hëxᵉidaEm ẋŭlsᵉida. Wä, lāᵉlaē k·!ēs ẋŭlēᵉnakŭlaxs x·îlᵉalē-

it does not shrink when it is dried | at the place where it is dug. The soil ‖ is not washed off. If the sky has been clear for two days, | the roots are dry all over. Then the dirt drops off. | Then the woman takes her basket, goes to the | pile of clover, and puts (the roots) into the clover-basket. | When all the baskets are full, ‖ the woman takes dry grass and places it on top of the | clover-baskets. After she has done so, she takes a | thin cedar-bark rope and ties up the top of the baskets. | Then she puts them into the canoe and goes home to the winter house, | for they dig clover at another place, for ‖ the best clover grows at Knight Inlet and at Gwa'yē. Now she arrives at her | winter house. She does not put down the clover-| basket near the fire of the house, but she | puts it in a cool corner of the house. Now she waits for | the winter before cooking the clover-roots. As soon as the people begin the winter ceremonial, then ‖ the people are invited to eat the clover. |

Digging Cinquefoil-Roots.—The same digging-stick | is used for digging cinquefoil-roots which is used for clover. Sometimes | the man who makes the digging-stick makes a smaller digging-stick | for the cinquefoil-roots, for it is thinner and it is one span ‖ shorter than the clover digging-stick; | and the basket for cinquefoil-roots has | no

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dzEmaē lāxa ts!ōyasaq. Wä, lāxaē k'!ēs ts!ōx̣wâlasE'wa dzEx-'ŭna'yas. Wä, g'îl'mēsē małp!Enx̣wa's ëg'îdzâlēda 'nāläxs laē lEmlEmx̣'ŭnx'ī'da. Wä, hë'mis la q!ŭpâlats dzēdzEx'ŭna'yas. Wä, hë'mis la ăx'ēdaatsa ts!Edāqaxēs L!āL!Ebatē qa's läs lāx mōdzasasa ɫEx'sEmē qa's lä ɫexts!âlas lāxa ɫEg'ats!ē L!āL!Ebata. Wä, g'îl'mēsē 'wī'la la qōqŭt!ēda ɫēɫEg'ats!ē L!āL!EbatExs laēda ts!Edāqē ăx'ēdxa ɫēɫElxLowē k'!ēt!Ema qa's ts!āk'îyîndalēs lāxa ɫēɫEg'ats!ē L!āL!Ebata. Wä, g'îl'mēsē gwāɫExs laē ăx'ēdxa 'wīlEnē mElk' dEnsEn dEnEma qa's t!Emāk'îyîndalēs lāq. Wä, laEm mōxsas lāxēs yā'yats!ē qa's lä nä'nakwa lāxēs ts!EwEnxElasē g'ōkwa qaxs ōgŭ'la'maē ăwīnagwisē ăxāsaxa ɫEx'sEmē yîxs häē Dzāwadē ɫō' Gwa'yē ëk' q!wāxats. Wä, laEm lāg'aa laxēs ts!EwEnxElasē g'ōkwa. Wä, k'!ēst!a hë mōgwalīɫasēs ɫēɫEg'ats!ē L!āL!Ebata lāxa 'nEx̣wāɫa lāxa lEgwīɫasēs g'ōkwē, yîxs häē mōgwalīɫaqē wŭdanēgwīlasēs g'ōkwē. Wä, laEm lālaał lāxa ts!ăwŭnx'īdLa qō hamēx'silax'ī'dLeq. Wä, g'îl'mēsē ts!ēts!ēx'ēdē g'ōkulōtasēxs laē ɫē'lālasēs ɫEx'sEmē lāq.

Digging cinquefoil-roots (Ts!ōsaxa t!Ex'usosē).—HëEmxat! ts!ōsElaxa t!Ex'usōsē ts!ōyayâxa ɫEx'sEmē. Wä, lāɫa 'naɫ'nEmp!Enēda ts!ōyayogwilaēnoxwē ts!ōyayogwilaxa hēk!ŭmg'ilī'Em qa ts!ōyayōxa t!Ex'usōsē, yîxs 'wāwiɫalaē. Wä, lāxaē 'nEmp!Enk' lāxEns q!wāq!wax'ts!āna'yēx yîx ts!Ekwagawayanemasa ts!ōyayâxa t!Ex'usōsasa ts!ōyayâxa ɫEx'sEmē. Wä, hë'misa ts!ōyats!ē lExa'ya yîxs

flat bottom, as the one that is used for digging clover, for the same | basket that is used for clams is used for cinquefoil-roots; | and the other cinquefoil-basket is smaller. It is for the lower roots, ‖ for these are very long, and they grow under the curly | cinquefoil-roots. As soon as the season for digging cinquefoil-roots in the autumn arrives, then | the woman who owns a cinquefoil-garden takes her cedar-bark belt and | mat, two cinquefoil digging-baskets, and her | digging-stick, and goes to the cinquefoil-garden. ‖ When she arrives there, she puts down her baskets | and her digging-stick, and she spreads the mat on her back. | She takes her woven cedar-bark belt and puts | it around her body over the mat. After | she has done so, she sits down on the lower end of the back-protector mat. ‖ Then she takes her digging-stick and pokes the end into the ground in one corner of her | cinquefoil-garden. The point of the digging-stick does not go in deep. | Then she pries it up. Then the cinquefoil-roots show themselves, and | the woman picks out the short, curly | cinquefoil-roots and puts them into the larger ‖ basket which stands at her right side. She puts down | the smaller basket on the left-hand side. After | she has picked out the cinquefoil-roots, she takes her digging-stick again and pushes | the end into the ground at the place where she dug first, for the small cinquefoil-roots are only four fingers

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k·!ēsaē LEq!Exsda hë gwēx·sē ts!ōyats!äxa ḷEx·sEmē, yîxs yūq!ä-laᵉmaōxda dzēg·ats!äxa g·āwēq!ānEmē ts!ōyats!äxa t!Exᵘsōsē. Wä, lä aᵉmaᵉyāłēda ᵉnEmsgEmē ts!ōyats!ēs qaᵉs ăxts!âläsxa Laxabâlisē yîxa g·îlsg·îlstowē t!Exᵘsōsa. Wä, q!wāxa lāx ēwaabâlisasa t!Emkwa t!Exᵘsōsē. Wä, g·îlᵉmēsē ts!ōts!Eyînxxa Lâyînxaxs laēda t!Ek·īlagwadē ts!Edāq ăxᵉēdxēs dEnēdzowē k!EdEkᵘ wŭsēg·anowa ḷEᵉwa łēᵉwaᵉyē. Wä, hëᵉmēsēs małtsEmē ts!ētsloyats!ē lāElxaᵉya ḷEwis ts!ōyayowaxs laē qāsᵉīd qāᵉs lä laxēs t!Ek·īlakwe t!Egŭdzōwa. Wä, g·îlᵉmēsē lāg·aa laqēxs laē ăxEmg·alisaxēs ts!ētsloyats!ēLē laEl-xaᵉya ḷEᵉwis ts!ōyayowē. Wä, lä LEbēg·întsēs LEbēg·aᵉyē łēᵉwaᵉya. Wä, lä ăxᵉēdxēs dEndzEdzowē k·!îdEkᵘ wŭsēg·anowa qaᵉs qEk·îyîndēs lāxa LEbēg·aᵉyas łēᵉwaᵉyaxs laē wŭsēx·ᵉīts. Wä, g·îlᵉmēsē gwāłExs laē k!wadzōdEx bEnbaᵉyasēs LEbēg·aᵉyē łēᵉwaᵉyaxs laē dax·ᵉīdxēs ts!oyayowē qaᵉs ts!Exᵘ bEtalisēx ăwŭnxēlisasēs t!Ek·īlakwē t!Egŭdzowa. Wä, lä k·!ēs wŭngEg·īlē ōbaᵉyasa ts!ōyayowaxs laē k!wēt!ēdEq. Wä, hëᵉmis la nēłᵉēdaatsa t!Exᵘsōsē. Wä, hëᵉmis la mEnx·ᵉidaatsa ts!ōyēnoxwē ts!Edāqxa t!Emt!EmgŭxLowē ts!Ełts!Exᵘstowē t!Exᵘsōsa qaᵉs łExts!âlēs lāxa ᵉwālasagawaᵉyē ts!ōyats!ē lExäxs hanēsaē lāx hëłk·!ōtagawalisas. Wä, hët!a hanēsa ămayaḡawăᵉyē lExaᵉyē ḡEmxaḡawalisas. Wä, g·îlᵉmēsē ᵉwīlg·Elqaxa t!Exᵘsōsaxs laē ēt!ēd ăxᵉēdxēs ts!ōyayowē qaᵉs ts!Exᵘ bEtalīsas ōbaᵉyas lāxēs g·îlx·dē ᵉlāpaᵉya qaxs âᵉmaē māłdEnē ᵉwālabEtalasasa t!Exᵘsōsē lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lāḷa mōdEnē ᵉwāla-

deep, | but the long lower roots are four fingers ‖ deeper, if the sand | is good and does not contain pebbles. The reason why there are no long cinquefoil-roots | at Nimkish River is that there are many small pebbles. Gwa^{ɛ}yē | in Knight Inlet is the only place where the long cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half sand and half light ‖ clay, and therefore the cinquefoil-roots and the | long roots grow well. As I said before, the short cinquefoil-roots are on top, | of the long roots below. Therefore the woman who is digging cinquefoil-roots | pushes down her digging-stick again after she has picked up all the short roots; for the | short roots and the long roots do not keep together, although they belong to one ‖ stem. Now I will stop talking about this, and I | will talk again about the woman who is digging. She | does not pry up the sand quickly, but she digs up the sand and clay slowly, | so that the long cinquefoil-roots do not break and that they come up in long strings | when she is picking them out of the sand; and she puts them into the ‖ basket for the long cinquefoil-roots. She keeps on doing so over the whole garden- | bed, and she only stops digging after she has worked over the whole ground. | In the evening, when it gets dark, the woman who is digging cinquefoil-roots | takes her short roots and puts them on a pile, and covers them over with | mats; and she does the same with the long roots, for ‖ sometimes it takes

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bEtalasasa LāxabâlisĒ lāxEns q!wāq!wax·ts!ānaᵋyēx lāqēxs ëk·aēda ëgîsē yîxs k·!eâsaē t!āt!ēdzEma. HëEm lāg·iłas k·!eâs LāxabâlisĒ Gwānäxs q!ēnEmaēs t!āt!ēdzEmē. Wä, lēx·aᵋmēsē Gwaᵋyē, yîx wäsa DzāwadEēnoxwē ëx· q!wāxatsa LāxabâlisĒ ŁEᵋwa t!Exᵘsōsē qaxs nāxsaap!aēs t!Ek·īlakwē t!Egŭdzō ŁōᵋĒ ëg·îsē ŁEᵋwa k!ŭsē L!ēq!a. Wä, hëᵋmis lāg·iłas ëk·ē q!waxēnaᵋyas t!Exᵘsōsas ŁEᵋwis LaxabâlisĒ. LaxEn laEmx·dē wālđEmaxs ëk·!ayaēda t!Exᵘsōsasa LaxabâlisĒ. Wä, hëᵋmis lāg·iłasa ts!ōyēnoxwē ts!Edāq ēt!ēd ts!oẋᵘ-bEtalisasēs ts!oyayowaxs laē ᵋwīᵋlōłxa t!Exᵘsōsē qaxs k·!ēsaē Ła-wagâlēda t!Exᵘsōsē ŁEᵋwa LāxabâlisaxS wāx·ᵋmaē ᵋnEmēs yîsx·EnēXa t!Egwanowē. Wä, laᵋmEn gwāł gwāgwēx·sᵋāla lāxēq. Wä, laᵋmēsEn ēt!ēdEł gwāgwēx·sᵋāla lāxa ts!ōyēnoxwē ts!EdāqExs laē k·!ēs eâłtsīlaxs laē k!wēt!qâlisaxa ëg·isē ŁEᵋwa k!ŭsē L!ēq!a qa k·!ēsēs ăEłts!ēda LāxabâlisĒ qaxs sāyEnaaq qa g·îlsg·îlstowēsēxs laē sex·âlaq lāxa ëg·îsē qaᵋs lä LExᵘts!âlas laxēs sēnats!äxa LāxabâlisĒ lExaᵋya. Wä, hëx·säEm gwēg·īlax wādzEgasasēs t!Ek·īᵋlakwē t!Egŭdzōwa. Wä, alᵋmēsē gwāl ts!ōsaqēxs laē ᵋwīlg·îldzowa. Wä, g·îlnaẋwaEm k·!îłtoᵋnakŭlaxa dzāqwäxs laēda ts!oyēnoxwē ts!Edāq ăxᵋēdxēs t!Exᵘsōsē qaᵋs q!ap!ēsgEmg·alīsēq. Wä, lä nōẋᵘsEmtsa łēElwaᵋyē lāq. Wä, lä hëEmxat! gwēx·ᵋīdxa LāxabâlisĒ qaxs ᵋnał-ᵋnEmp!Enaᵋē mōp!Enẋwaᵋsē ᵋnälāsa ts!oyēnoxwē ts!Edāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. ‖ After she has done so, she takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, ‖ and she takes them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, ‖ she takes cedar-bark split for this purpose one finger | wide and ties up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. ‖ She lays down one of the pieces of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

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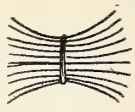
t!Ek·ī^{ɛ}lakwē t!Egŭdzowa. Wä, g·îl^{ɛ}mēsē ^{ɛ}nax·^{ɛ}īdxa gaäläxs laēda t!Egwadäsa t!Ex^{u}sōsē qās^{ɛ}īd qa^{ɛ}s lä lax mEx·mEwēdzasēs t!Ex^{u}sōsē ḷE^{ɛ}wa Läxabâlisē qa^{ɛ}s ăx^{ɛ}ēdēxa nēnaẋ^{u}sEma^{ɛ}yē łēEl^{ɛ}wēsa mEx·mEwīsē t!Ex^{u}sōsa ḷE^{ɛ}wa Läxabâlisē qa^{ɛ}s mEmk·âlēxs laē Lep!alīsElaq. Wä, g·îl^{ɛ}mēsē gwäłExs laē ăx^{ɛ}ēdxa t!Ex^{u}sōsē qa^{ɛ}s łendzodałēs läq. Wä, laxaē hëEmxat! gwēx·^{ɛ}īdxa Läxabâlisē. Wä, g·îl^{ɛ}mēsē gwäłExs laē bâs qa^{ɛ}s lä näknak^{u} läxēs ts!Ewēdzats!ē g·ōkwa. Wä, laEm x·îłElsaxa t!Ex^{u}sōsē qa lEmẋ^{ɛ}wīdēs ëg·isEna^{ɛ}yas. Wä, g·îl^{ɛ}mēsē läg·aa läxēs g·ōkwaxs laē hëx·^{ɛ}idaEm k·!EnEmg·alīłaxēs t!ēt!Egwats!ēlē L!äL!Ebata qa^{ɛ}s lä dälaqēxs laē aēdaaqa lax x·îlēdzasasēs t!Ex^{u}sōsē ḷE^{ɛ}wa Läxabâlisē. Wä, g·îl^{ɛ}mēsē läg·aa läqēxs laē hë g·îl q!ap!ēx·^{ɛ}ītsE^{ɛ}wĕda t!Ex^{u}sōsē qa^{ɛ}s łExts!âlēs läxa L!äL!abatē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlts!âxs laē ăx^{ɛ}ēd läxa lEmẋwa k·!ēt!Ema qa^{ɛ}s ts!äk·îyîndälēs läq. Wä, g·îl^{ɛ}mēsē gwäł ts!äk·îyîndälaqēxs laē ăx^{ɛ}ēdxa hēk!ŭmg·îlīła^{ɛ}yē dzExEk^{u} dEnasaxa ^{ɛ}nāł^{ɛ}nEmdEnas ăwâdzE^{ɛ}was läxEns q!wäq!wax·ts!āna^{ɛ}yēx. Wä, lä t!Emäk·îyîndälas läxa t!Egwats!ē L!äL!abata. Wä, g·îl^{ɛ}mēsē gwäłexs laē q!ap!ēg·alisaq qa^{ɛ}s naẋ^{u}sEmdēsa łēElwa^{ɛ}yē läq. Wä, g·îl^{ɛ}mēsē gwałExs laē ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s heloẋ^{u}sEndē dzEdzExsEndEq qa ^{ɛ}wīs^{ɛ}wŭladzowē. Wä, lä k·at!älisaxa ^{ɛ}nEmts!aqē dzExEk^{u} dEnasa, wä, lä ăx^{ɛ}ēdxa Läxabâlisē qa^{ɛ}s ^{ɛ}nemabEndälēq qa^{ɛ}s lä k·at!ēts läxa dEnasē. Wä, g·îl^{ɛ}mēsē hëłts!ē^{ɛ}staaẋ^{u}sEns q!wäq!wax·ts!ana^{ɛ}yēx

can put her fingers | around them, she squeezes them together and ties them firmly in the middle. | They are this way when they have been tied:  When ‖ this has been done, she does the same with the others, and she only stops | when they are all tied in bundles in the middle. Sometimes | she has more than a hundred bundles of long cinquefoil-roots belonging to one woman who has a good | cinquefoil-garden. After this has been done, she puts the | long cinquefoil-roots into the basket; and when they are all in, she takes ‖ grass and puts it on top, and she ties it down with cedar-bark. | Then in the evening she gathers up | the baskets for long cinquefoil-roots, and she spreads mats over them. | After she has done so, she goes home to her digging-house. | In the morning, when daylight comes, the woman and her husband get ready. ‖ They launch their canoe into the sea, | push down the roof-boards of the digging-house | and place them in the bottom of the canoe. When | the bottom of the canoe is all covered, the baskets with short roots | are placed on the boards in the canoe; and when they are all in, ‖ they take the baskets with long roots and put them | on top of the baskets with short roots; and when they are all in, | they put the bedding and provisions on top. When everything is in, | they take the mats and spread them over the load. | When everything

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lāx q!wēdzoyodäq laē qEnō^{e}yodEq qas łEk!ŭt!ēdē yîł^{e}ēdEq. Wä, laEm g·a gwälēg·axs laē yîḷoyâla (*fig.*). Wä, g·îl^{e}mēsē gwāła laē hanał hë gwēg·ilaxa waōkwē. Wä, āl^{e}mēsē gwałExs laē ^{e}wī^{e}la la qēqEno^{e}yâlēda lāxabâlisē yîxs ^{e}nāl^{e}nEmp!Enaē g·ēx·sōgŭg·Eyōẋ^{u}sayōkwa lāxabâlisasa ^{e}nEmōkwē ts!Edāqaxa ëk·as t!Ek·ī^{e}lakwē. Wä, g·îl^{e}mesē gwałExs laē lEx^{u}ts!âlas lāxa lāxabats!ē L!āL!Ebata. Wä, g·îl^{e}mēsē ^{e}wilts!âxs laaxat! ăx^{e}ēdxa k·!ēt!Emē qa^{e}s ts!āk·îyîndēs lāq. Wä, laxaē t!Emak·îyîntsa dEnasē lāq. Wä, g·îl^{e}mēsē ^{e}wī^{e}la la gwałExs lāaxat! q!ap!ēg·alēsaqēxa dzāqwaxa lēLaxabats!ē L!āL!Ebata qa^{e}s LEpsEmdālēsa łēEl^{e}wa^{e}yē lāq. Wä, g·îl^{e}mēsē gwałExs laē nä^{e}nak^{u} lāxēs ts!Ewēdzats!ē g·ōkwa. Wä, g·îl^{e}mēsē ^{e}nāx·^{e}īdxa gaāläxs laē xwānał^{e}īda ts!Ewēsdē ts!Edāqa Ḷē^{e}wis łā^{e}wŭnEmē qa^{e}s wī^{e}x^{u}stEndēxēs ẋwāk!ŭna lāxa dEmsx·ē ^{e}wāpa. Wä, lä wēqwaxElax sälasēs ts!Ewēdzats!ēx·dē g·ōkwa qa^{e}s lä pāxsEla lāxes ẋwāk!ŭna. Wä, g·îl^{e}mēsē hamElxałExs lāx ōxsasa ẋwāk!ŭnäxs laē hë g·îl mōxdzEma t!Egwats!ē L!āL!Ebata qa māg·îdzâ^{e}yēs lāxa paxsaxs laē mExEdzEwēq. Wä, g·îl^{e}mēsē ^{e}wilxsa laē mōxsElaxa lāxabats!ē L!āL!Ebata. Wä, laEm mExEyîndālas lāxa t!Egwats!ē L!āL!Ebāta. Wä, g·îl^{e}mēsē ^{e}wīlxsasēxs laē mōkŭyîndālasēs mEmwāla lāq. Wä, g·îl^{e}mēsē ^{e}wīlxsasēxs laē ăx^{e}ēdxa łēEl^{e}wa^{e}yē qa^{e}s LEpEyîndālēs lāx ōkŭya^{e}yasēs mâ^{e}yē. Wä, g·îl^{e}mēsē gwälExs laē hōgŭxs lāxēs yä^{e}yats!ē ẋwāk!ŭna. Wä, läda

is aboard the canoe, the ‖ man stands in the stern of the canoe, which he steers. | He looks at his clover-digging house and prays to it.[1] . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and ‖ unloads the cargo when the tide is high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is ‖ low tide when they arrive. If it is high tide, they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand ‖ side of the house, for these corners are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.[2] If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

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bEgwānEme ḷâxḷēxa x̣wāk!ŭna qaxs hë^{ɛ}maē ḷEnxḷa^{ɛ}ya. Wä, dōqwałaxēs ts!Ewēdzats!ēx·ē g·ōkwa qa^{ɛ}s ts!Elwaqēq.[1] . . .

Wä, g·îl^{ɛ}mēsē lāg·aa lāx L!Ema^{ɛ}isasēs ts!ăwŭnxElasē g·ōkwa laē ālaxḷa^{ɛ}nakŭlaxēs yā^{ɛ}yats!ē x̣wāk!ŭna qa^{ɛ}s k·!Ex·^{ɛ}ālisēxs laē lâł-tâwēda bEgwānEmē lāxēs yā^{ɛ}yats!ē x̣wāk!ŭna. Wä, hëx·^{ɛ}ida^{ɛ}mēsē mōłtōdxēs mâyaxs yîxŭlālisaē. Wä, g·îl^{ɛ}mēsē x·ats!aēsExs laē âEm mōgwanōtsa g·îlt!a dEnEm lāxa ḷEx·Eq!Exḷaya^{ɛ}yasēs yā^{ɛ}yats!ē x̣wāk!ŭna qa^{ɛ}s lä^{ɛ}s ōba^{ɛ}yas lāxa ya^{ɛ}x̣^{u}motasa yîx̣wa qa^{ɛ}s mōx̣^{ɛ}bEndēsa t!ēsEmē lāq̣ qa q!Elsbēs. Wä, g·îl^{ɛ}mēse gwāł hë gwēx·^{ɛ}īdqēxs laē LālēlalasōsēS ḷēḷEḷâla qa läs L!Ex̣wa lāq̣, yîxs x·ats!aēsaē lāg·alits!Enxas. Wä g·îl^{ɛ}mēsē yix̣ŭlālisExs lae āł^{ɛ}Em LālēlalasōxS laē ^{ɛ}wī^{ɛ}lōsdēsē mEmwāläs. Wä, laEm āłEwīłä mōgwalīłElasasa LāxabatsłE L!āL!Ebāta ḷE^{ɛ}wa t!Egwats!ē, yîxs ^{ɛ}nał^{ɛ}nEmp!Enaē hë mōgwālilEma LāxabatsłEda hëłk·!ōtēwalīłasa g·ōkwē. Wä, lä hë mōgwalīlEma t!Egwats!ē L!āL!Ebata gEmxō-tēwalīłasa g·ōkwē, yîxs wŭdanēgwiłaē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōsdē-sExs laē ḷāx̣^{ɛ}wid lāxa Lalēlaläq.[2] . . . Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa LāxabatsłE L!āL!Ebata qa^{ɛ}s mExEndalēs lāq̣, yîxs g·îl^{ɛ}maē q!ēnEma LāxabatsłäxS laē mōx̣^{ɛ}wēdg·ustâla maxo^{ɛ}nakŭla hayîmbEndEx ăwâsgEmasasa k·!āgiłē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wilg·aaLE-

[1] See page 618.

[2] Then follows the description of the making of a raised platform for keeping provisions (p. 166).

to the other. When they are all on, ‖ he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting on the stage the ‖ baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ‖ more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

Digging Sea-Milkwort.[1]—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where she has seen ‖ milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

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laxs laē ăxᶜēdxa łēElᶜwaᶜyē qaᶜs LEPEyîndālēs lāq qa k·!ēsēs lax·sâwēda g·Ewēsmisē lāq, qaxs gwaq!Ełaaq wŭdāła. Wä, laEm Ḷēg̣adEs Lāxapdemił k·!āg̣īł lāxēq. Wä, lä, ḶēqElēda waōkwas k·!āxdEmīlasasa Lāxabats!ē L!āL!Ebata lāq. Wä, g·îlᶜmēsē g̣wā-łExs laē âEm nEqEmg·îłEwēqēxs laē ăxᶜāliłasa t!ExdEmīlasasa t!ē-t!Eg̣wats!ē L!āL!Ebata. Wä, g·îlᶜmēsē gwāłExs laaxat! LEPEyîntsa łēElᶜwaᶜyē lāq. Wä, lä q!ŭnālaqas k·!ēs lāsa ᶜnEmsg̣Emē Lāxabats!ē L!ābat lāxēs la mâlaLEla lāxa Lāxapdemīłē k·!āg̣īła. Wä, g·îlᶜmēsē q!ēnEmē g·ōkulōtasēxs laē ăxēlaxa mōsg̣Emē t!et!E-g̣wats!ē L!āL!Ebata qaᶜs t!EqŭlasEᶜwa. Wä, lāḷē k·!ēs hăyāqax ᶜnEmsg̣Ema Lāxabats!ē L!ābata qaxs lēx·aᶜmaēda g·īg·Eg̣ămaᶜyē LELāxapg·Exa Lāxabâlisē. Wä, lāḷēda bēbEgwānEmq!alaᶜmē t!Exᵘt!aqᵘxa t!Exᵘsōsē.

Digging Sea-Milkwort[1] (Ts!ōsaxa hōq!walē).—Wä, hëᶜmaaxslaē g·îl q!wāxEnxa laē Elāq tEmx·alisē oxtâᶜyasa q!wāq!wŭxEma laē ăxᶜēdēda ts!Edāqaxēs k·!îlakwēxa dzēg·ayâxa g·āwēq!ānEmē ḷEᶜwēs lālaxamaxs laē qāsᶜīd qaᶜs lä lāxēs q!aētsEᶜwē q!wāxatsa hōq!waläxa ăpsEyînxdē qaxs k·!eâsaē dōg̣ŭł q!wāxaxa q!wāxEnxē qaxs âᶜmaē ts!ōsElaq. Wä, lä k!wāg·alis qaᶜs ts!Ex̣ᵘbEtalisēx ōbaᶜyasēs ts!ōsElaxa k·!îlakwē. Wä, lä k!wēt!Eqâlisaxa ëg·isē. Wä, hëᶜmis lā mEnx·ᶜidaatsēxa hōq!walē qaᶜs lä ts!Exts!âlas lāxa

[1] *Glaux maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken[1]-Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern[2]-Root.—The woman takes her | yew-wood digging-stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

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lālaxamaxs hanēsaē lāx nEqEmālisas. Wä, âx·säᵉmēsē hë gwēg·ilaxs ts!ōsaē. Wä, g·îlᵉmēsē qōt!ē lExEläsēxs laē näᵉnakwa lāxēs g·ōkwē k·ōxk·!ōtElaxēs hōq!walēats!ē lālaxama.

Digging Bracken-Root (Sakwäxa sāgŭmē).—HëEm ăxᵉētsōᵉsa ts!Edāqēs LEbēg·aᵉyē łēᵉwaᵉya ḷEᵉwēs dEnēdzowē wŭsēg·anowa. Wä, hëᵉmēsḷaḷēs k·!îlakwēxēs dzēg·ayowaxa g·āweq!ānEmē. Wä, lä qāsᵉid qaᵉs lä lāxēs q!ātsEwē q!waxatsa sagŭmē, yîxa âEm tElq!ŭts t!Ek·a. Wä, g·îlᵉmēsē lāg·aa lāqēxs laē LEbēg·întsēs łēᵉwaᵉyē qaᵉs qEk·îyîndēsēs dEnēdzowē wŭsēg·anō lāq. Wä, g·îlᵉmēsē gwāła laē k!wadzōdEx ăpsbaᵉyasēs LEbēg·aᵉyē łēᵉwaᵉya dālaxēs k·!îlākwē. Wä, lä q!ŭmtbEtElsax ōbaᵉyasēs k·!îlākwē qaᵉs ᵉlāp!ēdēxa dzEkwa. Wä, g·îlᵉmēsē lāk·!Endxa sāgŭmaxs laē âEm hegŭłEnē lābEłEnēx ᵉwāsgEmasasa L!ōp!Ek·asa sāgŭmē qaxs âlak·!alaē g·îlsg·îlt!ē L!ōp!Ek·as. Wä, g·îlᵉmēsē lāg·aa lāxa q!wayōts!axs laē ăłts!EndEq qaᵉs q!Elxᵉwīdēqēxs Lōmaē g·îlt!a. Wä, lä hëx·säEm gwēg·ilaxs sākwaē. Wä, g·îlᵉmēsē hēłōLEqēxs laē ăxᵉēd lāxa L!ōp!Ek·asa ălēwasē qaᵉs qEnoyodēs lāqēxs laē gwānaqiᵉlālakwa. Wä, lä ōxLalaqēxs laē näᵉnakᵘ lāxēs g·ōkwē sēk·!aqElaxēs k·!îlakwē qaxs âlak·!alaē gŭnt!ēda sagŭmaxs ōxLaakwaaxs q!EyōḷānEmaasa łaElk!wanaᵉyē.

Digging Fern-Root (Nēsaxa tsak·ōs). — Wä, hëEm ăxᵉētsōᵉsa ts!Edāqēs L!Enq!Ek·!înē k·!îlakwa ḷEᵉwēs ᵉwālasē lExaᵉya. Wä, la ōxLala. Wä, lāḷa sēk·!aqElaxēs k·!îlākwē. Wä, lä qāsᵉid qaᵉs

[1] *Pteridium aquilinum.* [2] *Dryopteris spinulosa dilatata.*

As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |

Gathering Fern-roots.[1]—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

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lä āläxa tsāk·osē. Wä, g·îlᵉmēsē q!āxa ăwāwē laē ōxLEg·aElsaxēs lExāᵉyē. Wä, la L!Engabōtsēs k·!îlākwē lāx L!ōp!Ek·asa tsāk·osē. Wä, la dālē gEmxōlts!ānäsēx ōxtâᵉyasa k·!îlākwē. Wä, la nēsalē hëlk·!ōtts!ānäsēxs yîsx·înasa tsāk·ōsaxs laē nēxᵉēdEq. Wä, la k!wētaxsīlasēs k·!îlākwē lāq. Wä, g·îlᵉmēsē lâLEq laē k!ŭlōdEx yîsx·înas. Wä, la lEx·ts!ōtsa tsāk·usē lāxēs lExaᵉyē. Wä, hëx·säᵉmēsē gwēg·ilaxs nēsaē. Wä, ālᵉmēsē gwālExs laē q!ōt!ē lExEläs. Wä, la L!Exᵉwīd lāxa wīswŭlEtâyasa q!waxē qaᵉs ts!āk·îyîndēs lāxa ōkŭyaᵉyasa tsāk·usē. Wä, lä gwālExs laē ōxLEx·îdxēs tsāg·ats!ē lExaᵉya qaᵉs lä näᵉnakwa.

Gathering Fern-roots (ŁEkwäxa łEk!waᵉyē).—HëEm q!ŭnāla łEkwax·dEmxa łEk!waᵉyaxs pâlaēda g·ayōłē lāxa lēlqwălaLaᵉyē yîxa wāyapōłElä lâLElaxa hēᵉmaōmasē ŗEᵉwa yîyāg·îdzānEmasa ᵉnāläxs g·ayag·îlīsElaē. Wä, hëᵉmis lă łEkwaxa łEk!waᵉyē; wä, hëᵉmis ăxᵉētsōsa bEgwānEma L!ōk!wayowē hë gwēx·sē L!ōk!wayâxalâqē. Wä, lä hëEmxat! ᵉwāsgEmē lāxēs hănqwałaēnaᵉyē păxbaakwa. Wä, lä q!ŭnāla mōp!Enk·ē ᵉwāsgEmasas lāxEns q!wāq!wax·ts!anaᵉyēx. Wä, hëᵉmis daaẋᵘsa ts!Edāqē ŗEᵉwis lExaᵉyaxs laē qāsᵉīd qaᵉs lä äläx hāsdEẋwa p!ElEms q!wāxatsa łEk!waᵉyē. Wä, g·îlᵉmēsē q!āxa q!ēnEmē yîsx·Ensa łEk!waᵉyē q!wāq!ŭxEgēxa hasdēẋwa p!ElEmsaxs laē hëx·ᵉidaEm k!wāgElōdEq qaᵉs māpElalēxa p!ElEmsē. Wä, g·îlᵉmēsē lag·îla lāxa t!ēsEmaxs laē ăxᵉēdxēs L!ōk!wayowē qaᵉs L!EnqElālēs lāx ăwābâᵉyasa p!ElEmēsē qaᵉs L!ōk!ŭg·îlōdēq. Wä,

[1] *Polypodium glycorrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart and pulls out the | fern-roots, which she throws into her basket. She continues | doing so; and when her basket is full, || she carries it home. | Then she puts it down by the side of the fire. |

Digging Erythronium.—Now I will speak again | about the erythronium, how it is dug; for the | woman takes the same digging-stick that is used for short cinquefoil-roots, and the back-protecting mat, and her | cedar-bark belt, and she takes a small-meshed flat-bottomed || basket; and she goes to the bank of the river, for that is the only place | where the erythronium-plant grows. As soon as she arrives where it grows, | when the leaves first come out of the ground, she carries a large | horse-clam shell. Then she takes her back-protecting mat and | spreads it over her back, and she takes her cedar-bark belt and || puts it on over the mat, putting it around her waist. Then | she takes a large horse-clam shell and her digging-stick, and she | takes her small-meshed flat-bottomed basket and puts it down on her | left-hand side. Then she sits on the end of the | mat and pushes the end of the digging-stick into the ground and pries up the soil. || Then she scrapes the soil with her clam-shell | and picks out the erythronium plants from the soil and throws them | into her

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g·îlᵉmēsē nELElaxs laē bēlᵉīdxa p!ELEmsē. Wä, âᵉmēsē la łEk·âlaxa łEk!waᵉyē qaᵉs lē LEXᵘts!âlas lāxēs lEXEla. Wä, lä hëx·säEm gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē qōt!ē łEgwats!ēs lExaᵉya laē k·!oqwalaxēs łEgwats!ē lExaᵉya qaᵉs lä näᵉnakwa lāxēs g·ōkwē. Wä, lä k·!ōgŭnōlisasēs łEgwats!ē lExaᵉya lāx lEgwīłasēs g·ōkwē.

Digging Erythronium.—Wä, laᵉmēsEn ēdzaqwał gwāgwēx·sᵉalał łāxa x·aasx·Ent!axs laē ts!ōsasEᵉwa yîxs hëᵉmaē ăxᵉētsōᵉsa ts!Edāqēs ts!ōyayâxa t!EXᵘsōsē ŗEᵉwis LEbēg·aᵉyē łēᵉwaᵉya ŗEᵉwis dEnēdzowē wŭsēg·anowa. Wä, hëᵉmisa t!ōłt!EXᵘsEmē LEq!Exsd lExaᵉya. Wä, lä qāsᵉida lāx ogwäg·îlisasa wīwa qaxs lēx·aᵉmaē q!wāxatsa x·aāsx·Ent!ē. Wä, g·îlᵉmēsē lāg·aa lāx q!āyasaxs g·alaē q!wāq!ŭxEtōxᵉwidē yîsx·înas, wä, lä dālaxa ᵉwālasē xālaētsōx mEt!ānaᵉyēx. Wä, hëᵉmis g·îl ăxᵉētsōᵉsēs ŗEbēg·aᵉyē łēᵉwaᵉya qaᵉs LEbēg·îndēs. Wä, lä ăxᵉēdxēs dEnēdzowē wŭsēg·anowa qaᵉs qEnēg·îndēs lāxēs LEbēg·aᵉyē łēᵉwaᵉya. Wä, lä wŭsēg·oyots. Wä, lä ăxᵉēdxa ᵉwālasē xālaētsōx mEt!ānaᵉyēx ŗEᵉwis ts!ōyayowē, laxaē ăxᵉēdxēs t!ōłt!EXᵘsEmē LEq!Exsd lExaᵉya qaᵉs hăng·alīsēs lāxēs gEmxōtEmālisē. Wä, lāwisŗē k!wadzōdEx ōbaᵉyasēs LEbēg·aᵉyē łēᵉwaᵉya, wä, lä L!EnxbEtālisas ōbaᵉyasēs ts!ōyayowē qaᵉs k!wēt!ēdēq. Wä, hëᵉmis la xElpElg·ayaatsēsa ᵉwālasē xalaēs lāxa t!Ek·a. Wä, la mEnmaqaxa x·aasx·Ent!ē lāxa t!Ek·a qaᵉs lä ts!Exts!âlas lāxēs lExEla. Wä, g·îlᵉmēsē wâkwa x·aasx·Ent!äxs laē ᵉnEmāłᵉī-

basket. If there are many plants, it is only a short time | before the basket is full; and when | the small-meshed flat-bottomed basket is full, she carries it home in her hand. || After entering the house, she | puts down the basket inside of the door of the house to keep it cool and so that the roots | do not get dry, for they are dirty. |

Digging Lupine-Roots.—In spring, when | the salmon-berries begin to have buds and the olachen first arrives in | Knight Inlet, the season arrives when the tribes are hungry | when they first arrive at Knight Inlet. Then the woman first takes her digging-stick || for clover and her basket and her | woven cedar-bark belt, and goes to the | flats back of the houses of the olachen fishermen. When she finds the | tops of shoots of lupine as they come out of the ground, she puts down her | lupine-basket and her digging-stick. She takes her || narrow back-protector and spreads it on her back, and she sees to it that | it reaches down to her heels. Then she puts a belt | over it and ties it around her waist. When she has finished, | she takes her digging-stick and her lupine-basket and sits down close to the | shoots on the end of her back-protecting mat. || She pushes the point of the digging-stick into the ground close to the | lupine-shoot, and she pries it up. As soon as the roots come out, | she picks them out of the clay and throws them into her | basket; and when she has picked

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dEXs laē qōt!ēs lEXEla. Wä, g·îlᶜmēsē qōt!ē x·aasx·Ent!aats!äs t!ōłt!Eẋᵘsem LEq!Exsd lExaᶜya laē k·!ōqŭlaqēxs laē näᶜnakwa laxēs g·ōkwē. Wä, g·îlᶜmēsē laēL lāxēs g·ōkwaxs laē hëx·ᶜīdaEm hănstōliłas lāx ăwēLEläs t!Ex·îläsēs g·ōkwē qa wŭdasEᶜwēs qa k·!ēsēs lEmlEmẋᵘsEmx·ᶜida qaēs dzēdzoxsEmaᶜyas.

Digging Lupine-Roots (Q!ŭnsäxa q!wāᶜnē).—Wä, hëᶜmaaxs laē g·îl bolēẋᶜwīdēda q!wāłmîsaxa la q!wāxEnxē yîxs laē g·îl nēłElēsa dzāẋŭᶜnē lāx Dzāwadē, yîxs hëᶜmaē pâlaEnxsa lēlqwălaLaᶜyaxs g·ālaē laᶜmēḷēs lāx Dzāwadē; wä, hëᶜmis g·îl ăxᶜētsōsa ts!ēdāq!a-yasēs ts!ōyayâxa ḷEX·sEmē, ḷEᶜwis lExaᶜyē, ḷEᶜwîs dEnēdzowē k·!îdEdzEᶜwakᵘ wŭsēg·anowaxs laē qāsᶜid qaᶜs lä ladzōlisaxa ăwā-dzâlisē lāx āLanâᶜyasa g·ig·ōkwasa dzāwadāla. Wä, g·îlᶜmēsē q!āxa ōxtâᶜyasa q!ŭndzanâxs g·ālaē q!wāq!ŭxEtōẋᶜwida laē g·īg·alīsaxēs q!ŭnyats!ēyē lExaᶜya ḷEᶜwa ts!ōyayowē. Wä, lä ăxᶜēdxēs wīla-dzowē LEbēg·ē łēᶜwaᶜya qaᶜs LEbēg·îndēs. Wä, lä dōqwała qa sEk·!Exḷax·sīdzaᶜyēsēx ōxḷax·sīdzaᶜyasēxs laē qEx·Eyîntsa wŭsēg·a-nowē lāqēxs laē wŭsēk·!Exsdālaq. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs ts!ōyayowē ḷEᶜwis q!ŭnyats!ēyē lExaᶜya qaᶜs k!ŭnxElīsēxa q!ŭndzanowaxs laē k!wādzEwēx ōbaᶜyasēs LEbēg·aᶜyē łēᶜwaᶜya. Wä, lä ts!Eẋᵘbetalisas ōbaᶜyasēs ts!ōyayowē lāx ăwEnxElīsasa q!ŭndzanowē qaᶜs k!wēt!qâlisēq. Wä, g·îlᶜmēsē g·āx LExᶜwalisa q!wāᶜnäxs laē mEnmaqaq lāxa L!ēq!a qaᶜs lä LExᵘts!âlas lāxēs q!ŭnᶜyats!ē lExaᶜya. Wä, g·îlᶜmēsē ᶜwilg·îlqēda Lēq!äxa q!waᶜnäxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she ‖ did before, and she picks out the lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and ‖ she places the digging-stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the ‖ water in the small dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk ‖ after having drunk whisky. After eating lupine-root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really ‖ sleepy. Then they go and lie down in their rooms and | sleep; and when they wake up, they

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laē ētɬēd ăxᵉēdxēs tsɬōyayowē qaᵉs tsɬEx̣ᵘbEtalīsēs ōbaᵉyas lāxēs g·îlx·dē gwēx·ᵉidaasa. Wä, lāxaē mEnmaqaxa qɬwaᵉnē qaᵉs lä LEXᵘtsɬâlas lāxēs qɬŭnyatsɬē lExaᵉya. Wä, âx·säᵉmēsē hë g̣wēg·ilaqē. Wä, g·îlᵉmēsē qōtɬē qɬŭnyatsɬäs lExaᵉya laē k·ɬōqwalaxēs qɬŭnyatsɬē lExaᵉya. Wä, lä dāk·ɬōtElaxēs tsɬōyayowaxs g·āxaē näᵉnakwa. Wä, lä k·ɬōxᵉwalīłaxēs qɬŭnyatsɬē lExaᵉya lāxēs kɬwaēlasē. Wä, lāḷa hë ḷag·alīlasēs tsɬōyayowa ăpsōtstâlilas tɬEx·îläsēs g·ōkwē. Wä, lä ăxᵉēdxa łālogŭmē qaᵉs gŭxtsɬōdēsa ᵉwEᵉwāpɬEmē lāq qa nEgōyoxsdalīsēxs laē hą̆ng·alīłas lāxēs kɬwaēlasē. Wä, lä ăxᵉēdxēs qɬŭnyatsɬē lExaᵉyē qaᵉs hăng·alīłēs lāx māk·ägilīłasa łalōg̣ŭmē ᵉwābEtsɬâla. Wä, lä ăxᵉēd lāxa qɬwaᵉnē qaᵉs LEXᵘstEndēs lāx ᵉwābEtsɬâwasa łālogŭmē. Wä, lä tsɬōtsɬox̣ᵉŭnaq qa lāwäᵉyēs LɬēLɬEqɬāk·ɬEnaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwa LɬēLɬEqɬak·ɬEnaᵉyasēxs laē qɬŭnsqɬwasᵉīdxa qɬwaᵉnē ḷEᵉwis łāᵉwŭnEmē ḷōᵉmēs sāsEmē. Wä, ālᵉmēsē gwāłExs laē pōłᵉida. Wä, g·îlᵉmēsē gagäła gwāł qɬŭnsqɬwasaxa qɬwaᵉnäxs laē k·ɬEdElxᵉīda hë g̣wēx·sa wŭnāłaxs laē g̣wāł nāqaxa nEnqɬēma. Wä, g·îlᵉmēsē g̣wāł qɬŭnsqɬwasaxa qɬwaᵉnäxs laē g·ēxaxēs ănēx·sâᵉyē. Wä, g·îlᵉmēsē LōmaxᵉīdqɬēkɬEsēda tsɬEdāqē ḷōᵉmēs ḷaᵉwŭnEmaxa qɬwaᵉnäxs laē âlaxᵉīd la wŭᵉnāła la g̣ŭnsg̣ŭntɬēs g̣ēg̣EyagEsē la k·ɬeâs g̣wēxᵉidaas dEx·āła. Wä, lāxaē łElEmg·itɬīdē ōkɬwinaᵉyas. Wä, lāxaē âlakɬāla la bEqɬŭłEla. Wä, hëᵉmis la âEm la kŭlEmg·alīlats lāxēs g·eg·aēlasē qaᵉs

feel well again, because | they are no longer drunk. That is all about this. |

Digging Carrots.[1]—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for carrots as a walking-stick. || She goes home to her house; and when she

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mēxᶜēdē. Wä, g·îlᶜmēsē ts!ᴇx·ᶜīdᴇxs laē ēsᶜᴇk· la bēbᴇgwanᴇma laē g̣wāł wŭnāła. Wä, laᴇm g̣wāł lāxēq.

Digging Carrots (Ts!ōsäxa xᴇtᴇm[1]).—Wä, hëᶜmis ăxᶜētsōsa ts!ᴇdāqē ḷᴇᶜwis ʟ!ᴇmq!ᴇk·!ᴇnē ts!ōyayowa. Wä, hëᶜmisēs ʟēbeg·aᶜyē łēᶜwaᶜya ḷᴇᶜwis dᴇnēdzowē wŭsēg·anowa. Wä, lä qāsēʟ!a lāxa ăwīnak!wa qaxs hëᶜmaē q!ŭnāla q!wāxatsa xᴇtxᴇt!ēda k·!ēdᴇk!wa lāxa ēwaēłbaᶜyē. Wä, g·îlᶜmēsē lāg·aa lāx q!āyasasa xᴇtxᴇt!a q!wāxa ăpsᴇyînx·dē qaxs âᶜmaēda ts!ᴇdāqē hëᴇm lāgīłᴇxs q!âʟᴇlaaqēxs q!ēnᴇmaē lāq qaxs k·!ēsᶜmaē q!wāxᶜīda. Wä, lä ăxᶜēdxēs ʟᴇbēg·aᶜyē łēᶜwaᶜya qaᶜs ʟᴇbēg·îndēs. Wä, lä ăxᶜēdxēs dᴇnēdzowē wŭsēg·anowa qaᶜs qᴇnēg·îndēs lāqēxs laē wŭsēg·oyōdᴇs. Wä, laᶜmē qāqak·ᴇnax ʟᴇbēg·aᶜyas łēᶜwaᶜya. Wä, lä ăxᶜēdxēs ts!ōyayowē qaᶜs k!wag·aalē. Wä, laᴇm hăᶜnē xᴇtxᴇt!aats!äs ʟ!ābat lāx nᴇqᴇmalaäs. Wä, lä ʟ!ōk!ŭg·îlōdxa k·!ēt!ᴇmē yîsēs ʟ!ᴇmq!ᴇk·!înē ts!ōyayō qa nᴇʟᴇlēs qa ᶜnăx̣wēs nēłᶜēdēda ʟ!ōp!ᴇk·ē. Wä, lä mᴇnmaqaxa xᴇtxᴇt!a qaᶜs ts!ᴇxts!âlēs lāxa ʟ!ābatē. Wä, g·îlᶜmēsē ᶜwīlg·îlqēda ōgŭq!ēmasē ʟ!ōp!ᴇk·sa q!wasq!ŭxᴇläxs laē ēt!ēd dāx·ᶜīdxēs ts!ōyayowē yîxs ḷēqᴇlaēda waōkwē ts!ēdaqas ʟ!ōk!ŭg̣ᴇlayoxa xᴇtxᴇt!a lāq. Wä, laxaē âᴇm nᴇg·ᴇłtᴇwēxēs g·îlx·dē g̣wēx·ᶜidaasa. Wä, g·îłᶜmēsē qōt!ē xᴇt!asäs ʟ!ābataxs laē ōxʟᴇx·ᶜīdᴇq. Wä, la q!ŭnāla sᴇk·!āqᴇlaxēs ʟ!ōk!wayâxa xᴇtxᴇt!a.

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[1] Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side of the fire. |

Digging Lily-Bulbs.[1]—As soon as (the digging-stick) is finished, (the man) gives it to his wife. | In the morning, when day comes, the woman arises and | eats before she goes out. After she has finished eating, | she takes her back-protector and her cedar-bark belt ‖ and her new basket for lily-bulbs and also the | digging-stick for lily-bulbs. She goes to the flat on the beach, for | there the lily grows and there is soft sand. When | she reaches the place where there are many lily-blossoms, she | puts down her new basket for lily-bulbs and her digging-stick for ‖ lily-bulbs, and she puts the mat on her back. She puts on the | cedar-bark belt, which she ties around her waist. After doing so, | she sits down on the lower end of the back-protector, for | the end of it reaches as far as her heels. She puts down her | new basket for lily-bulbs in front of her. She takes her ‖ flat-edged digging-stick and pushes the point into the sand on one side | of the lily-plant; and when the point is half way in, she | pulls out her digging-stick and pushes it into the sand again on one side of the plant, | in this way: and she pulls it out and pushes it again into the sand | at the upper side, in this way.[2] She pulls

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Wä, lä näᵉnakwa lāxes g·ōkwē. Wä, g·îlᵉmēsē laēL laxēs g·ōkwaxs laē ōxLEg·alīłaq lāxa mag·înwalīsasa lEgwīłasēs g·ōkwē.

Digging Lily-Bulbs.[1]—Wä, g·îlᵉmēsē gwāłExs laē ts!âs lāxēs gEnEmē. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaāläxs laē ḷaxᵉwīdēda ts!Edāqē qaᵉs hëyāsElēxs k·!ēsᵉmaē la qāsᵉida. Wä, g·îlᵉmēsē gwāł hëyāsElaxs laē ăxᵉēdxēs LEbēg·aᵉyē łēᵉwaᵉya ḷEᵉwis dEnēdzowē wŭsēg·anowa ḷEᵉwēs ałtsEmē x·ōgwats!ē dEntsEm L!ābata; wä, hëᵉmisḷēs ts!ōyayâxa x·ōkŭmē. Wä, lä qāsᵉid qaᵉs lä lāxa ăwadzâlisē qaxs hëᵉmaē ëx· q!waxatsa x·ōkŭmē ḷōxs tElgwēsaē. Wä, g·îlᵉmēsē lāg·aa lāxa q!ēnEmē gōgŭłEtEᵉwēsa x·ōkŭmaxs laē hëx·ᵉidaEm g·ig·alisaxēs ałtsEmē x·ōgwats!ē L!ābata ḷEᵉwis ts!ōyayâxa x·ōkŭmē. Wä, lä LEbēg·întsēs łēᵉwaᵉyē qaᵉs qEk·îyîndēsēs dEnēdzowē wŭsēg·anowē lāq qaᵉs wŭsēg·oyōdēs. Wä, g·îlᵉmēsē gwāłExs laē k!wadzōdEx bEnbaᵉyasēs LEbēg·aᵉyē łēᵉwaᵉya qaxs sEk·!Exḷax·sīdzēᵉmaax ōxḷax·sīdzaᵉyas g·ōg·Egŭyâs. Wä, lä hăng·alīsaxēs ăłtsEmē x·ōgwats!ē L!ābat lāxēs nEqEmālisē. Wä, lä dāx·ᵉīdxēs pExba ts!ōyayowa. Wä, L!EnxbEtEnts pExbaᵉyas lāx ăpsānoL!Exḷaᵉyasa x·ōgwanowē qa nEgoᵉyowēs tsēgwayobaᵉyas. Wä, lä k·!Eqŭlisaxēs ts!ōyayowē qaᵉs ēt!ēdē L!EnxbEtalisas lāx ăpsānōL!Exḷaᵉyas g·a gwäłēg·a (*fig.*). Wä, lāxaē k·!Eqŭlisaq qaᵉs ēt!ēdē L!EnxbEtalīsas lāxa ăpsānoL!Exḷaᵉyas g·a gwäleg·a.[2] Wä, lä k·!Eqŭlisaq

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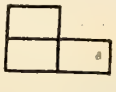
[1] Continued from p. 146, line 33.

[2] See figure to left.

it out ‖ and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: | The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away. Then she throws the ‖ bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, | and when it is a fine day, she goes to get a mat from her house, ‖ and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When evening comes ‖ and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along another mat, which she spreads out. ‖ She takes the one that was spread over the bulbs and spreads it out close to | the one on which she poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which



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qa^{ɛ}s ēt!ēdē L!ENxbETalisas laxa la lELgEwats L!Enqa^{ɛ}yasēxs laē k!wē-t!Eqâlisaxa x·ōgwano ḷE^{ɛ}wa x·ōkŭmē lāxa g·a gwālag·a (*fig.*). HëEm x·ōgwanowēda nExts!owē ts!ōłtsEm tōpāła. Wä, â^{ɛ}misē hëx·^{ɛ}idaEm wax·sEndxa dzEqwa qa^{ɛ}s dâqōdēxa x·ōkŭmē qa^{ɛ}s k!ŭlpōdēxa x·ōkŭmē lāxa x·ōgwanowē qa^{ɛ}s ts!Ex^{ɛ}ēdēq. Wä, lāḷa ts!Exts!ōtsa x·ōkŭmē lāxēs x·ōgwats!ē L!ābata. Wä, âx·sä^{ɛ}mēsē hë gwēg·ilaxs ts!osaaxa x·ōkŭmē. Wä, lāḷa ha^{ɛ}nakwēlaxs laē ts!ōsa qaxs yūduẋ^{ɛ}dEnaē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wādzobaasas tsē-gwayoba^{ɛ}yasa ts!ōyayâxa x·ōkŭmē. Wä, g·îl^{ɛ}mēsē qōt!ē x·ogwa-ts!äs L!ābata laē ăx^{ɛ}ēdxa łē^{ɛ}wa^{ɛ}yē lāxēs g·ōkwē, yîxs ëg·îdzâlaēda ^{ɛ}nāla qa^{ɛ}s lä LEp!ālisas lāxēs ts!ōyasē. Wä, lä tētEgEnōdxēs x·ōgwats!ē L!ābata qa^{ɛ}s lä gŭgEdzōts lāxa LEbēsē łē^{ɛ}wa^{ɛ}ya. Wä, ẋwēlaqa^{ɛ}mēsē la ts!ōs^{ɛ}īda. qaxs lE^{ɛ}maaḷał x·Elēsēs la gŭgEdzōyoxa LEbēsē łē^{ɛ}wa^{ɛ}ya. Wä, g·îl^{ɛ}Emxaāwisē qōt!ē x·ōgwats!äs L!ābataxs laē ēt!ēd gŭgEdzōts lāxa LEbēsē łē^{ɛ}wa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē la dzā-qwaxs yîxs ëg·îdzâlaēda dzāqwa, wä â^{ɛ}mesē la ăx^{ɛ}ēdxa ōgŭ^{ɛ}la^{ɛ}maxat! łē^{ɛ}wa^{ɛ}ya lāxēs g·ōkwē qa^{ɛ}s lä LEpsEmlisas lāxēs x·ōgwānEmē x·ōkŭma qa k·!ēsēs ẋwēlaqa k!ŭnx^{ɛ}īd lāxa gōsaxElaxa ganuLē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}īdxa gaāläxs laē ēt!ēdēda ts!Edāqē lāxēs x·ōgwasaxa x·ōkŭmē qa^{ɛ}s dālēxa ōgŭ^{ɛ}la^{ɛ}maxat! łē^{ɛ}wa^{ɛ}ya qa^{ɛ}s LEp!ālisēq. Wä, laxaē ăx^{ɛ}ēd LEpEyālisaxa x·ōgwānEmas x·ōkŭma qa^{ɛ}s LEpEnxElīsēs lāx modzoyaasasa x·ōkŭmē g·a gwālēda yūduẋwē łēElwa^{ɛ}ya. (*fig.*). Wä, lä gwēldzōtsēs x·ōgwānEmē x·ōkŭm lāq qa ha^{ɛ}nakwēlēs lEmō-

she has dug, so that they may dry quickly. | After doing so, she goes again and digs lily-bulbs; and | when she has filled her basket, she goes and pours them on the ‖ mat. When it gets dark, she goes and gets more mats | from her house, and spreads them over the bulbs that she has dug. | When she has many, she stops. When it is bad weather, in the | evening she takes short boards and makes a roof over them. | There are four posts for it, and she puts two small ‖ beams over them; and she lays on the short split cedar boards, | that it may be tight if it should rain. If it is a fine day in the | morning, she takes off the boards of short split cedar-wood and scatters | the bulbs over the mats. If the weather is fine, it takes more than | six days to dry the bulbs thoroughly in the sun. Now I will ‖ stop for a short time talking about the woman.[1] . . . |

After[2] the woman has put the rope around the box for lily-bulbs, | she carries it on her back to where she has dried the | bulbs, and she puts the bulbs into the box. When | it is full, she takes some lily-leaves ‖ (some Indians call it lily-plant) and she puts them on top. | Some Indians call this the soft cover for the lily-bulbs. After doing this, | she puts the cover on. Some Indians call this "putting the | flat cover on the box for lily-bulbs." When it is a fine morning, |

ᵉnakŭla. Wä, g·îlᵉmēsē gwālExs laē ētlēd x·ōxᵉwīdxa x·ōkŭmē. Wä, g·îlnaxwaᵉmēsē qōtlēda x·ōgwatsläs Llābatexs laē gŭgedzōts lāxa łēᵉwaᵉyē. Wä, g·îlnaxwaᵉmēsē dzāqwaxs laē ăxᵉēdxa łēElᵉwaᵉyē lāxēs g·ōkwē qaᵉs lä lepeyînts lāxēs xōgwānemē x·ōkŭma. Wä, g·îlᵉmēsē qlEyōlexs laē gwāła. Wä, g·îlᵉmēsē yak·lElxElaxa dzāqwäxs laē ăxᵉēdxa tslātslaᵉxᵘsEᵉmē qaᵉs lä sēsgemlisas lāq. Wä, laem mōtslaqē ļēļāmas. Wä, lä k·āk·edetotsa małtslaqē wīswŭł k·ēk·atēwē lāq. Wä, âᵉmēsē la pāqemk·lEnaᵉya tslātslaᵉxᵘsEmē lāq qa ămxēs qō yogŭx·ᵉīdlō. Wä, g·îlᵉmēsē ëg·îdzolēda ᵉnālāxa gaāläxs laē sēwayōdex säläs tslātslaᵉxᵘsEma qaᵉs gwēldzōdēsa x·ōkŭmē lāxa łēElwaᵉyē. Wä, g·îlᵉem aëg·îsa ᵉnāla laē hăyāqax qlEllExsē ᵉnāläsa x·îläxa x·ōkŭnē lāxa llēsEla. Wä, laᵉmEn yāwasᵉīd gwāł gwāgwēx·sᵉāla laxa tslEdāqaxs hāē.[1] . . .

Wä,[2] g·îlᵉmēsē gwālēda tslEdāqē welxsemdxēs x·ōgwatslē xetsEma laē hëx·ᵉidaem la ōxlālaxa xetsemē qaᵉs lä lāx x·îldzasasēs x·ōkŭmē. Wä, lä k·lātslōtsēs x·ōkŭmē lāxa xetsemē. Wä, g·îlᵉmēsē qōtlaxs laē ăxᵉēd lāx yîsx·Enasa x·ōkŭmē. Wä, la ᵉnēk·ēda waōkwē bāklŭm x·ōgwanō, qaᵉs tslāk·îyîndēs. Wä, lāxaē ᵉnēk·ēda waōkwē bāklŭm tlāk·eyîndēs lāxa x·ōkŭm. Wä, g·îlᵉmēsē gwāłexs laē pāqemts. Wä, lāxaē ᵉnēk·ēda waōkwē bāklŭm yîkŭyîndēsa yîkŭyaᵉyē lāxa x·ōgwatslē xetsema. Wä, g·îlᵉmēsē ëk·a gaāläxs laē hëx·ᵉidaem la mōxsasēs x·îx·ogwatslē xēxetsem lāxēs x·ogŭ-

[1] Continued on p. 60.

[2] Continued from p. 81, line 72.

she puts all the boxes with lily-bulbs aboard the ‖ canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ‖ when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

Picking Elderberries.—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.[1] . . . | In[2] the morning, when it is fine weather, the woman takes her ‖ hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the ground, for generally she has two ‖ or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

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LE^{s}lats!ē ẋwāk!ŭna. Wä, g·îl^{s}mēsē ^{s}wilxsaxs laē ălēẋ^{s}ūlēsa. Wä, la^{s}mē nä^{s}nakwa qa^{s}s lä lāxēs ts!ăwŭnxElasē g·ōẋ^{u}dEmsa.

Wä, g·îl^{s}mēsē lāg·aa lāxēs g·ōkwaxs laē hëx·^{s}idaEm mōłtōdExs yîxŭlalisaaxs laē lāg·alisa. Wä, lä hë mōgwalīłElasa xēxEtsEma wŭdanēgwīlasēs g·ōkwē qaxs ẋ·Elyak·aēda x·ōkŭmaxs ts!ats!Elqwā-łaēs mExēlasa x·īx·ōgwats!ē xēxEtsEma. Wä, hë^{s}mis lāg·iłas hë mōgwalēlEma wŭdānēgwīłasa g·ōkwē. Wä, laEm lālaał lāxa ts!ăwŭnxē qō ts!ēts!ēx^{s}īdLē g·okulōtasa x·ōgwadäsa x·ōkŭmē.

Picking Elderberries (Ts!ēx·äxa ts!ēx·īna).—Wä, laEmẓas q!âLE-lax gwēg·ilasasa lExēläxa ōgŭqāła laElxa^{s}ya. Wä, hë^{s}mis lExE-läsa ts!ēx·äxa ts!ēx·īnēda t!ōłt!oxsEmē lExa^{s}ya.[1] . . . Wä,[2] g·îl^{s}mēsē ëg·îdzâlaxa gaäläxs laē hëx·^{s}ida^{s}ma ts!Edāq ăx^{s}ēdxēs gaẓayowē ẓE^{s}wēs dEndzEdzōwē wŭsēg·anowa ẓE^{s}wēs t!ōłt!oxsEmē ^{s}wālas lExa^{s}ya. Wä, lä ōxLālaqēxs laē lāxa ts!ēnadäxa ts!ēx·īna, yîxs lēx·a^{s}maē ts!ēnadēda ōgwägaˢyasa wīwa. Wä, hë^{s}mis lālaasa ts!ē^{s}nēnoxwē ts!Edāqa. Wä, g·îl^{s}mēsē lāg·aa lāxa ts!ēx·mEdzExE-kwaläxs laē hănEmg·aElsElaxēs laElxEla qaxs q!ŭnālaē małtsEma ẓōxs yūduẋ^{u}sEmaē ts!ēnats!ē laElxa^{s}ya. Wä, lä ăx^{s}ēdxēs wŭsēg·a-nowē qa^{s}s wŭsēg·ōyodēs. Wä, g·îl^{s}mēsē gwäłExs laē ăx^{s}ēdxēs ămayaga^{s}yasēs ts!ē^{s}nats!ē lExa^{s}ya qa^{s}s nānayagEmēs. Wä, hët!a g·îl ts!ēx·^{s}ītsō^{s}sēda banaabâ^{s}yas. Wä, g·îl^{s}mēsē qōt!ē nānayagE-

[1] Continued on p.155, line 1. [2] Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large basket of the woman is "swallowing-basket," | and the next basket is called "middle-one;" | and "front-basket" is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. As soon as she has chewed it, she puts it | into the palm of her right

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masēxa ts!ēx·ïnaxs laē gŭqâsasēs ts!ēnānEmē lāxa ᵉwālasē lExaᵉya. Wä, g·îlᵉmēsē ᵉwīlg·ElExlōwa banaabâᵉyasa ts!ēx·mEsaxa ts!ēx·ïnäs, laē ăxᵉēdxēs gāḷayowē qaᵉs gāLaxElēs lāxa ēk·!āla ts!ēnxLawēsa ts!ēx·mEsē. Wä, hëᵉmis la ts!ēnatsēx. Wä, g·îlᵉEmxaāwisē qōt!ē nānayagEmasēxs laē gŭqâsasēs ts!ēnānEmē lāxa ᵉwālasē ts!ēnats!ēs lExaᵉya. Wä, âx̣ᵘsäᵉmēsē hë gwēg·ilasēs g·āḷayowē la gaLāxElas lāxa ēk·!āla ts!ēnxLawēsa ts!ēx·mEsē. Wä, g·îlᵉmēsē ᵉnāx̣wa la qōqŭt!ē ts!ēts!enats!äs laElxaᵉya, laē t!Emāk·Eyîndālaq qaxs ᵉnāx̣waᵉmaē L!ēL!äk·Emāla. Wä, g·îlᵉmēsē gwāła laē ᵉnāłᵉnEmsg·Ememqaxs laē ōxLālaqēxs laē ōxLātōsElaq lāxa wā.

Picking Salal-Berries (NEkwäxa nEk!ŭlē).—Wä, laEmḷas ᵉnāx̣wa q!âLElax gwēg·ilasasa lExēläxa lExaᵉyē. Wä, la wīlxsd t!ōłt!ōxsEmē lExEläsa nEkwäxa nEk!ŭlē. Wä, hëᵉmisēxs ᵉwālasaēda ᵉnEmsgEmē; wä, lä hëłēda ᵉnEmsgEmē; wä, hëᵉmisa nānaagEmxa ămāyagaᵉyas lExEläs. Wä hëEm ḷēgEmsa ᵉwālēgaᵉyasa lExEläsa ts!Edāqē nägᵉē. Wä, lä hēlōmagEmx·lēda mäk·îläq. Wä, la nānaagEmx·lēda ămāyagaᵉyas. Wä, g·îlᵉmēsē ëg·îdzâlaxa gaāläxs laē k!wäk!ŭsōdalēda ts!Edāqaxēs nEgwats!ēLē laElxaᵉyē. Wä ăxᵉēdxēs wŭsēg·anowē, qaᵉs g·īts!ōdēs lāxēs laElxaᵉyē. Wä, lä ăxᵉēdxa yāsEkwasōx ᵉmElxLōx qaᵉs malēx̣ᵉwidēq. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sExs laē ăxdzōx̣ᵘ-ts!ändEs lāxēs hëłk·!ōts!ānaᵉyē. Wä, dzāk·ōts lāxēs gEmxōłtsā-

hand and rubs it with the left | hand. When it is all over her hands, she | rubs it on her face, so that a thick layer of tallow is on her | face, and so that the mosquitoes cannot bite through it. ‖ This is called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat | and puts it on. On her back she carries the baskets, and | she also takes her paddle and goes down to the beach where her | salal-berrying canoe is. She launches it and goes aboard. ‖ She sits in the stern, and puts the baskets into the canoe. Then | she paddles, going to an island where salal-berries grow, for these are the only | places where salal-berries grow well. When she arrives there, she ties a stone to her | small canoe, carries the baskets on her back, and goes into the woods | to pick salal-berries. When she reaches the edge of the salal-berry patch, ‖ she puts down her baskets, takes her belt | and puts it round her waist. After that she takes her | front-basket, the smallest one of her baskets, and hangs it in front of her chest. She puts her | two baskets upright on the ground, | and she picks off the salal-berries and puts them into the front-basket. ‖ When it is full, she pours them into the swallowing-basket, the largest one | of the salal-berry baskets. She continues picking them into her front-basket. When | it is heaping full, she pours them into the medium-sized basket; and | as soon as it is full, she pours them into the swallowing-

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na^{ɛ}yē. Wä, g·îl^{ɛ}mēsē la ḥamELgEdzE^{ɛ}wē lāx e^{ɛ}eyasâsēxs laē dzEdzEk·Emts lāxēs gōgŭma^{ɛ}yē. Wä, laEm wâkwēda yāsEkwē lāx gōgŭma^{ɛ}yas, qa k·!ēsēs lāx·sâwē q!Ek·Eläsa ḷēsḷEna lāq. Wä, hëEm ḷēgadEs k!wāk!ŭχŭmakwasa yāsEkwē.

Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs nEkŭmłē dEntsEm LEtEmła qa^{ɛ}s LEtEmdēs. Wä, lä ōxLäg·întsēs nēnEgwats!ē laElxa^{ɛ}ya. Wä, lä dāg·îlx·ḷālaxēs sē^{ɛ}wayowē qa^{ɛ}s lä lents!ēs lāx hanēdzasasēs nEgwats!ELē χwāχwagŭma. Wä, lä wī^{ɛ}x^{u}stEndEq qa^{ɛ}s lä laxsEq. Wä, laEm k!waχḷaqēxs laē hăng·aałExsaxēs laElxa^{ɛ}yē. Wä, lä sēχ^{ɛ}wid qa^{ɛ}s lä lāxa nEgwādē lāxa ^{ɛ}mak·âla qaxs lēx·amaē ëx·q!wāxatsa łEnEmx·dē. Wä, g·îl^{ɛ}mēsē lāg·aaxs laē mōgwanōdxēs χwāχwagŭmē. Wä, lä ōxLäg·întsēs laElxa^{ɛ}yaxs laē ālē^{ɛ}sta lāxēs nEgwasLaxa nEk!ŭłē. Wä, g·îl^{ɛ}mēsē lEnxEndxa q!ēq!axLâläxa nEk!ŭłaxs laē ōxLEg·a^{ɛ}saxēs laElxa^{ɛ}yē. Wä, lä ăx^{ɛ}ēdxēs wŭsēg·anowē qa^{ɛ}s wŭsēx·^{ɛ}īdēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs nānaagEmēxa ămāyaga^{ɛ}yas lExEläs qa^{ɛ}s tēk!ŭpElēq. Wä, lä hëł^{ɛ}läläx hanx·hats!ēna^{ɛ}yasa małtsEmē laElxa^{ɛ}ya qa âlak·!alēs t!et!axEsa. Wä, lä k!ŭlp!īdxa nEk!ŭłē qa^{ɛ}s lä k!ŭlpts!âlas laxēs nānaagEmē. Wä, g·îl^{ɛ}mēsē qōt!axs laē gŭqâsas lāxēs näg·ē^{ɛ}xa ^{ɛ}wālēg·a^{ɛ}yas nEgwats!äs lExa^{ɛ}ya. Wä, lä hanāł k!ŭlpts!âlaxēs nānaagEmē. Wä, g·îlnaχwa^{ɛ}mēsē qōt!axs laē gŭqEyînts lāxēs näg·a^{ɛ}yē. Wä, g·îl^{ɛ}mēsē la L!äk·Emālaxs laē ēt!ēd gŭxts!âlaxēs hēlomāgEmē. Wä,

basket; and | when that is also full and the berries are heaped high, she ‖ picks them into her front-basket; and when this is also heaping full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.[1] ‖ After tying them down with cedar-bark rope, which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she ‖ comes out of the woods, and puts them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her ‖ house. She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

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g·îlᶜEmxaāwisē qōt!axs lāxēs laēnaᶜyaxat! L!āk·Emāla, wā, lāxas k!ŭlpts!ōdxēs nānaagEmē. Wā, g·îlᶜEmxaāwisē L!āk·Emālaxs laē hăng·aElsaqēxs laē L!Exᶜwīdxa ēk·ē q!waxē q!ēnEma. Wā, lā q!axstEnts lāx ăwēᶜstās ăwāxstaᶜyasēs nēnEgwats!ē. Wā, g·îlᶜmēsē ᶜwīlala q!wāxtaakwa yūduχᵘsEmē nēnEχᵘts!âla laElxaᶜya laē gwāgŭnaxbax·ᶜīdxa ōbaᶜyasa t!āk·Emaᶜyē q!wāxa, yîxs laē gwāł t!Emāk·Eyîntsa nāłamē dEnsEn dEnEma lāq. Wā, g·îlᶜmēsē ᶜwīᶜla la t!Emak·Eyaakŭxs laē ōxLäg·Entsa nEgwats!ē näg·ē qaᶜs lä ōxLEg·aałExsas lāxēs yāᶜyats!ē χwāχwagŭma. Wā, lä χwēlaxsag·a qaᶜs lä ōxLäg·Entsa hëlomagEmē nEgwats!ä. Wā, lä tEk!ŭpElaxēs nanaagEmē nEgwats!äxs g·āxaē tētEkwasElaxa małtsEmaxs g·āxaē łâłt!āla qaᶜs hănāg·Eyōdēs lāx âg·iwaᶜyasēs yāᶜyats!ē. Wā, g·îlᶜmēsē gwāłExs laē lāxs lāxēs yāᶜyats!ē. Wā, lä g·āxē sēχᶜwida qaᶜs g·āxē näᶜnakwa lāxēs g·ōkwē. Wā, g·îlᶜmēsē lāg·alis lāx L!Emaᶜisasēs g·ōkwaxs laē hëx·ᶜidaEm ōxLEg·îlExsaxa ᶜwālēgEyas lExEläsxa näg·aᶜyē qaᶜs lä ōxLosdēsElaq qaᶜs lä ōxLaēLElaq lāxēs g·ōkwē. Wā, lä ōxLEg·alīłas lāxa k·!ēsē nEχwāła lāx lEgwīłas. Wā, lä ētEnts!ēs lāxa małtsEmē nEgwats!ē laElxaᶜya, lāxaē tētEkwasElaqēxs g·āxaē lâsdēsEla lāxēs gwāłaasaqēxs g·āxaē łâłt!alas lāxēs nEgwasdē lāxa mEk·âla. Wā, lāxaē hănEmg·alīłas.

[1] That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

Picking Currants[1] (*q!ēsēna*).—The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark belt ‖ and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it around her waist. After doing so, she takes ‖ her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallowing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the ‖ front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallowing-basket. She does the same as she did before with the medium sized basket; | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is full, ‖ she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

Picking Currants[1] (Q!esäxa q!ēsēna).—Wä, hëEmxat! q!ēdzats!ēsa ts!Edāqaxa q!ēsēnēs lExEläxs läx·dē nEkwaxa nEk!ŭła yūduẋ^{u}sEmē laElxa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ëk·!Edzâlaxa gaäläxs laē hëx·^{ɛ}ida^{ɛ}ma ts!Edāqē ăx^{ɛ}ēdxēs laElxa^{ɛ}yē ẓE^{ɛ}wis dEndzEdzowē wŭsēg·anōwa ẓE^{ɛ}wis dEntsEmē lEtEmła. Wä, lä ōxLālaxēs laElxa^{ɛ}yaxs laē lEtEmtsēs dEntsEmē lEtEmłaxs laē qās^{ɛ}id qa^{ɛ}s lä lāx q!wāxasasa q!ēsmEsēs. Wä, g·îl^{ɛ}mēsē lāg·aa lāqēxs laē hăng·aElsaxēs q!ēq!ēdzats!ē laElxa^{ɛ}ya. Wä, lä ăx^{ɛ}ēdxēs dEndzEdzowē wŭsēg·anowa qa^{ɛ}s wŭsēg·oyōdēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs nanaagEmē lExa^{ɛ}ya qa^{ɛ}s tēk!ŭpElēqēxs laē qEnxâlax aōxLaasas qa^{ɛ}s lä ēp!ExẓLax ōxẓLa^{ɛ}yas yîsx·Enasa q!ēsēna qa^{ɛ}s ēpâliqēxs laē ēpts!âlas lāxēs q!ēdzats!ē nānaagEm lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laē gŭxts!ōts lāxēs näg·ē. Wä, lä ẋwēlaqa ēp!ExẓLax·^{ɛ}īdEx ōxẓLa^{ɛ}yasa yîsx·Enasa q!ēsēna qa^{ɛ}s ēpâliqēxs laē ēpts!âlas lāxaaxēs q!ēdzats!ē nanaagEm lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laaxat gŭqEyînts lāxēs g·îlx·dē gŭxts!ōyâ. Wä, g·îl^{ɛ}mēsē ^{ɛ}nEmāk·Eyaxs laē gwāł gŭqEyîndālaxa nēg·ä^{ɛ}yē. Wä, lä hëEmxat! gwēx·^{ɛ}īdxa hëlomāgEmē. Wä, g·îl^{ɛ}Emxaāwisē ^{ɛ}nEmāk·Eyaxs laē gwāł gŭqEyîndālaq. Wä, lāxaē qāqŭt!aaxēs nanaägEm lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laē māp!ēd lāxa k·!Ek·!aōk!wa qa^{ɛ}s ts!ak·Eyîndālēs lāx ōkŭya^{ɛ}yasa q!ēq!ēdzats!ē yūduẋ^{u}sEm laElxa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāẋwa la ts!ē-

[1] *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the currant-| baskets. They are put across over the skunk-cabbage leaves; ‖ and after she has done so, it is this way: This repre- 25
sents the mouth of a | currant-basket; and when they are turned on their sides, | none of the currants drop out through the | skunk-cabbage covering, because the huckleberry-twigs that have been pushed through | hold them in tight. First she carries the large basket out on her back ‖ and she 30
carries it into her | house, and she goes and puts it down in a cool corner of the house. Then | she goes back and brings out of the woods the medium-sized currant-basket, | and she takes it into her | house. Then she puts it down next to the large basket. Then ‖ she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and puts it down | where the others are. |

Picking Huckleberries.[1]—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off huckleberries | in the morning. . . . In the morning, when day comes, | she arises and eats a light breakfast. After doing so, ‖ she 5
takes her two huckleberry-baskets and her paddle | and her mat to

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ts!ak·Eyaaχ^{u}sa k·!Ek·!aōk!waxs laē L!Ex^{ɛ}wīdxa naEnqEla gwādEmsa 22
qa^{ɛ}s lä L!EnqEmsâlasa maēmots!aqē lāx ăwāxsta^{ɛ}yasa q!ēq!ēdzats!ē
laElxa^{ɛ}ya. Wä, laEm ēk·!adzEndālaxa ts!ēts!ak·Ema^{ɛ}yē k·!Ek·!aō-
k!wa. Wä, lä g·a gwālaxs laē gwāła (*fig.*). Wä, hēbōłaEm la ăwāxstēsa 25
q!ēq!ēdzats!ē laElxa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē la wāx·Em la qōx^{ɛ}witsa q!ē-
q!ēdzats!ē laElxa^{ɛ}ya qaxs k·!eâsaē la gwēx·^{ɛ}īdaas la lawäyē ts!ē-
ts!ak·Eya^{ɛ}yas k·!Ek·!aōk!wa qaēda la Elāłayosēda lā L!EnqEmx·sâla
naEnqEla gwādEmEsa. Wä, lä hëEm g·îl ōxLEx·^{ɛ}īts^{ɛ}sēda q!ēdzats!ē
näg·ē lExa^{ɛ}ya, qa^{ɛ}s g·āxē ōxLōłt!alaq qa^{ɛ}s lä ōxLaēLElaq lāxēs 30
g·ōkwē, qa^{ɛ}s lä ōxLEg·alīłaq lāx wŭdanēgwīłasēs g·ōkwē. Wä, lä
χwēlaxsag·a qa^{ɛ}s läxat! ōxLEx·^{ɛ}īdxa hēlōmagEmē q!ēdzats!ē
lExa^{ɛ}ya, qa^{ɛ}s g·āxēxat! ōxLōłt!alaq, qa^{ɛ}s lä ōxLaēLElaq lāxēs
g·ōkwē, qa^{ɛ}s lä ōxLEg·alīłas lāx lā hănēlatsēs näg·a^{ɛ}yē. Wä, lä
χwēlaxsag·a, qa^{ɛ}s lä ōxLEx·^{ɛ}īdxa nanaagEmē q!ēdzats!ä, qa^{ɛ}s g·āxē 35
ōxLōłt!ālaq, qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē. Wä, la ōxLEg·alīłaq
lāx hăx·hanēlasasēs g·îlx·dē hănEmg·alīlEma.

Picking Huckleberries.[1]—Wä, g·îl^{ɛ}mēsē gwāłamasqēxs laē hëx·^{ɛ}i- 1
daEm xwānał^{ɛ}īda, qa^{ɛ}s lālag·īł k!·Ełāł lāxa k·!Elādaxa gwādEmē, qō
^{ɛ}nāx·^{ɛ}īdEłxa gaāla . . . Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}īdxa gaāläxs laē
gag·ustâ, qaxs xāL!Ex·^{ɛ}īdē gaaxstālax·^{ɛ}īda. Wä, g·îl^{ɛ}mēsē gwāłExs
laē dāx·^{ɛ}īdxēs małtsEmē k·!ēk·!Elats!ē laElxa^{ɛ}ya ŗE^{ɛ}wis sē^{ɛ}wayowē; 5
wä, hë^{ɛ}misēs k!wayē łē^{ɛ}wa^{ɛ}ya; ŗE^{ɛ}wis dEntsEmē LEtEmła, ŗE^{ɛ}wis

[1] Continued from p. 140, line 16.

sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ‖ huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over her blanket; ‖ and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on her | hat, and, after doing so, she goes out of her ‖ canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her chest, and she goes to the place where she sees many ‖ huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

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dEnēdzōwē wŭsēg·anowa. Wä, lä ᶜwīᶜlEnkŭlaqēxs laē lEnts!ēs lāxa L!Emaᶜisē lāx hănēdzasasēs k·!EłEt!aats!äxa g̣wādEmē x̣wāx̣wagŭma. Wä, lä lāxs lāqēxs laē k!waxḶEndqēxs laē sēx̣ᶜwida, qaᶜs lä lāxēs k·!Elādäxa g̣wādEmē lāxa ᶜmEk·âla qaxs hëmEnāłāᶜmaē hēladxa k·!ēk·!EłdEmsaxa g̣wādEmē. Wä, hëᶜmis lalaasa ts!Edāqēxēs k·!EłdEmsaxa g̣wādEmē. Wä, g·îlᶜmēsē lāg·aa lāqēxs laē q!Eldzanōdxēs k·!EłEt!aats!äxa g̣wādEmē x̣wāx̣wagŭma. Wä, lä dāx·ᶜīdxēs wŭsēg·anowē qaᶜs qEnōyōdēs lāxēs qEnasē lāx ōkŭyaᶜyasēs nEx̣ᶜŭnaᶜyē. Wä, g·îlᶜmēsē g̣wāłExs laē dāx·ᶜīdxēs małtsEmē k·!ēk·!Elats!ē laElxaᶜya qaᶜs hănts!ōdēsēs hëlomag̣Emē k·!Elats!ē lExä lāxa ᶜwālasē näg·ē k·!Elats!ē lExaᶜya. Wä, lä ōxLEx·ᶜīdqēxs laē qEx·īwalaxa q!āłEyowē. Wä, lä LEtEmtsēs k·!EłEmłaxa g̣wādEmē LEtEmła. Wä, g·îlᶜmēsē g̣wāłExs laē lâłtâ lāxēs k·!EłEt!aats!ē x̣wāx̣wagŭma, qaᶜs lä lālaqa lāxa q!waxōlkwāla, qaxs hëmEnāłaᶜmaē łēnokŭlē L!āsalaasa k·!EłdEmsaxa g̣wādEmē. Wä, g·îlᶜmēsē lāg·aa lāxa g̣wādEmdzExEkŭläxs, laē hăng·aElsaxēs k·!ēk·!Elats!ē laElxaᶜya. Wä, lä ăxᶜwŭłts!ōdxa hëlomag̣Emē lExaᶜya, qaᶜs tēk!ŭbōdēsēxs laē qāsᶜida qaᶜs lä lāxēs lā dōg̣ŭł q!ēxLâlaxa g̣wādEmē. Wä, lä ḶâxḶElsaqēxs laē g̣Elēx̣ᶜwīdEq, qaᶜs lä g̣Elēx̣ᵘts!ōts lāxēs k·!Elats!ē hëlomāg̣Emē lExaᶜya. Wä, hëᶜmis lä k·!Ełâlatsēxa g̣wādEmē. Wä, g·îlᶜmēsē g̣wāł tēxts!âlēda g̣wādEmaxs laē LEqElg̣ēsēs hëłk·!ōłts!ānaᶜyē lāxa g̣wādEmsē. Wä, g·îlᶜmēsē ᶜwīᶜlaxałts!âwa g̣wādEmē lāxa k·!Elats!ē hëlomāg̣Emē lExaᶜya laē mExᶜēdxa

Then she lets go of the ‖ huckleberry-bush, as there are no more berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, ‖ and she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and ‖ the small one in front of her body. Then she goes home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their ‖ hooked salmon-berry picking boxes and their front- | baskets to pick the berries in, which are used besides the hooked boxes for holding the picked berries.[1] . . . |

Now[2] the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down ‖ to the beach in front of their houses. Then they go into their | small canoes, and generally there

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gwādEMEsaxs laē lōbEXLâla, qa^{ɛ}s lä LēX^{ɛ}wid lāxa ōgŭ^{ɛ}lamaxat! q!ēXLâläxa gwādEMē. Wä, lä âEMxaäwisē naqEMg·îltowēxēs g·îlx·dē gwēg·ilasa. Wä, g·îl^{ɛ}mēsē qōt!ē hëlomagEMasēxs laē gŭqōsasēs k·!ELānEMē gwādEM lāxēs ^{ɛ}wālasē näg·ē k·!Elats!ē lEXa^{ɛ}ya. Wä, lāxaē ēt!ēd âEM naqEMg·îltoxēs g·ālē gwēg·ilasaxs laē ēt!ēd k·!Elts!ōdxēs hëlomagEMē k·!Elats!ē lEXa^{ɛ}ya. Wä, g·îl-^{ɛ}mēsē ^{ɛ}nāẋwa qōqŭt!ē ^{ɛ}wālasē näg·ē lEXäs ḷE^{ɛ}wa hëlomagEMaxs laē ăx^{ɛ}ēd lāxa k·!îk·!aōk!wa qa^{ɛ}s LEPEyîndēs lāxēs mältsEMē gwē-gwadats!ē laElxa^{ɛ}ya. Wä, lä t!Emāk·EyîndEq. Wä, g·îl^{ɛ}mēsē gwälExs laē ōxLäg·întsa ^{ɛ}wālasagawa^{ɛ}yē gwadats!ä. Wä, lāLa tēk!ŭpElaxa ămāyagawa^{ɛ}yē gwādats!ē lEXa^{ɛ}yaxs g·āxaē nä^{ɛ}nakwa.

Picking Salmon-Berries (Hămsäxa q!Emdzekwē).—Wä, hë^{ɛ}maaxs laē ḷ!ōL!Ep!Enxsa q!Emdzekwē; wä, g·îl^{ɛ}mēsē q!Emdzekwēlaēxsdēda bEgwānEmaxa q!Emdzekwē, yîxs hëlaē. Wä, lä hëlaxa q!Eyōkwē ts!Edāqa qa läs hămsaq. Wä, hëx·^{ɛ}ida^{ɛ}mēsē ^{ɛ}nāẋwa ăx^{ɛ}ēdxēs gegāḷEkwē hēhEmyats!äxa q!Emdzekwē. Wä, hë^{ɛ}misa nanaagEMē lEXa^{ɛ}ya. Wä, hëEm hănōdzēsa gāḷEkwē hămyats!ēs. . .[1]

Wä,[2] la^{ɛ}mē ^{ɛ}nāẋwa^{ɛ}ma hë^{ɛ}lānEMē tsēdāq dāg·îlxḷālaxēs nānaagEMē lEXa^{ɛ}ya ḷE^{ɛ}wis gāḷEkwēxa ^{ɛ}nāl^{ɛ}nEMsgEMē, yîxs â^{ɛ}maē hănōsElaxa nānaagEMē lEXa^{ɛ}ya; wä, hë^{ɛ}misēs sēsE^{ɛ}wayowē, qa^{ɛ}s lä hōqŭnts!ēs lāx L!Ema^{ɛ}isasēs g·ig·ōkwē, qa^{ɛ}s lä hōgŭxsEla lāxēs hēhEmyats!ē-LAxa q!Emdzekwē ẋwāẋŭẋwagŭma. Wä, lä q!ŭnāla mēmēma^{ɛ}l-

[1] Here follows the description of the berrying-box, p. 140, line 17, to p. 141, line 43.
[2] Continued from p. 141, line 34.

are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together,— | the whole number (of women). As soon as they come to a place where they are going to pick salmon berries, ‖ they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After this has been done, they go back to the place where the ‖ salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They do so every time ‖ when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses. As soon as they arrive ‖ at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

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ts!âlaxs laē sēx̣ᵉwida. Wä, laᵉmē hëEm gwämag·iwałēs q!ałē q!ēq!ädEx q!wałmEsē lāxēs k·!ēts!ēnaᵉyē hëłq!ala q!ap!äla lāxēs ᵉwāxaasē. Wä, g·îlᵉmēsē lāg·aa lāxēs hēhEmyasLaxa q!EmdzEkwaxs laē hōxᵉwůltâx·daᵉxwa lāxēs hēhEmdzELalats!ē x̣wāx̣ůx̣wagŭma, qaᵉs dēdag·îlxḷalēxēs nānaagEmē lExaᵉya ḷEᵉwis gāḷEkwē hämyats!ēxa q!EmdzEkwē. Wä, lä ōxLālaxa gāḷEkwē yîxs lāaḷāł tetek!ůpElaxēs nānaagEmē lExaᵉyaxs laē mōgwanōdxēs hēhEmdzELālats!ē x̣wāx̣ů-x̣wagŭma. Wä, g·îlᵉmēsē gwāłExs laē ālēᵉsta lāxa q!wałmEdzE-xEkůla. Wä, g·îlᵉmēsē lāqa laxa q!ēq!axLâläxa q!EmdzEkwē q!wālmEsa, laē ōxLEg·aElsaxēs gāḷEkwē. Wä, âᵉmisē la nEngatōls hänsaxs laē hämsᵉīda. Wä, laᵉmē hämts!âlasa q!EmdzEkwē lāxēs nānaagEmē lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē gŭxts!ōtsēs hämyānEmē q!EmdzEkᵘ lāxa gāḷEkwē. Wä, lä hëx·säEm gwēg·ilaxs lanax̣waē qōt!ēs nānaagEmē lExaᵉya. Wä, g·îlᵉmēsē qōt!ē gāḷEkwasēxs laē qaqōt!aaxēs nānaagEmē lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē ōxLEg·îlsaxēs q!EmdzEgwats!ē gāḷEkwa, qaᵉs g·āxē ōxLEg·aałExsas lāxēs hämdzELalats!ē x̣wāx̣wagŭmē. Wä, lāx·daᵉxwē lāxs lāqēxs g·āxaē näᵉnakᵘ lāxēs g·ōkwē. Wä, g·îlᵉmēsē lāg·alis lāx L!Emaᵉisasēs g·ōkwaxs laē lēx·aEm tek!ůbâyēs nānaagEmē lExaᵉya, qaᵉs aōk!ůnaaq. Wä, läda hëlānEmaq lEnts!ēs lāxa L!Emaᵉisē, qaᵉs lä ōxLōsdēsaxa q!EmdzEx̣ᵘts!âla gāḷEkwa, qaᵉs lä gŭxts!ōtsa q!EmdzEkwē lāxa dEngwats!Emōtē.

Picking Crabapples.—The same kind | of large swallowing-basket and the medium-sized basket | and the front-basket are used by the woman for picking | crabapples, when she goes to pick them at Knight Inlet and Gwa^{ɛ}yē^{ɛ}, for these are the only places where large ‖ crabapples grow that are not rotten. They are not rotten inside, | and therefore the women who pick crabapples go to these places, for they are not | like the crabapples of the islands, which are rotten outside | and inside. They only become harder when | the women boil them. Therefore they pick the crabapples ‖ that I have mentioned. The season for picking crabapples is | when they are still green. The woman who works on crabapples watches | until they are large enough. When they are large enough, | the woman gets ready, takes the | three baskets which I have named, ‖ the paddle, and the punting-pole, her cedar-bark belt, | and her cedar-bark hat, and goes aboard her small | canoe. She puts her baskets aboard, and | the belt around her waist. She wears her | cedar-bark hat; and when she is ready, she stands in the ‖ bow of the small canoe, takes the punting-pole | and punts up river stern first, when she is poling up the river at Knight Inlet. | When she comes to a place where there are many crabapple trees, she puts ashore | and steps

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Picking Crabapples (TsELx̣wäxa tsELx̣wē).—Yîxs h^{ɛ}ëmaaxat! tsE-^{ɛ}wats!ēda ^{ɛ}wālasē näg·ē lExa^{ɛ}ya Ļ^{ɛ}wa hëlōmagEmē lExa^{ɛ}ya. Wä, hë^{ɛ}misĻēda nānaagEmē lExa^{ɛ}ya, yîsa ts!Edāqaxs laē tsELx̣waxa tsELx̣wē lāx Dzāwadē Ļō^{ɛ} Gwa^{ɛ}yē, qaxs lEx·a^{ɛ}maē ăwāwadxōx tsELx̣wēx Ļōxs k·!ēsaē q!ŭlqŭltsEma. Wä, lāxaē k·!ēs q!ŭlq!ūlēqa; wä, lāg·ilas ^{ɛ}nEmēyastâyaatsa tsētsEl^{ɛ}wēnoxwē ts!ēdaqa, yîxs k·!ēsaē hë gwēx·sē tsELx̣wasē tsELx̣wasōxda ^{ɛ}maEmk·âläxs q!wēq!ŭlq!ŭltsEmaē Ļōxs q!wēq!ŭlq!ulēqaē. Wä, lä âEm p!ēp!EtsEmx·^{ɛ}īdExs wāx·aēda ts!Edāqe q!ōłaq. Wä, hë^{ɛ}mis lāg·ilas lēx·aEm tsEl^{ɛ}wasEn lāx·dē Ļ^{ɛ}ĻEqElasE^{ɛ}wa, yîxs hë^{ɛ}maaxat! tsELx̣wax·dEmxa tsELx̣waxs hë^{ɛ}maē ālēs łEnłEnxsEma. Wä lēx·a^{ɛ}mēs âEm dōqwałasō^{ɛ}sa tsEltsEl^{ɛ}wēnoxwē tsēdaq, qa ăwōx̣^{ɛ}wīdēsa tsELx̣w^{ɛ}ē. Wä, g·îl^{ɛ}mēsē ăwōx̣-^{ɛ}wīdExs laēda ts!Edāq hëx·^{ɛ}idaEm xwānał^{ɛ}īda. Wä, la^{ɛ}mē ăx^{ɛ}ēdxa yŭdux̣^{u}sEmē laElxa^{ɛ}yaxEn lāx·dē Ļ^{ɛ}ĻEqElasE^{ɛ}wa. Wä, hë^{ɛ}misa sē^{ɛ}wayowē Ļ^{ɛ}wa dzomēg·ałē. Wä, hë^{ɛ}misēs wŭsēg·anowē dEndzEdzowa Ļ^{ɛ}wis dEntsEmē LEtEmła. Wä, lä lāxs lāxēs tsELx̣ŭLElats!ē x̣wāx̣wagŭma. Wä, ăx^{ɛ}ālExsaxēs laElxa^{ɛ}yē, qa^{ɛ}s wŭsēx·^{ɛ}īdēsēs dEndzEdzōwē wŭsēg·anowa lāxēs gwāłElaēnē^{ɛ}mē LEtEmālaxēs dEntsEmē LEtEmła. Wä, g·îl^{ɛ}mēsē gwāłExs laē Ļāx̣ŭg·īwēx âg·iwa^{ɛ}yasēs tsELx̣ŭLElats!ē x̣wāx̣wagŭmaxs laē dāx·^{ɛ}īdxēs dzomēg·ałē, qa^{ɛ}s tēnox̣^{ɛ}widē hE^{ɛ}x^{u}dzEgEmālaxs laē tēnostāla lāx wäs Dzāwadē. Wä, g·îl^{ɛ}mēsē lāg·aa lāx tsELx̣^{u}mEdzExEkŭläxs laē t!ēnogwaElsaxēs tsELx̣ŭLElats!ē x̣wāx̣wagŭmaxs laē lâltâwa, qa^{ɛ}s mōx̣ŭlsēx ōba^{ɛ}yasēs

out of the canoe. She ties up the end of her | anchor-line (some Indians call it the tying line). ‖ After she has done so, she carries the three | baskets on her back, one inside the other; and she carries them along, looking for a tree | with many crabapples. Then she puts down her | large basket and takes out the second basket, | which she also puts down, and takes out the front-basket. ‖ This she hangs in front of her body and picks crab-apples, | picking them off in bunches. She puts them into her | front-basket; and when that is full, she pours it | into the large basket. Then she goes back and picks off more | crabapples into her front-basket; and when it is full, ‖ she pours them again into the large basket. She continues | doing this; and when the large basket is full, | she does the same with the medium-sized basket; and when that also is full, | she picks into her front-basket; and when that is also full, | she carries the large basket on her back, and pours its contents ‖ into the small canoe, in case there are many crabapples | on the trees; and she also pours the other basket into the canoe, | and she goes on picking apples into her front-basket, and | she does as she was doing before. When | the three baskets are full, she carries the ‖ large basket on her back into the | small canoe. She goes back and carries the medium-sized |

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q!ɛldzanâ^{ɛ}yē, yîxs ɫ̣ēqalaēda waōkwē bāk!ŭmas mōgwanâ^{ɛ}yē, lāxa q!ɛldzanâ^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāɫɛxs laē ōxlɛx·^{ɛ}īdxēs yūduẋ^{u}sɛmē laɛlxēxs k!wāk!ŭsâɫaē, qa^{ɛ}s lä ōxlayāk·ɛlaq, qa^{ɛ}s lä āläxa âlak·!alä lā q!ēxlâlaxa tsɛlẋwē tsɛlẋ^{u}mɛsa. Wä, ëx·^{ɛ}mēsē hăng·aɛlsaxēs näg·aē ^{ɛ}wālas lɛxa^{ɛ}ya, qa^{ɛ}s hănōɫts!ōdēxa hëlomāgɛmē lɛxa^{ɛ}ya. Wä, lāxaē hăng·aɛlsaqēxs lāaxat! hănōɫts!ōdxa nānaagɛmē lɛxa^{ɛ}ya. Wä, hë^{ɛ}mis la tēk!ŭbōyosēxs laē tsɛlẋ^{ɛ}wīdxa tsɛlẋwē. Wä, laɛmxaē ēp!ɛxɫ̣ax ^{ɛ}nāl^{ɛ}nɛmxɫ̣āɫaēna^{ɛ}yas, qa^{ɛ}s lä ēpts!âlas lāxēs tsɛl^{ɛ}wats!ē nānaagɛm lɛxa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laē gŭxts!ōts lāxēs ^{ɛ}wālasē näg·ē lɛxa^{ɛ}ya. Wä, lä ēt!ēd lā ēpts!âlax·^{ɛ}īdaxaasa tsɛlẋwē lāq lāxēs nānaagɛmē lɛxa^{ɛ}ya. Wä, g·îl^{ɛ}ɛmxaāwisē qōt!axs lāaxat! ēt!ēd gŭqâsas lāxēs ^{ɛ}wālasē näg·ē lɛxa^{ɛ}ya. Wä, âx·sä^{ɛ}mēsē hë gwēg·ilaq. Wä, g·îl^{ɛ}mēsē qōt!ēda ^{ɛ}wālasē näg·ē lɛxäsēxs laē hëɛmxat! gwēx·^{ɛ}īdxa hëlomāgɛmē lɛxa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axa-axs laē ēpts!âlaxēs nānaagɛmē lɛxa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axaaxs laē ōxlɛx·^{ɛ}īdxēs ^{ɛ}wālasē näg·ē lɛxa^{ɛ}ya, qa^{ɛ}s lä gŭx^{ɛ}älɛxsaq lāxēs tsɛlẋŭlɛlats!ē ẋwāẋwagŭma, yîxs q!ēnɛmaē tsɛltsɛlẋŭxlawa^{ɛ}yasa tsētsɛlẋ^{u}mɛsē. Wä, lä ^{ɛ}nāẋwaɛm gŭx^{ɛ}āɫɛxsɛlaxa waōkwē laɛlxa-^{ɛ}ya. Wä, lāxaē ēt!ēd ēpts!âlax·^{ɛ}īdxēs nānaagɛmē lɛxa^{ɛ}ya. Wä, laɛmxaē âɛm naqɛmg·ilɛwēxēs g·îlx·dē gwēg·ilasa. Wä, g·îl^{ɛ}ɛmxaāwisē ^{ɛ}nāẋwa qōqŭt!ē yūduẋ^{u}sɛmē laɛlxēsēxs laē ōxlɛx·^{ɛ}īdxēs ^{ɛ}wālasē näg·ē lɛxäs, qa^{ɛ}s g·āxē ōxlɛg·aaɫɛxsaq lāxēs tsɛlẋŭlɛlats!ē ẋwāẋwagŭma. Wä, lāxaē aēdaaqa ōxlɛx·^{ɛ}īdxēs hëlomagɛmē

basket, while she is carrying the front-basket in front of her body. When | all the baskets have been put into the canoe, she steps into the | bow of the small canoe, takes the paddle, ‖ pushes the canoe off shore, and paddles. She goes down stern first, | drifting down the river. As soon as she arrives in front of her | house, she goes ashore, and then her | husband goes to meet her, and carries on his back the large | basket with crabapples up the beach and into his house. ‖ Then he puts it down. He spreads out a new mat; and when | that is done, he pours the crabapples on to it. When the basket is | emptied, he goes back, carrying it down on his back, and he gives it to his wife; | and he carries up the medium-sized basket, which he also | carries on his back, going up the beach, and he goes and carries it into his house. Then ‖ he pours the crabapples on the mat at the place to which he had carried the first | crabapples; and when this is done, he goes down again, | carrying the empty basket on his back. He gives it | to his wife, who fills it with crabapples, and also the large | basket. The large basket has already been filled in the canoe ‖ when he arrives. Then he | carries it on his back up the beach into the house, and | he puts it down. Then he carries on his back the medium-sized | basket, he carries it up and puts it down |

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lExa^{ɛ}yē lāxēs tēk!ŭpElaēna^{ɛ}yaxēs nānaagEmē lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·aałExs lāx tsElx̌ŭLElats!äs x̣waxwagŭmxsēxs laē lāxsa lāx âgi^{ɛ}wa^{ɛ}yasēs tsElx̌ŭLE^{ɛ}lats!ē x̣wāx̣wagŭmaxs laē dāx·^{ɛ}īdxēs sē^{ɛ}wayowē, qa^{ɛ}s q!ōtElsēsēxs laē sēx̣^{ɛ}wīda. Wä, la^{ɛ}mē hE^{ɛ}x^{u}dzEgEmālas g·āxaē yōlāla lāxa wā. Wä, g·îl^{ɛ}mēsē lāg·aa lāx nEgEt!äses g·ōkwaxs laē ^{ɛ}nEmsalisa. Wä, g·îl^{ɛ}mēsē ^{ɛ}nEmsālisExs laē łā^{ɛ}wŭnEms lālalaq, qa^{ɛ}s ōx̣LEg·iłExsēxa ^{ɛ}wālasē näg·e tsEl^{ɛ}wats!ē lExa^{ɛ}ya, qa^{ɛ}s lä ōxLosdēsElaq, qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·a^{ɛ}liłas. Wä, lä LEp!ālīłasa Eldzowē łē^{ɛ}wa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē gwałExs laē gŭgEdzōtsa tsElx̣wē lāq. Wä, g·îl^{ɛ}mēsē la lōpts!âxs laē x̣wēlaqa ōxLEnt!sēsElaq, qa^{ɛ}s ts!âwēs lāxēs gEnEmē. Wä, lä ōxLEx·^{ɛ}īdxa hëlomagEmē ts̤El^{ɛ}wats!ē lExa^{ɛ}ya, qa^{ɛ}s läxat! ōxLalaqēxs laē lâsdēsEla, qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lāxaē gŭgEdzōtsa tsElx̣wē lāxa łē^{ɛ}wa^{ɛ}yē, yîx la gŭgEdzâ^{ɛ}līlats g·ālē lā ōxLaēl̤Ems tsElx̣wa. Wä, g·îl^{ɛ}mēsē gwālExs laē x̣wēlaqa ōxLents!ēsElaq lāxa lōpts!Ewē hëlomagEmē lExa^{ɛ}ya, qa^{ɛ}s läxat! ts!âs lāxēs gEnEmē, qa k·!āts!ōdēsēsa wŭłExsē tsElx̣^{u} lāq l̤E^{ɛ}wa ^{ɛ}wālasē näg·ē lExa^{ɛ}ya. Wä, la^{ɛ}mēs qōt!alałExsa ^{ɛ}wālasē tsEl^{ɛ}wats!ē näg·ē lExa^{ɛ}yaxs laē lāg·aa. Wä, hëx·^{ɛ}idaEmxaāwisē ōxLEx·^{ɛ}īdEq, qa^{ɛ}s lä ōxLōsdēsElaq, qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē. Wä, â^{ɛ}mēsē hăng·alīłasēxs laē ētEnts!ēsa, qa^{ɛ}s lä ōxLEx·^{ɛ}īdxa hëlomagEmē lExa^{ɛ}ya. Wä, g·āx^{ɛ}Emxaē ōxLōsdēsElaq qa^{ɛ}s g·āxē ōxLEg·alīłas

where the other baskets are. Finally his wife ‖ comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

Picking Viburnum-Berries.—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.[1] . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, | the woman gets ready to pick them. She takes her ‖ three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket aboard the canoe and ‖ goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ‖ she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

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lāxēs hăˢnākŭlasaxa waōkwē laɛlxaˢya. Wā, laˢmē hëˢmē ɡɛnɛmas tēkɬŭpɛlaxa nānaaɡɛmaxs gˑāxaē lâsdēsɛla. Wä, lä hëɛmxat! la hănqasēda waōkwē tsētsɛlˢwatsɬē laɛlxaˢya. Wä, laˢmē xāɬɬɛxˑˢīd ɬɬɛxwa lāxēq. Wä, gˑîlˢmēsē gwāɬɛxs laē hēlaxēs łāˢwŭnɛmē qa läs gˑiwālaq qō kˑîntâlaɬɛx tsɛltsɛlxᵘmɛtsɬɛxɬaˢyas.

Picking Viburnum-Berries (T!ɛlsäxa t!ɛlsē).—Wä, hëˢmaaxs laē ɛlāq t!ɛlt!ɛlyɛnxa lā gwābɛndxa hēɛnxē, yîxs laē ēxˑāla łâyɛnxa. . .[1] Wä, gˑîlˢmēsē ɛlāq ɬobɛxlōdēda t!ɛlsaxs hëˢmaē āłēs łɛnłɛnxsɛmē, laas xwānaɬˢīdēda t!ɛlts!ɛlɛlaɬē ts!ɛdāqa. Wä, laɛm ăxˢēdxēs yūduxᵘsɛmē laɛlxaˢyaxa ˢwālasē nāgˑē ɮɛˢwa hēlomaɡɛmē. Wä, hëˢmisēs nānaaɡɛmē, yîx kˑ!ɛlāts!äsēxa ɡwādɛmē, ɮōxs nɛkwaaxa nɛk!ŭłē hëxˑsamēs lɛxɛlasē. Wä, lä ōxlɛxˑˢīdxēs laɛlxaˢyaxa ɡaāla; qaˢs lä lɛnts!ēs lāxa ɬ!ɛmaˢisasēs gˑōkwē lāx hănēdzasasēs t!ɛldzɛlɛlats!ēlē xwāxwagŭma. Wä, lä ōxlɛgˑaałɛxsasēs laɛlxaˢyē lāqēxs laē lāxsa. Wä, lä dāxˑˢīdxēs dzōmēgˑałe q!wāxasɛna qaˢs tēnōxˢwīdē lāx wäs Dzāwadē, qaxs lēxˑaˢmaē ëxˑ q!wāxatsa t!ɛlsē. Wä, gˑîlˢmēsē lagˑaa lāxa t!ɛlsmɛdzɛxɛkŭläxs laē kˑ!āxˑɛlsa ōxɮaˢyasēs t!ɛldzɛlɛlats!ē xwāxwagŭma, qaˢs lä lâltâ. Wä, lä dāgˑîłɛxsax mōgwanâˢyas, qaˢs mōxˢwalisēx ōbaˢyas. Wä gˑîlˢmēsē gwāłɛxs laē ăxˢēdxēs laɛlxaˢyē, qaˢs ōxlɛxˑˢīdēq, qaˢs lä ōxlɛgˑaɛlsas lāxēs la dōgŭł q!ɛxlâla t!ɛls lāxa t!ɛlsmɛsē. Wä, lēxˑaˢmēs ăxˢētsōˢsēs nānaaɡɛmē lɛxaˢya. qaˢs lä tēkɬŭbōtsēx laē ɮōxɮɛlsaxa

[1] Continued on p. 118.

stands under | the tree that has many berries. She plucks off a bunch at a time | and puts them into her front basket. It does not take ‖ long before the front-basket is filled; and when it is full, she goes | and pours the berries into the large swallowing-basket. Then | she picks some more into the front-basket; and when that is full again, | she goes back and pours them into the large swallowing-basket; and when her | large basket is full, she does the same with the second medium-sized basket. ‖ When there are very many berries, | she spreads her blanket in the bow of the canoe, | and carries the large swallowing-basket to the canoe and | pours out the viburnum-berries that are in the swallowing-basket on the blanket; | and she does the same with the medium-sized basket. Then ‖ she goes back to the place where she was picking berries, and tries to fill the | three baskets again. When they are full, | she carries them on her back and puts them aboard the canoe; and when | they are all aboard, she unties the anchor-line from the stake, | goes aboard, and drifts downstream. ‖ Then she goes home. As soon as she arrives at the beach | in front of the house, her husband comes down to meet her, and he carries on his back | the large swallowing-basket. He carries it up the beach, | and puts it down at a cool place in the house. Then he goes down again, | and carries on his back the medium-sized basket,

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q!ēxLâla t!ElsmEsaxa t!Elsē, qa^{s}s k!ŭlp!ēdēx ^{s}nāł^{s}nEmxḶālaēna^{s}yasa t!Elsē, qa^{s}s lä k!ŭlpts!âlas lāxēs nānaagEmē lExa^{s}ya. Wä, k·!ēst!a gälaxs laē qōt!ē nānaagEmē lExäs. Wä, g·îl^{s}mēsē qōt!axs laē qEpâsasēs t!Elyānemē lāxa ^{s}wālasē näg·ē lExa^{s}ya. Wä, lāxaē ēt!ēd k!ŭlpts!âlaxēs nānaagEmē lExa^{s}ya. Wä, g·îl^{s}Emxaāwisē qōt!axs laē qEpâsas lāxa ^{s}wālasē näg·ē lExa^{s}ya. Wä, g·îl^{s}mēsē qōt!ēda ^{s}wālasē näg·ē lExäxs laē hëEmxat! gwēx·^{s}īdxa hēlōmagEmē lExa^{s}ya- Wä, g·îl^{s}mēsē âlak·!āla q!ēnema t!Elsē laē ăx^{s}ēdxēs ^{s}nE$\underline{x}^{s}$ŭna^{s}yē, qa^{s}s lä LEp!ālExsas lāx âg·iwa^{s}yasēs t!ElDzELElats!ē x̣wax̣wagŭma Wä, lä ōxLEx·^{s}īdxēs t!Eldzats!ē ^{s}wālas näg·ē lExa^{s}ya, qa^{s}s lä qEbEdzōtsa t!Elts!âx·däsa ^{s}wālasē näg·ē lExä lāxa LEbExsē ^{s}nE$\underline{x}^{s}$ŭ näs. Wä, lāxaē hëEm g̣wēx·^{s}īdxa nānaagEmē lExa^{s}ya. Wä, lä aēdaaqa lāxēs t!Elyasaxa t!Elsē, qa^{s}s lä qāqot!aa ^{s}naxwaxēs yūduxu sEmē laElxa^{s}ya. Wä, g·îl^{s}mēsē ^{s}nāx̣wa qōqŭt!axs laē ōxLEg·aałExsElaq lāxēs t!ElDzELElats!ē x̣wāx̣wagŭma. Wä, g·îl^{s}mēsē ^{s}wīlg·aałExsExs laē qwēłōdEx mōk!wäsas mōgwanâ^{s}yasēs t!ElDzELElats!ē x̣wāx̣wagŭma. Wä, lä lāxs lāqēxs g·āxaē yōlx·^{s}īda. Wä, g·āx^{s}Em nä^{s}nak^{u} lāxēs g:ōkwē. Wä, g·îl^{s}mēsē g·āx^{s}alis lāx L!Ema^{s}isasēs g·ōkwaxs laē lālalē łā^{s}wŭnEmasēq. Wä, hëx·^{s}ida^{s}mēsē ōxLEg·îlExsaxa ^{s}wālasē näg·ē t!Elyats!âla lExa^{s}ya, qa^{s}s lä ōxLōsdēsElaq qa^{s}s lä ōxLEg·îlīłas lāxa wŭdānēgwīłasēs g·ōkwē. Wä, lāxaē ētEnts!ēsa, qa^{s}s lä ōxLEg·îlExsaxa nānaagEmē t!Elyats!âla lExa^{s}ya, qa^{s}s

and ‖ carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

Picking Qot!xolē.—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This is also on the ‖ upper course of the Knight Inlet River. It is named by the Denax·da^{ɛ}x^{u} | *ɬ!äk!um*, what is called by the Kwakiutl *qot!xolē*. They call the man who has them "owner of qot!xolē," | and they call the picking *qotaxɛ*. The Denax·da^{ɛ}x^{u} | call the picking *ɬ!äkwa*. |

I will speak of this as the Kwakiutl speak. ‖ The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the river. She goes stern first, poling up the river ‖ of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

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läxat! ōxlōsdēsɛlaq, qa^{ɛ}s lä ōxlaēlɛlaq lāxēs g·ōkwē, qa^{ɛ}s lä oxlɛg·alīłas lāx hănē^{ɛ}lasasa ^{ɛ}wālasē näg·ē t!ɛlyats!âla lɛxa^{ɛ}ya. Wä, lä ētents!ēsa, qa^{ɛ}s lä dādɛnxɛndxa t!ɛldzɛdzâla ^{ɛ}nɛx^{ɛ}ŭnēs, qa^{ɛ}s g·āxē q!ɛnēp^{ɛ}wŭsdēsɛlaq, qa^{ɛ}s lä q!ɛnēbēlɛlaq lāxēs g·ōkwē, qa^{ɛ}s lä q!ɛnēp!āliłas lāx hăx·hanē^{ɛ}lasasa t!ēt!ɛlts!âla laɛlxa^{ɛ}ya.

Picking Qot!xolē (Qōtäxa qot!xolē).—Wä, hë^{ɛ}maaxs laē ɬ!ōpēda qōt!xoläxa la ɛlāq ts!ăwŭnxa. Wä, hë^{ɛ}mis la ăx^{ɛ}ēdaatsa ts!ɛdāqaxa lēlɛq!ɛxsdē ląɛlxa^{ɛ}ya, yîxs ^{ɛ}nāł^{ɛ}nɛmp!ɛnaē yūduẋ^{u}-sɛma ọōxs mōsgɛmaē laɛlxa^{ɛ}yas lēlɛq!ɛxsdɛx·sä, yîxs hë^{ɛ}maaxat! lä nɛldzä Dzāwadēxa gwɛ^{ɛ}yâsa Denax·da^{ɛ}xwē ɬ!ēgwada, qaxs ɬ!äk!ŭmx·Laēda gwɛ^{ɛ}yōwasa Kwāg·ułe qot!xolē. Wä, lä qōdɛdxɛ-lax g·āyasas, wä, lä qōtaxɛlaxa mɛnäq. Wä, laọēda Denax·da-^{ɛ}xwē ɬ!äkwaxɛlaxa mɛnäq.

Wä, hët!alɛn yāq!ɛndasłē gwēk·!ālasasa Kwāg·ułē. Wä, la-^{ɛ}mēs ăx^{ɛ}ēdēda ts!ɛdāqaxēs laɛlxa^{ɛ}yē, qa^{ɛ}s lä lɛnts!ēs ōxlālaxēs laɛlxa^{ɛ}yaxs laē k!wāk!ŭsâła, qa^{ɛ}s lä laxs lāxa ẋwāẋwagŭmē. Wä, lä ōxlɛg·aałɛxsaxēs laɛlxa^{ɛ}yaxs laē dāx·^{ɛ}īdxa dzōmēg·ałē, qa^{ɛ}s ḷāẋŭg·ēwa^{ɛ}yē lāx âg·iwa^{ɛ}yasēs qōdɛlɛlats!ēlē ẋwāẋwagŭmaxs laē tēnōẋ^{ɛ}wida. Wä, la^{ɛ}mē hɛ^{ɛ}x^{u}ts!ɛgɛmāłaxs laē tēnōstala lāxa wäs Dzāwadē. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa qōdadäxs laē nɛmsɛlsa. Wä, hë^{ɛ}mis g·îl ăx^{ɛ}ētsō^{ɛ}sēda mōgwanâyasēs qōdɛlɛlats!ē ẋwāẋwa-gŭma, qa^{ɛ}s lä mōẋ^{ɛ}wits ōba^{ɛ}yas lāxa ḷāg·ägelīsaxa wā. Wä.

the end to a tree standing on the bank of the river. | After doing so, she carries the baskets on her back | to the place where she knows many berries are growing; and when ‖ she comes to where they are thickest, she puts down her baskets, | puts the cedar-bark belt around her waist, and, | after doing so, she puts on her cedar-bark hat. Then | she places the baskets apart, one in each place among the | plants, and she picks off the berries and puts them into the ‖ nearest basket. She is sitting between the baskets. | Therefore she puts them into the nearest one, and therefore she puts them | into every basket that has been put down all around the woman. As | soon as all the baskets are full, she does not carry them on her back, | but she takes hold of each side with her hands ‖ and carries them out of the woods, taking them to her | small canoe. She puts them down in the bow of the | canoe; and when they are all in, she | goes into the bow of the canoe, after having untied the anchor-line. | Then she takes her paddle and pushes off her small ‖ canoe, and she paddles. She drifts down the river; | and as soon as she reaches the front of the house, she goes ashore. | When she arrives, she takes hold of the baskets on each side | with her hands, and carries them up the beach. | After they have all been taken up, she eats a little. |

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g·îlᵉmēsē gwāła laē ōxLEg·ElExsaxēs qēqōdats!ēLē laElxaᵉya qaᵉs lä ōxLayak·Elāq lāxēs q!āłē q!ēq!ädxa qot!xōlē. Wä, g·îlᵉmēsē lāg·aa lāx wâgwasasēxs laē ōxLEg·aElsaxēs qēqōdats!ēLē laElxaᵉya. Wä, laᵉmē wŭsēx·ᵉītsēs dEndzEdzōwē wŭsēg·anowa. Wä, g·îlᵉmēsē gwāłExs lāaxat! LEtEmtsēs dEntsEmē LEtEmła. Wä, g·îlᵉmēsē gwāłExs laē gwēłElsaxēs laElxaᵉyē, qa ᵉnālᵉnEmsgEmēsēs hēhEngēxa qotmEsē. Wä, lä mEnx·ᵉīdxa qōt!xōlē, qaᵉs lä gŭxts!âlas lāxa nEẋwāła lExä lāq laxēs âēneᵉmē nEq!Egīlēsxēs laElxaᵉyē. Wä, hëᵉmis la gŭxts!ōtsōsēs ēx·ax·īdaasa, lāg·iła ᵉnāẋwaEm gŭxts!â-laq lāxēs ᵉwāxaasasa laElxaᵉyaxs hēhEnēᵉstalaaxa ts!Edāqē. Wä, g·îlᵉmēsē ᵉnāẋwa qōqŭt!ē qēqōdats!äs laElxaᵉya, laē k·!ēs ōxLālaq, yîxs âᵉmaē dādanowēsēs wāx·sōłts!ānaᵉyē lāx wāx·sanâᵉyasēs qōdats!ē lExaᵉyaxs laē dâłt!ālaq, qaᵉs lä dāg·aałExsElaq lāxēs qōdELElats!ē ẋwāẋwagŭma, qaᵉs lä hăng·aałExsaq lāxa âg·iwaᵉyasēs qōdELElats!ē ẋwāẋwagŭma. Wä, g·îlᵉmēsē ᵉwīlg·aałExsExs laē laxsa lāxa ōxLaᵉyē lāxēs laēnēEmx·dē qwēłElsaxa mōgwanâya. Wä, lä dāx·ᵉīdxēs sēᵉwayowē qaᵉs q!ōdEt!ōdēxēs qōdELElats!ē ẋwāẋwagŭma. Wä, laᵉmē sēẋᵉwida, qaᵉs g·āxē yōlala lāxa wā. Wä, g·îlᵉmēsē lāg·aa lāx nEgEt!äsēs g·ōkwaxs laē nEmsalis lāx L!Emaᵉisas. Wä, g·îlᵉmēsē lāg·aaxs laē âEmxat! dādanowēsēs wāx·sołts!ānaᵉyē eᵉeyasō lāx wāx·sanâᵉyasēs qōdats!ē lExäxs g·āxaē lâsdēsEla. Wä, g·îlᵉmēsē ᵉwīᵉlōsdēsaxs laē xāL!Ex·ᵉīd L!Eẋwa.

Picking Dogwood-Berries.— | The women use the same large basket and medium-sized basket | and front-basket. When the man thinks | they will give a feast of dogwood-berries, he engages many old ‖ women to go and pick the berries. They each carry on the back their | three baskets, one inside the other; and when | they come to a place where there are many of them, they put down the baskets, take out the | front-basket and hang it in front of the body, and begin to pick. | They pick the berries very fast, and some people call the picking *qɛk·a*. ‖ As soon as the women fill the front-basket, | they pour (the berries) into the large basket and go on | picking as before; and when the front-basket is filled, | again they pour the contents into the large basket. They continue | doing this while they are picking; and as soon as the three ‖ baskets are filled with berries, they carry them on their backs,—the | large baskets,—and hang the front-baskets in front of the body, | and then they go home to the house of the man who engaged them. As soon | as they go in, they put down the large baskets, and | the man takes an empty oil-box and pours the berries ‖ into it. When the large basket is empty, he gives it back to the | owner, and then the women who picked the berries go | home. They take for themselves the berries in the front-

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Picking Dogwood-Berries.—Qɛk·äxa qɛk·!aalē[1] yîxs hë^{ɛ}maē lā qɛg·ats!ēsa ts!ɛdāqēs näg·a^{ɛ}yē ^{ɛ}wālas lɛxa^{ɛ}ya ɫ.ɛ^{ɛ}wa hëlomaɢɛmē lɛxa^{ɛ}ya ɫ.ō^{ɛ}mēs nānaagɛmē lɛxa^{ɛ}ya, yîxs g·îl^{ɛ}maē nēnk·!ēqɛlēda bɛgwānɛmē, qa^{ɛ}s qɛk·ēlēxa qɛk·!aaläxs laē hēlaxa q!ɛyōkwē łāɛlk!ŭna^{ɛ}ya, qa läs qɛk·axa qɛk·!aālē. Wä, lä ^{ɛ}nāx̣waɛm ōxlālaxēs yaēyūdūx̣^{u}sɛmē laɛlxa^{ɛ}yaxs k!wāk!ŭsâłaē. Wä, g·îl^{ɛ}mēsē lāg·aa lāx q!ayāsas, laē ōxlɛg·aɛlsaxēs laɛlxa^{ɛ}yē. Wä, lä ăx^{ɛ}wułts!ōdxa nānaagɛmē lɛxa^{ɛ}ya, qa^{ɛ}s lä tēk!ŭpɛlaqēxs laē hămms^{ɛ}īda. Wä, lä lōmax·^{ɛ}īd hālabalēda hămsaxa qɛk·!aalē, yîxs qɛk·axɛlaēda waōkwē ts!ēdaqxa hămsaq. Wä, g·îl^{ɛ}mēsē qōt!ē nānaagɛmē lɛxäsēxs laē gŭxts!ōts lāxēs näg·ē ^{ɛ}wālas lɛxa^{ɛ}ya. Wä, lä ēt!ēd hămms^{ɛ}īdaxat!. Wä, g·îl^{ɛ}ɛmxaāwisē qōt!ē nānaagɛmas lɛx̣äxs laē ēt!ēd gŭxts!ōts lāxaaxēs näg·ē ^{ɛ}wālas lɛxa^{ɛ}ya. Wä, lä hëx·sä g̣wēg·ilaxs hămsaē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx̣wa qōqŭt!ē yūdux̣^{u}sɛmē qēqɛg·ats!ēs laɛlxa^{ɛ}yaxs, g·āxaē ōxlołt!ālaxēs qɛg·ats!ē näg·ē ^{ɛ}wālas lɛxa^{ɛ}ya. Wä, lä tek!ŭpɛlaxēs qɛg·ats!ē nānaagɛmē lɛxa^{ɛ}yaxs g·āxaē nä^{ɛ}nakwa lāxa g·ōkwas hēlānɛmäq. Wä, g·îl^{ɛ}mēsē laēlɛxs laē ōxlɛg·alīłasa qɛg·ats!ē ^{ɛ}wālas lɛxa^{ɛ}ya. Wä, lēda bɛgwānɛmē ăx^{ɛ}ēdxa dɛngwats!ēmotē, qa^{ɛ}s lä gŭxts!ōtsa qɛk·!aālē lāq. Wä, g·îl^{ɛ}mēsē lā lopts!âwēda näg·ē ^{ɛ}wālas lɛxäxs laē ts!âs lāx ăxnōgwadäs. Wä, hë^{ɛ}mis la nä^{ɛ}nagwatsa ts!ɛdāqē qɛk·îlg·îs lāxēs g·ōḳwē. Wä, la^{ɛ}mē aōk!ŭnaxa qɛg·ats!ē nānaagɛm lɛxa^{ɛ}ya. Wä,

[1] *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own ‖ numaym [1] to bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short ‖ piece of a punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. ‖ After doing so, she takes her cedar-bark hat; and | when this is done, she takes her large mat and ¦ spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the gooseberries ‖ so that they all fall on the mat. | When the gooseberries are all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

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hë^{ɛ}misēxs nēłaaxa bEgwānEmas hăndzasasa qEg·ats!ē hëlomagEm lExa^{ɛ}ya. Wä, hë^{ɛ}mis hēlag·ilţsēxa hă^{ɛ}yāl^{ɛ}a g·ayōł lāxēs ^{ɛ}nE^{ɛ}mēmotē, qa läs ōxLōlt!EndEq. Wä, la^{ɛ}mē ^{ɛ}wī^{ɛ}laEm lā gŭxts!ōyo lāxa dEngwats!ēmōtē.

Picking Gooseberries (T!Emx̣waxa t!Emx̣walē).—Wä, hëEm ăx^{ɛ}ētsōsa ts!Edāqēs k·!Eldzowaxa t!Emx̣walēs Eldzowē ^{ɛ}wālas łē^{ɛ}wa^{ɛ}ya, wä. hë^{ɛ}mis!ēs nägˑē ^{ɛ}wālas lExa^{ɛ}ya !E^{ɛ}wis dEndzowē wŭsēg·anowa, !E^{ɛ}wis dEntsEmē LEtEmła; wä, hë^{ɛ}misa ts!Ex̣^{u}stowē k·ōq!Ewē dzomēg·ała. Wä, lä qās^{ɛ}īda, qā^{ɛ}s lä lāxa t!Emx̣^{u}mEdzExekŭla, yîxs hë^{ɛ}maē ālēs łEnłEnxsEma t!Emx̣walē. Wä, lēx·a^{ɛ}mēs dōqwałasōsa ts!Edāqa ăwāwē. Wä, g·îl^{ɛ}mēsē dōx^{ɛ}waLElaqēxs laē ōxLEg·alisaxēs lExa^{ɛ}yē. Wä, lä ăx^{ɛ}ēdxēs dEndzEdzowē wŭsēg·anōwa, qa^{ɛ}s qEk·îyîndēs lāxēs ^{ɛ}nEx̣^{ɛ}ŭnā^{ɛ}yē lāxēs qEnasē. Wä, g·îl^{ɛ}mēsē gwāłExs laē łEtEmtsēs dEntsEmē LEtEmła. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs k·!Eldzowe Eldzowē łē^{ɛ}wa^{ɛ}ya qa^{ɛ}s lä LEbabōts lāxa t!Emx̣^{u}mEsē q!ēxLâlaxa t!Emx̣walē. Wä, g·îl^{ɛ}mēse gwāł^{ɛ}alīsExs laē ăx^{ɛ}ēdxa k·ōq!â^{ɛ}yē dzōmeg·ała, qa^{ɛ}s kwēxEłExLawa^{ɛ}yēs lāxa t!Emx̣^{u}mEsē. Wä, la^{ɛ}mē kwēxāxElaxa t!Emx̣walē, qa läs qŭbEdzōdālaxa q!ŭbEdzōwasa t!Emx̣walē łē^{ɛ}wa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·EłExLowa t!Emx̣^{u}mEsaxēs t!Emx̣ŭxLawīx·däxs laē ăx^{ɛ}ēdēda ts!Edāqaxa nägˑa^{ɛ}yē ^{ɛ}wālas lExa^{ɛ}ya, qa^{ɛ}s lä hänEnxEnts lāxa q!ŭbEdzōwasa t!Emx̣walē łē^{ɛ}wa^{ɛ}ya. Wä, lä dādEnxEndxa łē^{ɛ}wa^{ɛ}yē, qa^{ɛ}s lä łaāts!ōtsa t!Emx̣walē lāxa nägˑa^{ɛ}yē ^{ɛ}wālas

[1] The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large ‖ basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ‖

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20 lExa^{ɛ}ya. Wä, lä ^{ɛ}nal^{ɛ}nEmp!Ena yūduẋ^{u}p!EnaEm LEbābōtsēs łē^{ɛ}wa^{ɛ}yē lāxa t!Emẋ^{u}mEsaxs laē qōt!ēs näg·a^{ɛ}yē ^{ɛ}wālas lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laē k·!ōx^{ɛ}wīdxēs łē^{ɛ}wa^{ɛ}yē, qa^{ɛ}s LEpEyîndēs lāxēs t!Em^{ɛ}wats!ē näg·ē ^{ɛ}wālas lExa^{ɛ}ya. Wä, lä ōxLEx·^{ɛ}īdqēxs g·āxaē nä^{ɛ}nakwa lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.[1]—When | a woman cuts dog-salmon, she takes off its gills; | then she cuts off the head and takes it off; then she cuts the | back of the dog-salmon along the upper side of the dorsal fin, beginning at the ‖ back of the neck, and down to four fingers-width from the meat of the tail. | Then she turns the salmon round and turns it over, and | she cuts from the salmon-tail up to the | back of the neck, and the meat on the | backbone is half thick and half thin (medium thickness). As soon as she has taken it off, she puts away the ‖ outer side that is going to be made into preserved salmon.[2] |

Roasted Old Salmon (Those that have finished spawning | in the upper part of the river).—Now we will talk about the Nimkish | when they go to catch salmon at Prairie, above Gwanē, | when they | want to get dog-salmon that is not fat when it arrives at Prairie. ‖ As soon as it is evening, the river people get ready to | catch salmon at the place for tying up the canoe that belonged to his ancestors; for they have traditional places for tying | up their canoes when catching dog-salmon with hooks at night. As soon as | a man discovers any one who has tied his canoe there, the owner begins to fight with

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Cutting Dog-Salmon[1] (T!ēlalas xāk·!adzō).—Wä, hë^{ɛ}maaxs laē xwāł^{ɛ}īdēda ts!Edāqaxa gwā^{ɛ}xnisē; wä, laEm ăxōdEx q!ōsna^{ɛ}yas Wä, la qāx·^{ɛ}īdEq qa lāwās hëx·t!a^{ɛ}yas. Wä, la xwāł^{ɛ}īdEx ă^{ɛ}wē-g·a^{ɛ}yasa gwā^{ɛ}xnisē ëk·!ōt!Endālax k·!îdēg·a^{ɛ}yas g·äx·^{ɛ}īd lāx ōxḶa-atâ^{ɛ}yas lāg·aa lāxa mōdEnē lāx q!EmElxsda^{ɛ}yasa ts!āsna^{ɛ}yas. Wä, la x̣wēł^{ɛ}īdxa k·!ōtEla qas lēx·^{ɛ}īdēq. Wä, laEmxaāwisē xwāł^{ɛ}īda, g·äx·^{ɛ}īd lax wŭlxwaxsda^{ɛ}yasa k·!ōtEla la ëk·!ołEla lāx ōxḶaatâ^{ɛ}yas. Wä, laEm ^{ɛ}naxsaāp! Ḷō^{ɛ} wâkwa q!EmEldzō^{ɛ}yasa xāk·adzō Ḷō^{ɛ} pEl. Wä, g·îl^{ɛ}mēsē lawämasqēxs laē g·ēxaxa wŭdzE-kwēxēs xEmsīlasō^{ɛ}lē.[2]

Roasted Old Salmon (Ts!Elak· L!ōbEk^{u}; yîxa la gwāł xwēla^{ɛ}wa lāx ^{ɛ}nEldzäsa wīwa).—Wä, la^{ɛ}mēsEn gwāgwēx·s^{ɛ}ālał lāxa ^{ɛ}nEmgē-saxs laē lāxēs wīwamēts!asē Ōdzâlasē, lāx ^{ɛ}nEldzä Gwanē qaxs ăx^{ɛ}-ēxsdaaxa gwa^{ɛ}xnīsaxs laē gwāł tsEnxwaxs laē lāg·aa lāx Odzâlase. Wä, g·îl^{ɛ}Em dzāqwaxs laēda wīwamēts!ēnoxwē xwānał^{ɛ}īda qa^{ɛ}s lē nēgwēsa lāx mōkwa^{ɛ}yasēs g·ālē, qaxs nēnuyamts!ēs^{ɛ}maē mōkwa-^{ɛ}yasxēs gaḶā^{ɛ}yaxa gwā^{ɛ}xnisaxa gānuLē. Wä, g·îl^{ɛ}mēsē nEgELā-yōdxa la mōkwała lāqēxs laē xōmał^{ɛ}īdē ăxnōgwadās ḶE^{ɛ}wa la

[1] See also p. 302.

[2] Continued on p. 226, line 17.

him who goes to | steal salmon with the hook. Therefore the Nimkish always ‖ disappear at night, for they club one another when | one does not give in to the owner (of such a place). Therefore they just | club one another with their punting-poles. (I just wish to | talk about this.) As soon as evening comes, the | river people start, and tie their canoes to the tying-places ‖ where the salmon go to spawn. When it gets dark, (the man) feels about with his hook tied to a long shaft. When there are many | salmon, it does not take long before he fills (his canoe). When it is full, | he goes home. As soon as day comes, his wife takes an | old mat, spreads it over her back, and then she takes her ‖ belt and puts it over the old mat on her back. | As soon as she has done so, she takes her carrying-basket, | puts it on her back, and goes down to the place where the salmon-canoe of her husband is. | Then she first takes up the best of the dog-salmon, whose skin is not white. | Of this she makes preserved salmon. Afterwards she carries up those whose skin is white; ‖ and when all the best salmon have been taken up from the beach, | the one with white skin is first cut open. She does the same | as she does with the one about which I spoke first,[1]—namely, the salmon speared at the mouth of the river,— | when it is cut open. The only point that is different is when | it is roasted, for the salmon with

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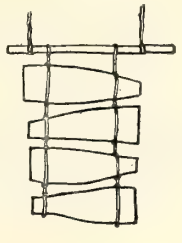
g·ilōLa gaLa lāq. Wä, hëEm lāg·iłdäsēda ᵉnEmgēsē q!ŭnāla x·îsaxōx gānuLEx, qaᵉs kwēxap!Ex·ᵉīdaᵉmaaxs yäx·stōsaēda ᵉnEmōkwaq g·āxa ăxnōgwadäs. Wä, hëᵉmis lāg·iłas âEm la kwēxap!Ex·ᵉītsēs dzōmēg·ałē lāxēq. (Wä, âᵉmEn ᵉnēx· qEn gwāgwēx·sEx·Ex·ᵉīdē lāxēq.) Wä, g·îlᵉEm dzāgwēlēx·ᵉnāᵉkŭlaxs lāasa wīwamēts!ēnoxwē ălēẋᵉwīd qaᵉs lē mōẋᵉwaLEla lāxēs mōkwaᵉyē lāxa ts!Enāasasa k·!ōtEläxs xwēlaᵉwaē. Wä, g·îlᵉmēsē p!EdEx·ᵉīdExs laē łEẋᵉŭlx·ᵉītsēs gāłbala g·îlt!a saEnts!â. Wä, g·îlᵉmēsē q!ēnōma k·!ōtEläxs laē k·!ēs gēx·ᵉīdExs laē qōt!a. Wä, g·îlᵉmēsē qōt!axs laē näᵉnakwa. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdExs laē gEnEmas ăxᵉēdxa k·!āk·!obanē, qaᵉs LEbēg·îndēs lāxēs ăwīg·aᵉyē. Wä, la ăxᵉēdxēs wŭsēg·anowē, qaᵉs qEk·îyEndēs lāxa k·!āk·!obanaᵉyē la LEbēg·īs. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs ōxLaats!ē lExaᵉya, qaᵉs ōxLElēqēxs laē lEnts!Eyāla lāx hănaasas yäłnEgwats!äsēs łāᵉwŭnEmē. Wä, laᵉmēs hë g·îl ăxᵉētsōsa ëk·ē gwaᵉxnisaxa k·!ēsē ts!Elāk·a. Wä, hëEm xaᵉmāsīlasōłtsē. Wä, āłᵉmēsē la ōxLEx·ᵉīdxa ts!ēts!Elak·axs laē ᵉwiᵉlōsdEᵉyamasxa ëk·ē k·!ōtEla. Wä, g·îlᵉmēsē ᵉwiᵉlōsdEᵉyamasqēxs laē hë g·îl xwāłᵉītsEᵉwa ts!Elāk·ē. HëEm gwēg·īlaqē gwēg·īlasaxEn g·îlx·dē wāłdEma sEg·inētē lāx ōẋᵘsiwaᵉyasa wā,[1] yîxs lāx·dē xwāLasEᵉwa. Wä, lēx·aᵉmēs ōgŭqałaᵉyosēxs laē L!ōpasEᵉwa, yîxs k·!ēsaē âlaEm L!ōpa ts!Elāk·ē L!ōbEkwa yîxs laē

[1] See p. 223.

white skin is not as thoroughly roasted ‖ when it is roasted, because it is not fat; and it is not hung up for a long time | to dry over the fire of the house of the river people. | They try to make it thoroughly dry before it is taken down by the | woman, and she puts it away at the place where the food is kept for the winter. | Even if it is kept a long time, it does not get mouldy, and it does not ‖ get a bad taste, for it is not fat. Therefore it is liked | by the Indians. Now we will talk about it when it is | given as food in winter by the one who obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, making preserved salmon of what she is cutting, she | leaves the meat on the skin thick. After she has | cut it, she takes the cutting-board and puts it down outside of the ‖ house, in this manner.[1] When the meat on the skin is too thick, | she cuts it off four finger-widths on the side of (the fish) from which | she is going to make preserved salmon. Then she cuts downward from the back of the neck of the | dog-salmon, and she cuts down to the tail of the dog-salmon. Then | she hangs it on the stage below the upper stage at the place on which ‖ the preserved salmon is hung. As soon as it is half dried, the woman takes it down | and binds (the pieces) together with split cedar-bark, in this way: |



L!ōpasEᶜwa, qaxs k·!ēsaē tsEnxwa. Wä, hëᶜmisēxs g̣äłaē la x·îłE-lāLEla lāx nEqōstâᶜwasa lEg̣wīłasa g·ōkwasa wīwamēts!ēnoxwē. Wä, laEm lālōL!a qa âlak·!ālasLas lEmx̣ᶜwīdEł, qō lāł ăxăxōyōłtsa ts!Edāqē, qaᶜs g·ēxēq lāxa g·āᶜyasas dēdamaläsēxa lāLa ts!ăwŭnxᶜ-ēdEL. Wä, wāx·ᶜEm la g̣äła la k·!ēs x·îts!Ex·ᶜīda. Wä, k·!ēsᶜEm-xaāwisē q!ēsp!Ex·ᶜīda, qaxs k·!eâsaē la tsEnxwaᶜya, lāg·iłas ëx·ᶜa-g·īsa bāk!ŭmē. Wä, laᶜmēsEns g̣wāg̣wēx·sᶜālał laqēxs laē hăᶜm-g·īlayoxa ts!ăwŭnxē yîs ăxānEmaq. . . .

Middle Piece of Salmon (Q!āq!aq!ēᶜ). — Wä, hëᶜmaaxs laēda ts!Edāqē xwāLaxa g̣wāᶜxnisaxs laē xamāsilaxēs xwāLasEᶜwē. Wä, laᶜmēsē wâkwēda q!EmłEdzâᶜyasa wŭdzEkwē. Wä, g·îlᶜmēsē g̣wāł xwāLaxs laē ăxᶜēdxēs t!Elēdzowē, qaᶜs ăxᶜElsēq lax L!āsanâᶜyasa g·ōkwē g·a g̣wäłēg·a.[1] Wä, g·îlᶜmēsē xEnLEla wâgŭdzâᶜyēda q!Em-laläxs laē t!Elsōdxa mōdEnas ᶜwādzEᶜwas lāx ăpsEnxaᶜyasēs xamsīlasōLē. Wä, laEm g·äx·ᶜīdē t!Elsōyâs lāx ōxḶaatâᶜyasa g̣wāᶜx-nisē. Wä, la lāxsdEnd lāx wŭxwāxsdaᶜyasa g̣wāᶜxnisē. Wä, hëᶜmis la g̣ēx̣watsēs lāxa q!Elabōᶜyasa q!Eᶜlīłē qa g̣ēx̣wałaatsa xaᶜmāsē. Wä, g·îlᶜmēsē k·!āyax̣ᶜwīdExs laēda ts!Edāqē ăxāxōdEq, qaᶜs yîbEdzōdēq g·a g̣wälēg·a yîsa dzEdEkwē dEnāsa (*fig.*). Wä,

[1] That is, placing its upper end on a log, so that the cutting-board slants down toward her.

Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the salmon. As soon ‖ as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon.—The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-bark in ‖ this manner:

Then she hangs them up on the stage under which | the preserved salmon is dried, that it may have the full heat of the fire; and when | it begins to be dry, the woman makes two baskets of cedar-bark; | and when she finishes them, she puts them down and takes down the backbones. | When they are all down, she sits down and begins to break off the tails ‖ from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved salmon. | This is to be food for winter use, and it is called ‖ "backbone for soaking." It is a small basket into which she puts the | salmon-tails, and the name of the basket is "tail-receptacle." The |

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12 la ēt!ēd gēx̣ᵉwīdEq lāxēs g·îlx·dē gēx̣walaasa. Wä, g·îlᵉmēsē la âlax·ᵉīd la lEmx̣ᵉwida laē ăxāxōyâ yîsa ts!Edāqē. Wä, la ăxts!ōts lāxa L!ābatē hëkwēlēEm qa g·îts!Eᵉwatsa q!āq!aq!aᵉyē. Wä, g·îl-
15 ᵉmēsē ᵉwīᵉla ăxts!ōts lāqēxs laē g·ēxaq lāxēs g·āyasīlaᵉyē qa g·ayats lāx ăwābâᵉyas k·!āg·ilē qa ăxātsa xaᵉmāsē.[1]

Backbones of Salmon.—Wä,[2] la ăxᵉēdēda ts!Edāqaxa dEnasē qaᵉs ts!Exᵉēdēq. Wä, la ăxᵉēdxa maᵉlē xak·!adzâ, qaᵉs q!ap!ēx·ᵉīdēx ts!ēts!āsnaᵉyas. Wä, hëᵉmis la yāLōdaātsēq, yîsa dEnasē; g·a
20 g̣wälēg·a (*fig.*). Wä, laᵉmēsē gēx̣ᵉwīdEq lāxa q!Elabâᵉyasa lEmᵉwasaxa xaᵉmasē qa L!ēsālasEᵉwēsēsa lEg̣wīlē. Wä, g·îlᵉmēsē lEmx̣ᵉwīdExs laēda ts!Edāqē L!ābatīlaxa maᵉlē·L!āL!Ebataxa dēdEntsEmē. Wä, g·îlᵉmēsē g̣wälExs laē mExālīlaq, qaᵉs ăxāxōdēxa xāk·!adzō. Wä, g·îlᵉmēsē ᵉwīᵉlaxāmasqēxs laē k!wāg·alīla qaᵉs k·ōqâlēxa ts!āsnaᵉyē
25 lāxa xāk·!adzowē. Wä, laᵉmēs ts!Exts!âlasa ts!āsnaᵉyē lāxa ᵉnEmsg̣Emē L!ābata. Wä, laᵉmēs ts!Exts!âlasa xāk·!adzōwē laxa ᵉnEmsg̣Em. Wä, g·îlᵉmēsē qōqŭt!axs laē g·ēxēda ts!Edāqaxa maᵉl-tsEmē L!āL!abat lāx ăwābâᵉyasa k·!āg·ilē qa gēx̣ᵘdEmasa xaᵉmasē. Wä, laEm hēᵉmāwälałxa ts!ăwŭnxē. Wä, hëEm ḶēgadEs t!ēłalas
30 xāk·!adzowē. Wä, laᵉmēs aEmayālēda L!ābatē, yîx g·îts!Eᵉwasasa ts!ānaᵉyē. Wä, hëEm Ḷēgadēda L!ābatas ts!āsnaᵉyaats!ē. Wä, la,

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

[2] Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | "backbone-receptacle." That is all about this.[1] |

Split Salmon.—When the | woman cuts open the dog-salmon, she takes off the gills of the | dog-salmon, and then she cuts open and takes off its head, and she | cuts open the back on the upper side of the back fin. ‖ The meat on the backbone is not thick; and she cuts down | to the tail, and she breaks off the tail. Then she | puts down on the ground what has been cut. She takes the backbone and cuts off the | meat that was on it from the back of the salmon's neck, and | she cuts down to four finger-widths from the place where she broke off the salmon's ‖ tail. Then the woman turns over what she is cutting, and | she cuts off the meat that was left on it; and when she reaches down | to the same distance that she has cut before on the other side, she breaks off the | backbone and throws it away when it is only bone. Then it is thus: |

Now the meat is divided at the ends, and a piece of the backbone ‖ is at the upper end. This is called "tail-holding-together." As soon as the woman finishes this, | she hangs this, what is called "split-down," on a frame made for the purpose, | outside of the house. When the weather is bad, she | hangs it up on the staging in the house. Now it is hanging in this man-

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ᵉwālasēda ʟ!ābatē, yîx g·îts!Eᵉwasasa xāk·!adzō. Wä, hëEm ḷ̣ēgadEs xāk·!adzats!ē. Wä, laEm gwāł lāxēq.[1]

Split Salmon (ʟēqwaxa).—Wä,[2] hëmaaxs laē xwāłᵉīdēda ts!Edāqaxa gwāᵉxnisē; wä, laEm hëEm g·îl ăxōyosē q!ōsnaᵉyasa gwāᵉxnisē. Wä, lāwīsḷ̣a qāx·ᵉīdEq, qa lāwäyēs hēx·t!aᵉyas. Wä, la xwāłᵉīdEx ăᵉwīg·aᵉyas ëk·!ōt!Endālax k·!îdēg·aᵉyas. Wä, laᵉmēs k·!ēsᵉEmxat! wâgŭdzâᵉyē q!Emlaläsa q!ōq!ŭyō. Wä, la lāxsdEndaEm lāxa ts!āsnaᵉyē. Wä, laEm k·ōqōdEx ts!āsnaᵉyas. Wä, laᵉmēsē k·!îxElsaxa la wŭdzEkwa. Wä, la ăxᵉēdxa q!ōq!ŭyō qaᵉs t!Elsōdēx q!EmłEdzEwex·däs g·ēx·ᵉīd lāx ōxḷ̣aatâᵉyasa k·!ōtEla. Wä, la lāg·aa lāxa mōdEnē g·äx·ᵉīd lāx g·äx·saāsas k·ōqōyoẋᵘdäs lāxa ṭs!āsnaᵉyē. Wä, laᵉmēsēda ts!Edāqē lēx·ᵉīdxēs t!ElsasEᵉwē. Wä, laEmᵉxaāwisē t!Elsōdex q!EmłEldzḛwēx·däs. Wä, g·îlᵉmēsē lāg·aa lāx ᵉwālag·īlasdäsē xwāLaᵉyē lāxa ăpsādzEᵉyaxs laē k·ōqōdxa qō!q!ŭyō qaᵉs ts!Exᵉīdēxa la âEm la xāqa. Wä, laEm la g·a gwälēg·a (*fig.*). Wä, laEm qExbäda q!Emlālē. Wä, hëᵉmis q!ōq!ŭyōwa ëk·!Ebaᵉyē. Wä, hëEm ḷ̣ēgadEs k!wāwaxsdē. Wä, g·îlᵉmēsē gwāłExs laēda ts!Edāqē gēẋᵉŭnts lāxa hēkwēlaē qa gēᵉwasxa ʟēqwaxa lāx ʟ!āsanâᵉyasēs g·ōkwē. Wä, g·îlᵉmēsē ᵉyāx·sEᵉmē ᵉnāläxs laē hëEm gēẋwasEᵉwa q!Elīlē lāxa g·ōkwē. Wä, lāg·a gwälaxs laē

[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.
[2] Continued from ibid., p. 433.

ner: | After it has been hanging thus for three days, ‖ it is half dried. Then the woman takes it down | and straightens it out, so that the split-down hangs straight down from the end of the tail-holding-together. | Then she hangs it up again at the place where it was hanging before, | and it is in this way: She just leaves it again hanging over one night. | Then the woman takes it down, and she pulls out the short bones that are left ‖ in the split-down. As soon as all the bones are out, she rubs it | as the women do when they are washing clothes; | and therefore the split-down is soft, and therefore also it is | white. After she has finished rubbing it, she hangs it up again | at the place where it was hanging before; and when it is really dry, the ‖ woman takes it down again and puts it on a mat. As soon as it is | all down, she takes two cedar-bark baskets and puts them down at the place where she is working, | and she takes the split-down and breaks off the tail-holding-together and | throws it into one of the baskets. Then she rubs | the split-down again; and after she has done so, she throws it into the ‖ other basket; and she continues doing so, and only | stops when it is all finished. Then she puts away the two | baskets under the staging where she keeps the preserved salmon. | It serves for winter food.[1] |

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g̣ēx̣wałēg·a (*fig.*). Wä, g·îlᶜmēsē la yūdux̣ŭxsē ᶜnäläs hë g̣wäłē g̣ēx̣wałaēnaᶜyas laē k·!āyax̣ᶜwīda. Wä, lēda ts!ᴇdāqē ăxāxōdᴇq qaᶜs dāłᶜēdēq, qa ᶜnaᴇnqalax·ᶜīdēsa ʟēqwaxa ᶜnᴇxbᴇndxa k!wāwaxsdᴇᶜyē. Wä, laē ēt!ēd g̣ēx̣ᶜŭnd lāxēs g·îlx·dē g̣ex̣wāłaasa. Wä, g·a g̣wäłēg·a (*fig.*). Wä, âᴇmxaāwisē xaᶜmālax g̣ēx̣wałaxs laēda ts!ᴇdāqē ăxāxōdᴇq qaᶜs q!ᴇk·ōlēxa tsᴇłts!ᴇkwē xaq ēxdzowēxa ʟēqwaxa. Wä, g·îlᶜmēsē ᶜwīᶜlâmasxa xāqaxs laē q!ᴇwēx·ᶜīdᴇq yo g̣wēg·īlōx g̣wēg·ilasasa ts!ēdaqaxs ts!ōx̣waaxa g̣wīłg̣wäla. Wä, lag·īłas tᴇlkwa ʟēqwaxa. Wä, hëᴇmxaāwis lāg·īłas mᴇlmadzᴇᶜwē. Wä, g·îlᶜmēsē g̣wāł q!ōyaq laē ēt!ēd g̣ēx̣ᶜwīdᴇq lāxēs g̣ēx̣wāłaasē. Wä, g·îlᶜmēsē âlax·ᶜīd lᴇmx̣ᶜwēdaxs, laē ēt!ēdēda ts!ᴇdāqē ăxāxōdᴇq qaᶜs ăxdẓōdalēs lāxa łēᶜwaᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜlaxaxs laē ăxᶜēdxa maᶜłē ʟ!āʟ!ᴇbata qaᶜs ăxᶜālīłēs lāxēs ēaxᴇᶜlasē. Wä, la ăxᶜēdxa ʟēqwaxē, qaᶜs k·ōqōdēxa k!wāwaxsdᴇᶜyē, qaᶜs ts!ᴇxts!ōdēs lāxa ᶜnᴇmsg̣ᴇmē ʟ!ābata. Wä, laᶜmēsē ēt!ēd q!ᴇwēx·īdxa ʟēqwaxa. Wä, g·îlᶜmēsē g̣wāłᴇxs laē ts!ᴇxts!ōts lāxa ᶜnᴇmsg̣ᴇmē ʟ!ābata. Wä, laᴇm hëx·säᴇm la g̣wēg·ila. Wä, āłᶜmēsē g̣wāłᴇxs laē ᶜwīᶜlāmasxēs ăxsᴇᶜwē. Wä, la g·exaxa maᶜłtsᴇmē ʟ!āʟ!ᴇbata lāx awābâᶜyasa k·!āg̣īłē qa ăxātsa xaᶜmāsē. Wä, laᴇm hēmawälałxa ts!ăwŭnxē.[1]

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they ‖ are attached only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it ‖ on the upper (dorsal) side where she stopped, four finger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in ‖ pieces to make roasting-tongs. These are four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the ‖ split part of the roasting-tongs; and after she finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

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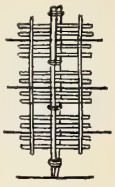
Fresh Roasted Backbone (Ālχwasē ʟ!ōbEdzo xāk·!adzō).—Wä, hë′ˢmaaxs laē xwā′ʟasEˢwēda gwāˢxnisē, yîsa ts!Eda′qē; wä, laEm k·!EgEdzō′tsa gwāˢxnisē lāxēs xwāʟEdzō′wē k·!ā′k!ōbāna. Wä, lāˢmēsē ts!ō′sˢīdēda ts!Edā′qax q!ō′snaˢyasa gwāˢxnisē, qa âˢmēs ăxbä′xa ya′x·yîg·ilasa gwāˢxnisē. Wä, laˢmēs qa′x·ˢīdEq qa lāwäyēs hëx·t!aˢyas. Wä, g·îlˢmēsē lāwä′yēxs la′ē xwā′lˢīdēda ts!Edāqaxa g·ä′x·ˢīdē lāx ōxḷaatâˢyasa gwāˢxnisē lā′g·aa lā′xa mō′dEnē lāx ts!ā′snaˢyasa gwāˢxnisē. Wä, laE′m ë′k·!ōt!Endālax k·!idē′g·aˢyas. Wä, la ẋwē′lˢīdxēs xwā′ʟasEˢwē. Wä, laˢmē′sē xwā′lbEtE′ndEx nExsâ′wasēs wā′laasdē lā′xa mō′dEnē lāx ts!ā′snaˢyasa gwāˢxnisē. Wä, laˢmēs xwā′lˢīdEq g·ä′x·ˢīd lāq lā′laa lāx ō′xḷaatâˢyas. Wä, laEm wâ′kwē q!E′mEldzâˢyasa xāk·!adzōxs la′e lā′wä lā′xēs pESEna′ˢyē. Wä, g·îlˢmēsē q!ē′nEmēda xā′k·!adzâxs la′ēda ts!Edā′qē ăxˢē′dxa ëg·ā′kwa lāx xâ′sEˢwē xE′ẋᵘmEsa. Wä, laˢmēsē xō′ẋEẋᵘsE′ndEq, qaˢs ʟ!ō′psayōgwīlēq. Wä, laE′m mōp!Enk·ē bā′ʟaˢyas qa ˢwāsgEmats. Wä, g·î′lˢmēsē gwāł xâ′qēxs la′e ḷā′g·aElsaq la′xēs ē′axEˢlasē. Wä, laˢmē′s ăxˢē′dxa ya′x·yîg·ilasa gwāˢxnisē qaˢs yîlts!ElE′ndēs lā′xa ʟ!ō′psayoʟē. Wä, g·î′lˢmēsē la ˢnā′ẋwa k·!ēk·!Elā′laxs laˢē ăxˢē′dxa dEna′sē qaˢs yîłˢaʟE′lōdēs la′xa bE′nbaˢyasa xâ′ˢyasa ʟ!ō′psayō. Wä, g·î′lˢmēsē gwāł yîla′qēxs la′ē ăxˢē′dxa xā′k·!adzō qaˢs gē′g·aałts!ōdēs lā′xa ʟ!ōpsayō. Wä, g·î′lˢmēsē mō′wēda la ăxˢā′lts!ōyōxs lā′qēxs la′ē yîlˢaʟE′lōtsa dEna′sē lāx ë′k·!ēʟEläs. Wä, la ē′t!ēd ăxˢē′dxa mō′maxat! xā′k·!adzō qaˢs

of backbone and | puts them over those that have been tied in. As soon as these four are also done, ‖ she ties (the tongs) up again above them, and she keeps on | doing so; and she only stops when she reaches the end of the roasting-tongs. | That is in this way: As soon as they are full, she takes | four slender pieces of split pine and places them lengthwise | on the ends of the backbones in the roasting-tongs. Now there is one ‖ long strip of split pine on each side. Then she takes six pieces | and pushes them through between the two legs of the roasting-tongs; then | she puts one on each side of the backbones; then she pushes them over (the long split sticks), | and thus they are fastened. After this is done, she puts them in the ground by the side | of the fire of the house; and when they begin to blacken, the woman ‖ takes them and puts them right over the fire. | Now they are finished, and they are called "roasted backbones" after this. |



Pectoral Fins of Dog-Salmon (Pectoral fins of the dog-salmon taken | at the upper part of the river).—When the woman cuts the | dog-salmon and she finishes taking off the gills, she | cuts around the neck of the dog-salmon, and cuts off the ‖ pectoral fins, half a finger thick, | and they are just hanging down. Then she also | cuts off the anal fins and takes them off. She puts them into a | basket;

ăxē′g·îndēs lā′xa la yîḷᴇkwa′. Wä, g·î′lᵉᴇmxaā′wisē ᵉwī′ᵉlēda mō′waxs la′ē ē′t!ēd yîlᵉē′dᴇx ë′k·!ēlᴇläs. Wä, laᴇ′m hë′x·sä gwē′g·ilē. Wä, ā′lᵉmēs gwā′ɬᴇxs la′ē q!ŭxtōwē′da lō′psayowē. Wä, laᴇ′m g·a gwä′ɬēg·a (*fig.*). Wä, g·î′lᵉmēsē q!ŭxtō′xs la′ē ăxᵉē′dxa mō′ts!aqē wīswŭɬ xōkᵘ xᴇẋᵘmē′sa. Wä, la aō′dzaqâɬamāsᴇq lāx ōbaᵉyasa la lō′pts!ōls xā′k·!adzō. Wä, laᴇ′m wā′x·sasᴇlaxa g·î′lsg·îlt!a xōkᵘ xᴇẋᵘmᴇ′sa. Wä, la ē′t!ēd ăxᵉē′dxa q!ᴇl!ᴇts!ā′qē qaᵉs lᴇ′nxsōdēs nā′qodāla xᴇwē′ɬaᵉyasa lᴇ′psayō. Wä, laᴇ′m wā′x·sats!ᴇndālaxa xā′k·!adzowē. Wä, laᴇ′m ë′k·!ōdᴇnts laq. Wä, hë′ᵉmis la ᴇlā′ɬayosē. Wä, g·î′lᵉmēsē gwā′ɬᴇxs la′ē ḷā′nōlīsaq lā′xa lᴇgwī′ɬasēs g·ō′kwē. Wä, g·î′lᵉmēsē la k!ŭmᴇlx·ᵉī′dᴇxs la′ē ăxᵉē′dēda ts!ᴇdā′qaq qaᵉs lᴇ′saʟᴇlōdēs lā′xa ᵉnᴇxstâ′ᵉyasēs lᴇgwī′lē. Wä, laᴇ′m gwā′ɬa. Laᴇ′mḷa ḷē′gadᴇs lᴇ!ō′bᴇdzo xā′k·!adzō lā′xēq.[1]

Pectoral Fins of Dog-Salmon (Pᴇʟ!ᴇxā′ᵉwēsa gwaᵉxnisē g·ā′yōɬ lāx ᵉnᴇ′ldzäsa wā).—Wä, hë′ᵉmaaxs la′ē xwā′ʟēda ts!ᴇdā′qaxa gwaᵉxnisē. Wä, g·î′lᵉmēsē gwāɬ lawä′lax q!ō′snaᵉyasēxs la′ē t!ō′tsēᵉstᴇlaxa ō′xawaᵉyasa gwaᵉxnisaxs la′ē t!at!o′sk·înaᴇmxa pᴇʟ!ᴇxā′ᵉwaᵉyas. Wä, laᵉmē′s k·!ō′dᴇn lā′xᴇns q!wā′q!wax·ts!ānaᵉyēx, yîx ᴇlā′ɬaᵉyâs laᴇ′m â′ᴇm la tē′kwāɬa. Wä, laᴇmxaā′wisē t!ō′sōdxa pᴇḷā′gaᵉyē. Wä, laᴇ′mḷa lawäq. Wä, la ăxts!â′las lā′xa

[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she hangs it up at the place where she is going to dry it. After she finishes hanging it up, ‖ she takes a drying-rack and puts the anal fins on it, and she scatters them | over it. Then she puts it up right over the fire, so that the heat | of the fire strikes it. She finishes that; and when | the salmon is half dry, the woman takes down that which is to be preserved salmon. | Then she takes her fish-knife and cuts off the pectoral fins ‖ and throws them also into a basket. After she has done so, | she hangs up the basket with the pectoral fins in it by the side of the | drying-rack on which the anal fins are. After this is done, | she gathers the drying-poles and spreads on them that which is to be preserved salmon, | with the meat side downward, to the fire. ‖ When she has done so, she watches the pectoral fins and the | anal fins until they are thoroughly dry. As soon as they are thoroughly dry, | she puts them away as food for the winter. She does | the same with the salmon-tails, which are also put on a drying rack | when they are dried. Now we shall talk about the way ‖ they are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon when it is | roasted, to keep it for winter use).— |

When the Nimkish go to catch salmon in the river Gwanē, above, and when there are many dog-salmon, the ‖ woman cuts off their

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lExa′ᵋyē. Wä, g·î′lˢmēsē gwā′łExs la′ē t!E′lsˢēdxa xaˢmā′sLaxs la′ē gē′xˢwīdEs la′xēs x·îlā′sLaq. Wä, g·î′lˢmēsē gwāł gē′xwaq la′ē ăxˢē′dxa k·!îtk·!Edē′sē qaˢs ăxdzō′dēsa pEḶā′gaˢyē lāq la gwē′ldzEwē lāq. Wä, la Lā′laLElōts lā′xa nExstâ′ᵋyasa lEgwī′lē qa L!ē′sEg·ō-stâlasEˢwēsēs L!ē′sˢäläsa lEgwī′łē. Wä, la gwā′ła. Wä, g·î′lˢmēsē k·!ā′yaxˢwīdēda xaˢmā′sLaxs la′ēda ts!Edā′qē ăxā′xōdxēs xaˢmā′sLē. Wä, laˢmēs ăxˢē′dxēs xwaḶā′yowē qaˢs t!ō′sâlēxa pē′pEL!Exāwaˢyē qaˢs ts!Exts!â′lēs la′xa lExä′ᵋmaxat!. Wä, g·î′lˢmēsē gwāł ᵋwī′ᵋlaxs la′ē tēxˢwaLElōtsa pEL!Exāwaˢyaats!ē lExē lā′xaaxa ăpsē′LElasa k·!îtk·!Edē′sēxa la ăxdzâ′yaatsa pEḶā′gaˢyē. Wä, g·î′lˢmēsē gwā′lˢaLElaxs la′e q!ap!ē′x·ᵋīdxa gayō qaˢs LEp!ālElōdēsa xaˢmā′sLē lāq. Wä, laE′m ᵋnā′xwaEm bänā′dzEˢyē q!EmEldzâ′ᵋyas lā′xa lEgwī′łē. Wä, g·î′lˢmēsē gwā′ła la′ē dā′doqwīlaxa pEL!Exā′waˢyē ḶEˢwa pEḶā′-gaˢyē qa â′lak·!alēs lE′mxˢwīda. Wä, g·î′lˢmēsē â′la la lE′mxˢwī-dExs la′ē g·ē′xaq qaˢs lā′k·!EsElałxa ts!ăwŭ′nxLa. Wä, hë′Emxaa gwē′g·īlaxa ts!ā′snaˢyē k·!îtk·!Edē′sˢEmxaa ăxdzâ yaasasēxs la′ē lE′mxwasEˢwa. Wä, laˢmē′sEns gwā′gwēx·sˢālał lāqēxs la′ē haˢmēx·sī′lasEˢwa. . . .[1]

Dog-Salmon Cheeks. (P!Elōs, yîx hë′x·t!aˢyasa gwāˢxnisē, yîxs L!ō′bEkwaē qaˢs ăxēlasEˢwē lā′laa lā′xa ts!aˢwŭ′nxē).—

Wä, hë′ᵋmaaxs la′ē wī′ᵋwamēsa ᵋnE′mgēsē lā′xēs wä Gwāˢnē lā′xa ᵋnE′ldzäs. Wä, g·î′lˢmēsē q!ē′nEma gwāˢxnisaxs la′ēda ts!E-

[1]Continued on p. 327, line 1.

heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where she ‖ cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-tongs are not tied with cedar-bark. After ‖ she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the others. After she has ‖ finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is next ‖ to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

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dā′qē qak·â′lax hë′x·t!aᶜyas. Wä, la ăxᶜē′dēda ts!Edā′qaxa ë′g·a-qwa lāx xâ′sEᶜwē wŭnā′gŭłē. Wä, la mō′dEnbāla lā′xEns bā′Lax. Wä, la xō′x̣ᶜwīdEq qaᶜs L!ō′psayōgwīlēq. Wä, la ᶜnā′lᶜnEmp!Ena lā′k·!Endē ăxā′ᶜyas ḷōxs lō′Lᶜmaaxmaᶜłp!E′nyag·ē ăxā′ᶜyas. Wä, g·î′lᶜmēsē g̣wā′łē ăxā′ᶜyasēxs la′ē q!ap!ē′x·ᶜīdEq qaᶜs läs lā′xēs xwā′ł-dEmsaxa g̣wāᶜxnisē. Wä, lē ḷā′g·aElsaxa ᶜnE′mts!aqē L!ōpsayâ qaᶜs k!waxtō′dēsa hë′x·t!aᶜyē lāx laē′naᶜyas ăqā′łē wā′x·sanōts!Exstaᶜyasa L!ōpsayowē. Wä, ā′lᶜmēsē g̣wāł wē′qwāxElaxa hē′x·t!aᶜyaxs la′ē lā′g·aē ō′baᶜyasa L!ōpsayowē lāx g̣ēg̣Eya′g̣Esasa hëx·t!aᶜyē. Wä, laE′m la k·!eâ′s yîḷE′msa L!ō′psayowē dEnā′sa. Wä, g·î′lᶜmēsē g̣wā′łāmasxa ᶜnE′mts!aqaxs la′ē LEx̣ᶜŭlīsaxēs la g̣wā′łāmatsEᶜwa. Wä, lā′xaa ē′t!ēd ăxᶜē′dxa ᶜnE′mts!aqē L!ō′psayâ qaᶜs ḷā′stōlisēs lāx ḷa′dzEᶜwasdäsēs g·î′lx·dē ăxsEᶜwa′. Wä, hë′Emᶜxaā′wisē gwē′x·ᶜīdEq lā′xēs g·î′lx·dē gwē′g·ilasxa g·î′lx·dē ăxsō′s. Wä, â′ᶜmēs la hë g̣wēᶜnā′kŭlaxa waō′kwē. Wä, g·î′lᶜmēsē g̣wā′łExs la′ē łā′ᶜwŭnEmas ăxᶜē′dxa q!ē′nEmē lEqwa′ qaᶜs lExᶜwā′lisē lā′xa L!Emā′ᶜisē. Wä, g·î′lᶜmēsē x·ī′qōstâ lEqwē′laᶜyasēxs la′ē axᶜē′dEx·daᶜxᵘxa L!ēL!ō′pts!âla hë′x·t!ēᶜ qaᶜs lē q!wäᶜstalas lāq. Wä, laE′m hë g·îl L!ō′pasōsē q!ōq!onä′s. Wä, g·î′lᶜmēsē k!ŭmE′lx·ᶜīdExs la′e le′x·ᶜidEq ᶜwī′ᶜla qa hēs la ăwā′p!aᶜyas la nEx̣wā′laxa lEg̣wisē′. Wä, g·î′lᶜmēsē k!ŭmE′lx·ᶜīdē L!ē′sasēxs la′ē ăxsEndā′laq qaᶜs k·ā′t!alīsElēq. Wä, g·î′lᶜmēsē k·ōx̣ᶜwīdExs la′ē ăxō′-

and puts them down on the beach | by her side. When she has 28
taken them all off, she takes the roasted salmon-heads | and breaks
open the jaws. She spreads them out so that they are ‖ spread out 30
flat. Then she takes out the edible part inside the head, and only |
the skin and the bones are left on the "plucked cheek." As soon
as | this is done, she takes a long drying-rack. Sometimes it is | a
little over a fathom in length. The width of the drying-rack is | two
spans and four finger-widths. ‖ She puts her "plucked salmon- 35
cheeks" on it. They are all spread out | when they are on the
drying-rack, and they are close together | on it. As soon as this is
all done, she takes what she has done | and puts it just over the
fire of the house, where it is really | hot. When she finishes, she
requests her husband to ‖ go and call those who are walking about 40
in the village, the men the | children and the women, and even the
weak old women, | to go and eat the edible part taken out of the
head when it was lifted | from the roasting-place of the "plucked
cheek." Immediately the | man calls all the men and all the
women ‖ and children seen by him to come quickly and to eat the 45
roasted | salmon-heads. It is not long before all those whom he |
invited come down to the beach, and they sit around the heap of
roasted edible insides of the | salmon-heads. Then they begin to

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dālaxa L!ēL!ō′psayowē, yî′xa hëhë′x·t!aᵉyē, qaᵉs ăxᵉālī′sElēq lā′xēs 27
ăpsā′lisē. Wä, g·î′lᵉmēsē ᵉwī′ᵉlaxs la′ē ăxᵉē′dxa L!ō′bEkwē hëx·-
t!aᵉya qaᵉs wā′x·sēᵉstE′ndēx q!wayō′sas. Wä, la LEpsE′ndEq qa
LEpā′łēs. Wä, la lāwayōdEx hă′mts!âwasa hë′x·t!aᵉyē. Wä, â′ᵉmēs 30
la L!ēs ḶEᵉwa xā′qēda la ăxā′ła lā′xa p!Elō′sē. Wä, g·î′łᵉmēsē
ᵉwī′ᵉla g̣wā′łExs la′ē ăxᵉē′dxa k·!îtk·!Edē′sē g·î′lt!a ᵉnā′łᵉnEmp!Ena
ē′sEg·îyō lā′xEns bā′Läqē ᵉwā′sg̣Emasa. Wä, la hămō′dEngâla
lā′xEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwā′dzEwasasa k·!îtk·!Edē′sē. Wä,
hë′ᵉmis la ăxdzō′dalatsēsēs p!Elō′sLē. Wä, laE′m ᵉwī′ᵉlaEm LEpā′- 35
łaxs la′ē g·īdzEwēxa k·!îtk!Edē′sē. Wä, la mEmk·ō′łaxs la′ē
g·ī′dzâᵉya. Wä, g·î′lᵉmēsē ᵉwī′ᵉlaxs laᵉē ăxᵉē′dxēs ăxa′ᵉyē qaᵉs lē
Lā′laLElōts lā′xa nEqō′stâsēs lEg̣wī′łasēs g·ō′kwē lā′xa â′lä la L!ē′-
sala. Wä, g·î′lᵉmēsē g̣wāłExs la′ē ăxk·!ā′laxēs łā′ᵉwŭnEmē qa
lēs Lē′ᵉlālaxa g·ăyî′mg·îlsElaxa bē′bEgwānEmē Ḷōᵉmē g·î′ng·înā- 40
nEmē ḶEᵉwa ts!ē′daqē ḶEᵉwa wā′x·ᵉmē la waō′yats!âla ts!ē′daqa
qa lēs haᵉmā′pEx hămts!â′wäsa hë′x·t!aᵉya, yîxs la′ē ᵉmE′wēs
lā′xa L!ō′basdäsēxa la p!Elō′sa. Wä, hē′x·ᵉidaᵉmēsē lē′da bEgwā′-
nEmē Lēᵉlālaxa ᵉnā′x̣wa bē′bEgwānEm ḶEᵉwēs dōgŭłē ts!ē′dāq
Ḷōᵉma g·î′ng·înānEm qa g·ā′xēs hā′labala hë′x·hax·ᵉīdxa L!ō′bEkwē 45
hëx·t!aᵉya. Wä, k·!ē′st!a g̣ä′łaxs g·ā′xaē ᵉwī′ᵉla hō′qŭnts!ēsa Lē′-
ᵉlānEmē qaᵉs lē k!ŭtsēᵉstā′lisElaxa ᵉmEwē′sē L!ō′bEkᵘ hămts!â′sa
hë′x·t!aᵉyē. Wä, lā′x·daᵉxwē hămx·ᵉī′da. Wä, g·î′lᵉmēsē pō′łᵉī-

eat; and as soon as they have had enough, | they carry away what they could not eat. They carry ‖ it in their hands and go home. But the owner of the | heads which are called "plucked cheeks" goes up from the beach and makes a fire under the "plucked cheeks." | When they are dry enough, (the woman) takes them down and puts them into a | large basket. Then she puts them away for the winter. | That is the end. ‖

Roasted Dog-Salmon Heads (Heads of | dog-salmon when they are roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when she has many salmon-heads, she takes the ‖ same number of short roasting-tongs of the same kind as the roasting-tongs | for roasting the "plucked cheek," and she does in the same way as she does | when she roasts them. Each point of the roasting-tongs is pushed | into each side of the neck of the salmon-head, and reaches up to the eyes. | When this is done, she puts them up around the fire on the ground, ‖ outside of the house. First the jaws are roasted; and | when they begin to be black, she turns them around with the nape of the neck | towards the fire; and when that begins to be black also, she takes them | into the house. Then she puts them up with the | roasting-tongs over the fire, right where it is really hot. ‖ They stay there a

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dEXS la'ē ʿwī'ʿlaEm mō'tElaxēs k·!ē'ts!aʿyawaʿyē qaʿs lēs dā'k·!ōtā-laqēxs lā'x·daʿxwaē nä'ʿnakwa. Wä, lā'ɫēda ăxnō'gwadäsa hë'x·-t!aʿyē, yî'xa p!Elō'sē lō'sdēsa qaʿs lē lEqwē'laabEwēxēs p!Elō'sa. Wä, g·î'lʿmēsē lE'mxʷʿwīdEXS la'ē ăxā'xōdEq qaʿs g·ē'ts!ōdēs lā'xa ʿwā'lasē lExā'ʿya. Wä, laE'm g·ē'xaq qaē'da ts!ăʿwŭ'nxē. Wä, laE'm gwā'ɫa.

Roasted Dog-Salmon Heads (X·ō'ẋwasdē, yîx hë'x·t!aʿyasa gwāʿx-nisaxs L!ōpasEʿwaē qaʿs lE'mxwasEʿwē ʿwī'ʿla ɫEʿwis ha'mts!â).— Wä, hë'ʿmaaxs la'ē qā'x·ʿīdēda ts!Edā'qax hë'x·t!aʿyasa gwāʿx-nisē. Wä, g·î'lʿmēsē la q!ē'nEmēda hë'x·t!aʿyaxs la'ē ăxʿē'dxa hë'-ʿmaxat! wā'xēda ts!E'ɫts!Ek!wa L!ēL!ō'psayâ; hë gwē'x·sē L!ōpsa-ʿyâsa L!ō'päxa p!Elō'sē. Wä, la hë'Emxat! gwä'ɫē gwä'ɫaasasēxs la'ē L!ō'paq. Wä, laEm L!E'nqaɫē wā'x·sanōts!Exstaʿyasa L!ō'psayō lāx ē'wanūɫxawaʿyasa hë'x·t!aʿyē. Wä, la lā'g·aa lāx gēgEya'gEsas. Wä, g·î'lʿmēsē gwā'ɫExs la'ē gwä'stElsaq lāx lEq!usē', lāx L!ā'sa-nâʿyasēs g·o'kwē. Wä, laEm hë g·îl L!ōp!ētsōsē ōxɫasx·äʿya. Wä, g·î'lʿmēsē k!ŭmElx·ʿīdEXS la'ē lē'x·ʿīdEq ʿwī'ʿla qa hës gŭyap!ā'-ɫēda lEq!ŭsē'. Wä, g·î'lʿEmxaā'wisē k!ŭmElx·ʿīdEXS la'ē ăxʿē'dEq qaʿs lē laē'Las lā'xēs g·ō'kwē. Wä, la LE'saLElōts ʿwī'ʿla ɫEʿwis L!ēL!ō'psayowē lāx ë'k·!aʿyasēs lEgwī'ɫē lāx nEgā'sasa â'lä L!ē'sāla. Wä, la hë'x·säEm lä. Wä, ā'lʿmēsē ăxā'xōd, la'ē â'lak·!āla la

long time, and she takes them down when they begin to be quite | dry. Then she takes off the roasting-tongs, and | she ties the roasting-tongs together and puts them in the corner of the house. | That is also what the woman does when she roasts the "plucked cheeks." Then | she takes a large cedar-bark basket and puts the roasted heads ‖ into it; then she puts it away for winter use. |

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught in the upper part of the rivers when the dog-fish are spawning).— | When a woman cuts the fish caught by her husband, | she takes a high box and puts it down at her ‖ left side at the place where she is cutting; and after | the woman has finished cutting the dog-salmon, and when | what she is cutting is opened out, then she scoops out with her hands the scattered | spawn and puts it into the tall box; and after she has | done so, and the box is full of the scattered spawn, ‖ her husband goes up and puts it down in the | corner of the house. Then short boards are put down flat on top of it, that | the rain may not drip in when it rains. When | that is done, he leaves it, for the cover is not water-tight, for | the men will always go and take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky(spawn). | When the tall box is full of spawn, when | the woman cuts the dog-

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lE'mx$^{\varepsilon}$wīda. Wä, lawī'sLa ăxâ'laxa L!ēL!ō'psayowē. Wä, la yîL̥ō'yōdxa L!ēL!ō'psayowē qa$^{\varepsilon}$s g·ē'xēq lā'xa ōnē'gwīlasēs g·ō'kwē hë'Emxaa gwē'x·$^{\varepsilon}$īdēda ts!Edā'qaxs L!ōpaaxa p!Elō'sē. Wä, la ăx$^{\varepsilon}$ē'dxēs $^{\varepsilon}$wā'lasē dE'ntsEm L!ā'bata qa$^{\varepsilon}$s g·ē'ts!ōdēsa x·ō'x̣wăsdē lāq. Wä, la g·ē'xaq qa$^{\varepsilon}$s hē'lēlayōlxa ts!ăwŭ'nxLa.

Dog-Salmon Spawn (1) (Gwēlētsē, yîx gē'$^{\varepsilon}$nasa gwā$^{\varepsilon}$xnisaxs g·äyā-nEmaē lāx $^{\varepsilon}$nE'ldzäsa wī'wa; yîxs la'ē xwī'lawēda g̣wā$^{\varepsilon}$xnisē).—Wä, hë'$^{\varepsilon}$maaxs la'ē xwā'ł$^{\varepsilon}$īdēda ts!Edā'qax yā'nEmasēs łā'$^{\varepsilon}$wŭnEmē la$^{\varepsilon}$mēs hë g·îl ăx$^{\varepsilon}$ē'tsōsēda L̥ā'watsē qa$^{\varepsilon}$s hă'ng·alīsēs lax g̣Emxagawalīsas k!waē'dzasasēxs la'ē xwā'ł$^{\varepsilon}$īda. Wä, g·î'l$^{\varepsilon}$mēsē gwā'ła la'ē xwā'ł$^{\varepsilon}$īdēda ts!Edā'qaxa gwā$^{\varepsilon}$xnisē. Wä, g·î'l$^{\varepsilon}$mēsē nEłalēsē xwā'La$^{\varepsilon}$yasēxs la'ē LE'lx·$^{\varepsilon}$ītsēs ee$^{\varepsilon}$yasōwē lā'xa gwē'lēdza$^{\varepsilon}$yē gē'$^{\varepsilon}$nä qa$^{\varepsilon}$s LElts!ā'lēs lā'xa L̥ā$^{\varepsilon}$watsa. Wä, ā'l$^{\varepsilon}$mēsē gwāł hë g̣wē'g·ilaxs la'ē qō't!ēda L̥ā'watsäxa gwēlē'dza$^{\varepsilon}$yē gē'$^{\varepsilon}$nä. Wä, g·î'l-$^{\varepsilon}$mēsē qō't!axs la'ē łā'$^{\varepsilon}$wŭnEmas lâ'sdēsa qa$^{\varepsilon}$s lē hă'ng·alīłas lāx ō'nē-gwīłasēs g·ō'kwē. Wä, la paqE'mtsa ts!ā'ts!ax^{u}sEmē lāq, qa k·!ē'sēs tsax^{u}ts!â'lasōsa tsā'x̣wäxs lā'nax̣waē yū'gŭx·$^{\varepsilon}$īda. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs g·ā'xaē bâs qaxs k·ē'saē aE'mxäx pā'qEma$^{\varepsilon}$yas qaxs q!ŭnā'laēda bē'bEgwā'nEmē la tsEyō'łts!ōd lāq.

Dog-Salmon Spawn (2).—Wä, la$^{\varepsilon}$mē'sEn gwā'gwēx·s$^{\varepsilon}$ālał lā'xa q!E'n-kwē. Wä, hë'$^{\varepsilon}$maaxs la'ē qō't!ēda L̥ā'watsäxa gē'$^{\varepsilon}$näxs g·ā'laē xwā'LEda ts!Edāqaxa gwā$^{\varepsilon}$xnisē. Wä, la ăx$^{\varepsilon}$ē'dēda ts!Edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ‖ dips up the fresh salmon-spawn into it. When it is half full, | she stops, and she takes a smooth stone and pounds | it so that it all bursts. After it has all burst, she | stops pounding it. Then she takes a good-sized seal-bladder and | puts the burst salmon-spawn into it. She just finishes putting it into it ‖ when it is full. When it is full, she takes a twisted cedar-bark rope | and ties the neck of the bladder firmly. After this has been done, | she hangs it up not very near to the fire, in the | rear of the house. Then it remains hanging there until | the fern and the salmon-berries begin to sprout. ‖ The juice of this is also used by painters for making the paint | stick on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing) soaked green salmon. Now we will talk about | the way of (preparing) quarter-dried green salmon. When ‖ dog-salmon are first speared, when very old, the wife of the | one who speared them carries them up with her fingers, and places them on the mat on which | she cuts open the dog-salmon that her husband has obtained. | Then she takes her fish-knife and cuts the old dog-salmon. | She first cuts the gills at the neck ‖ of the salmon, and then she cuts off the head and takes it off. | Then she cuts down along the back from the neck

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ɬō′q!wē qa^{ɛ}s ts!ō′x̣ŭg·îndēq. Wä, g·î′l^{ɛ}mēsē ëg·îg·ā′xs la′ē ġŭ′xts!ōtsa alō′masē gē′^{ɛ}nē lāq. Wä, g·î′l^{ɛ}mēsē nEgō′^{ɛ}yox̣^{ɛ}wīdExs la′ē gwā′ła. Wä, la ăx^{ɛ}ē′dxa qē′tsEmē t!ē′sEma qa^{ɛ}s lE′sElgEndēs lāq qa ^{ɛ}nax̣wēs qŭx·^{ɛ}ī′da. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī′^{ɛ}la qŭx·^{ɛ}ī′da, la′ē ġwāł lEsE′lg̣ēq. Wä, la ăx^{ɛ}ē′dxa hë′ł^{ɛ}a pō′x̣ŭntsa mē′gwatē qa^{ɛ}s pEnts!â′lēsa kŭg·îkwē′ gē′^{ɛ}nē lāq. Wä, ā′l^{ɛ}mēsē gwāł pEnts!â′laqēxs la′ē qō′t!a. Wä, g·î′l^{ɛ}mēsē qō′t!axs la′ē ăx^{ɛ}ē′dxa mE′lkwē dEna′sa qa^{ɛ}s aElē′ yîḶExstE′nts lā′xa pōx̣ŭnsē. Wä, g·î′l^{ɛ}mēsē gwā′ła la tē′x̣^{ɛ}walīłas lā′xa k·!ēs xE′nLEla nEx̣wā′ła la′xa lEgwī′łē lāx ō′gwīwa^{ɛ}līłasa g·ō′kwē. Wä, laE′m hë′x·säEm tēgwī′łē lā′laał lā′xa q!wā′xEndLasa sā′gŭm ḶE^{ɛ}wa q!wā′łEmē. Wä, hë′^{ɛ}misēxs la′ē ăxsō′sa k·!ā′k·!Et!ē′nox̣wē qa ^{ɛ}wā′palasēs k·!ā′tElāxēs k·!ātasE^{ɛ}we, yîxs k!ŭt!Ega^{ɛ}yaē.

Quarter-Dried Salmon (Dzē′łēlāk^{u}; k·!ō′lox̣^{u}).—Wä, g·aEm ^{ɛ}nEmx·^{ɛ}-idāłaxaat! t!ēlk^{u} k·!ō′lox̣wa. Wä, hë′^{ɛ}mawīsḶaLEns gwāgwēx·s^{ɛ}ālaLē g̣wē′g·īlasaxa dzē′łēlakwē k·!ō′lox̣wa. Wä, hë′^{ɛ}maaxs g·ā′laē sEg·Ekwa′ gwā^{ɛ}xnisaxs la′ē ts!Elā′k·a. Wä, lē′da g̣EnE′masa sEg·Ekŭläq g̣a′sx·Ex·^{ɛ}ī′dEq qa^{ɛ}s lē k·!EgEdzo′ts lā′xa łē′^{ɛ}wa^{ɛ}yē, yîx xwā′ḶEdzâ′sēx yā′nEmasēs łā′^{ɛ}wŭnEmē gwā^{ɛ}xnisa. Wä, la^{ɛ}mēs ăx^{ɛ}ē′dxēs xwāḶayowē. Wä, la xwā′l^{ɛ}īdxa ts!Elā′k·ē gwā^{ɛ}xnisa. Wä, hë′Em g·îl t!ō′s^{ɛ}ītṡōsēxs la′ē t!ō′s^{ɛ}īdEx q!ō′sna^{ɛ}yas ō′xawa-^{ɛ}yasa k·!o′tEla. Lā′wisḶa qā′x·^{ɛ}īdEq qa lā′wēs hē′x·t!a^{ɛ}ya. Wä, ła xwā′l^{ɛ}īdEx ăwī′g·a^{ɛ}yas g·ä′x·^{ɛ}īd lāx ō′xḶaatâ^{ɛ}yas lā′g·aa

down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and ‖ spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the ‖ bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with ‖ dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, ‖ and much grass is put under it; | and it is still there 45
when winter arrives. |

Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

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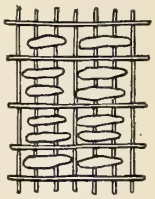
lā'xa mō'dɛnē lāx ë'k·la^{ɛ}yas ts!ā'sna^{ɛ}ya. Wä, laɛ'm la hō'lalē 27
q!ɛ'mɬɛdzâ^{ɛ}yas q!ō'q!ŭ^{ɛ}yas. Wä, la wâ'kwē q!ɛmɬɛdzâ'^{ɛ}yasa
k·!ō'loχwē. Wä, la^{ɛ}mē'sē ăx^{ɛ}ē'dxa xō'kwē k!waxlā'^{ɛ}wa qa^{ɛ}s
qɛt!ē'dēq lāx gwä'ɬaas^{ɛ}masa lɛmō'kwē k·!ō'loχwa. Wä, g·î'l^{ɛ}mēsē 30
gwāɬ qɛta'qēxs la'ē gē'χ^{ɛ}wīdɛq lā'xa kwā'x·îläsa lɛgwī'ɬasēs
g·ō'kwē. Wä, la ^{ɛ}nā'ɬ^{ɛ}nɛmp!ɛna ^{ɛ}nɛ'mxsa^{ɛ}mē ^{ɛ}nā'läs gē'χ^{ɛ}ŭlalɛlaxs
la'e k·!ā'yaχ^{ɛ}wīda. Wä, g·î'l^{ɛ}mēsē k·!ā'yaχ^{ɛ}wīdɛxs la'e ăxā'xōdēda
ts!ɛdā'qaq qa^{ɛ}s lē ā'lēx·^{ɛ}īdxa nā'xsaap!ē ɻō^{ɛ} ë'g·îsē ɻō^{ɛ} l!ē'q!ē lāx
ō'gwägaɛyasa wa. Wä, la g·î'l^{ɛ}ɛm lɛ'mχwaxs la'ē ^{ɛ}lap!ē'dɛq; wä, 35
g·î'l^{ɛ}mēsē małp!ɛnx·bɛtɛ'lsɛla lā'xa ă^{ɛ}wī'nak!ŭsē ^{ɛ}lā'pay^{ɛ}asēxs la'ē
lɛpbɛtɛ'lsasa ^{ɛ}nɛ'mē dzē'lē^{ɛ}lak^{u} k·!ō'loχ^{u} lāq. Wä, la^{ɛ}mē's ăx^{ɛ}-
ē'dxa k·!ē't!ɛmē qa^{ɛ}s ăxdzō'dēs lā'qēxs la'e xal!ɛx·^{ɛ}ī'd k·!a'dzōtsa
gō'xsɛma^{ɛ}yaakwē dzɛqwa lāq. Wä, g·î'l^{ɛ}mēsē hamɛlg·îdzō'^{ɛ}ya
dzɛqwa' lā'qēxs la'ē ē't!ēd ăx^{ɛ}ē'dxa ^{ɛ}nɛ'mē k·!ō'loχwa qa^{ɛ}s 40
lɛbeg·î'ndēs lāq. Wä, laɛ'mxaā'wis ăx^{ɛ}alɬdzō'tsa k·!ē't!ɛmē
lāq. Wä, laɛ'mxaā'wisē k·!ādzōtsa dzɛqwa' lāq. Wä, la ^{ɛ}nāl-
^{ɛ}nɛmp!ɛna lā'k·!îndēda hë gwä'la ăxēsa ^{ɛ}nɛmō'kwē ts!ɛdā'q lā'xa
^{ɛ}nɛmts!ɛq!ɛsē ^{ɛ}lā'pa^{ɛ}ya. Wä, la aë'k·!a ts!ɛmē'g·întsā dzɛqwa'
la'qēxs la'ē q!ē'nɛma k·!ē't!ɛmē la ăxā'bɛwēs. Wä, laɛ'm 45
hē'x·säɛm lē lā'g·aa lā'xa la ts!ăwŭ'nxa.

Spawn of Silver-Salmon.—Wä, la^{ɛ}mē'sɛn gwā'gwēx·s^{ɛ}ālał lā'xa 1
gē'^{ɛ}näsa dō'gwinētē dza^{ɛ}wŭ'na ɻɛ^{ɛ}wa mɛɬē'k·ē, yîxs ^{ɛ}nɛmā'x·îs-
^{ɛ}maaxs hë'^{ɛ}maē ā'lēs ă'm^{ɛ}ɛmaē gē'^{ɛ}näs. Wä, hë'^{ɛ}maaxs la'ē

her husband has caught by trolling, and also ‖ the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner:



As soon as this is done, | she puts it up just over the fire, so that it is smoked by the smoke. ‖ It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ‖

Sockeye-Salmon.—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife cuts some

of them in the same way ‖ as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been

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xwā'lᵉīdēda ts!Edā'qax dō'gwānEmasēs łā'ᵉwŭnEmē ḷōᵉma ḷā'wa-yōts!ō mEłē'k·a, wä, laᵉmē'sē ăxᵉā'līsElaxa gē'ᵉnē lāx hë'łk·!ō-tᵘgawā'lisasēs k!waē'dzasaxs xwā'Laē. Wä, g·î'lᵉmēsē gwāł xwā'-Laxs la'ē ăxᵉē'dxa hëkwē'laē k·!îtk·!Edē's qas LEXᵘdzō'da-līsa gē'ᵉnē lāq; g·a gwä'łēg·a (*fig.*). Wä, g·î'lᵉmēsē gwā'łExs la'ē Lā'g·aaLElōts lāx nEqō'stâsēs lEgwī'lē qa kwā'x·asEᵉwēsēsa kwa-x·î'la. Wä, la gä'ła ăxElā'LEla. Wä, a'łᵉmēsē ăxā'xōyōxs la'ē â'lak·!āla la lE'mẋᵉwīda qaᵉs ăxts!ō'yowē lā'xa yîbElō'sgEmē k·a'yats!ä. Wä, laEmᵉxaā'wisē ẋwē'laqa tē'x·ᵉwalīlEm lā'xa ō'gwī-walīłasa lEgwī'lē qa hēlâ'łisa L!ē'salāsa lEgwī'łē lāq. Wä, laE'm ḷē'gadEs lā'łlEmᵉwē'dzEkᵘ ḷōxs sEnē'ts!ēx·Laē.

Sockeye-Salmon.—Tā'yałts!ala, yî'xa la ts!Elā'x·ᵉīd mEłē'k·a. Wä, g·î'lᵉEm la ts!Elā'x·ᵉīdēda mEłē'k·ē lāx ᵉnE'ldzäsa wā, la'ē ḷē'gadEs melâ'łē. Wä, hë'ᵉmis la sɔk·a'sōsa wī'wamēts!ēnoxwē lāx la xwē'lawaatsa mElâ'łē lāx ᵉnE'ldzäsa wā. Wä, g·î'lᵉmēsē q!Eyō'Lqēxs la'ē gEnE'mas xwā'lᵉīdxa waō'kwē qa yō'wēs gwä'-lōx xwā'Laᵉyasēx xwā'Laᵉyasa gwāᵉxnisaxs la'ē k·!ō'loẋwīlaq. Â'Em nEqā'xōd xwā'lᵉīdEx ăwī'g·aᵉyasa k·!ō'tEla g·a gwä'łēg·a (*fig.*). Wä, la k·!ēs hë'łq!ālaq la laē'L lā'xa g·ō'kwē qaxs k·!ē'saē hë'l-q!ālaq kwā'x·asōsa kwā'x·îla. Wä, â'ᵉmisēda łā'ᵉwŭnEmas qaxE'lsa qa gē'ẋᵘdEmasa la xwā'LēsēS gEnEmē. Wä, hë'Emxaā'-

cut by his wife; and the ‖ woman hangs up what she has cut, and it is dried by the | sun and the wind. It is left hanging there with cross-sticks | of broken cedar in the tails, which | cross over the two drying-poles. It is left there for a long time, so that it becomes really dry. | When it begins to be dry, it is named "sun-dried salmon." ‖ When it begins to be really dry, the woman | takes it down and takes off the cross-pieces of cedar-wood from the tails. As soon | as they are all off, she gathers them, and takes them into her | house. She takes a box and tilts it over by the side of the | fire; and soon it becomes warm, and then it becomes dry inside. After it is ‖ quite dry inside, she puts it down on the floor of the house not far from the | fire, so that it is heated by the heat of the fire. Then she | takes the sun-dried salmon and puts it away well in it. After | she has done so, she puts the cover on the box containing the sun-dried salmon. | Then the cover is tied down with cedar-bark rope. ‖ Then she finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye-salmon. | When a man has caught many ugly sockeye-salmon, his wife | makes sun-dried salmon of some of them. Others she splits in two; | and when she gets tired of cutting sun-dried salmon, ‖ she just splits the others in two. She just cuts off | the heads of the

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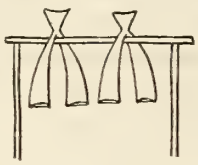
wīsēdā ts!Eda'qē la gē'x̣ᵉwīdxēs xwā'Laᵉyē. Wä, laEm L!ē'ꞌsasōsa L!ē'sEla ḷEᵉwa yâ'la. Wä, laᵉmēs hëx·sä'Em gē'x̣walē gē'gEᵉyaxsdālaxa k·ō'gEkwē k!waxLā'wa. Wä, hë'ᵉmisa gayō'sEla la'xa ga'yō mā'ᵉłts!aqa. Wä, la gä'łaEm hë gwä'lē qa â'lak·!ālēs lEmx̣ᵉwīda. Wä, g·î'lᵉmēsē lE'mx̣ᵉwīdExs la'ē ḷē'gadEs tā'yałts!āla. Wä, g·î'lᵉmēsē la â'lak·!āla lE'mx̣ᵉwīdExs la'ēda ts!Edā'qē ăxā'xōdEq qaᵉs lawä'lēxa gēgEᵉyaxsdEᵉyas k!waxLā'wa. Wä, g·î'lᵉmēsē ᵉwīᵉlâ'masqēxs la'ē q!ap!ēx·ᵉīdEq qaᵉs lē· mEwē'Las lā'xēs g·ō'kwē. Wä, la ăxᵉē'dxa xătsE'mē qaᵉs qōgŭnōlisēq lā'xēs lEgwī'lē qaᵉs pEx·ts!ō'dēq qa lE'mx̣ᵉwałts!âx·ᵉīdēs. Wä, g·î'lᵉmēsē lE'mx̣ᵉwałts!âx·ᵉīdExs la'ē hă'ng·alīłas lā'xa k·!ē'sē qwē'sała lā'xēs lEgwī'lē qa L!ē'sālasEᵉwēsēs L!ēsalāsa lEgwī'lē. Wä, laᵉmē'sē ăxᵉē'dxa tā'yałts!āla qaᵉs lē aë'k·!a hă'nts!âlas lāq. Wä, g·î'lᵉmēsē gwā'łExs la'ē yîkŭyî'nts yîkŭyaᵉyasa tā'yałts!alaats!ē xătsE'ma. Wä, laᵉmēsē t!Emak·îyî'nts t!Ema'k·îyaᵉyasxa dEnsE'nē dEnE'm lāq. Wä, laE'm gwāł lā'xēq.

Old Sockeye-Salmon.—Wä, hë'EmxaEn gwā'gwēx·sᵉālasLa mElō'lē, yîxs g·î'lᵉmaē q!Eyō'lēda bEgwā'nEmaxa mElō'łaxs la'ē gEnE'mas tā'yałts!ālag·ilaxa waō'kwē. Wä, la q!wa'xsēg·īlaxa waō'kwē. Wä, hë'ᵉmaaxs la'ē wiō'lᵉīda lā'xēs xwā'L!ēnaᵉyaxa tā'yałts!āla. Wä, â'ᵉmisē la q!wā'k·īlaxa waō'kwē. Wä, laE'm â'Em la qak·â'lax hë'x·t!aᵉyasa mElō'lē. Wä, laE'mxaā'wisē xwā'ḷōdaEmxaax

ugly sockeye-salmon, and she also cuts off the | backbone; and she cuts down across, dividing the body of the | salmon into two pieces, which are only held together by the tail. | As soon as she finishes, her husband puts up poles; ‖ then he puts up posts on each end of which rest the long poles over which the split salmon are hung. | After he has done so, the woman takes the split salmon and | hangs them over the poles in this manner:



and | they are also put up outside of the house, and the | sun and the wind dry them, and there they stay a long time ‖ before they are dry. As soon as night comes, | the woman takes a large mat of coarse cedar-bark and spreads | it over them to cover them, so that they may not get damp | by the dew of the night; and when it is a fine day, | she uncovers them again in the morning and takes off the large mat covering, ‖ so that the heat of the sun and the wind may reach them; and when it is | raining, she does not uncover them. When they are really dry, | the woman takes them down and takes them into the house. | Then she takes a cedar-bark basket and puts them into it. After | they have been put in, she puts them away close to the fire. ‖ This will be food for the winter. Sometimes they | do the same with the silver-salmon. They do not do the same with dog-salmon | and other kinds of salmon. That is all of this. |

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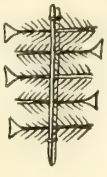
xā′k·!adzâs. Wä, la hă′xElē xwā′Laᶜyas la maᶜłts!E′ndEx ō′gwidaᶜyasa k·!ō′tEla. Wä, laᶜmē′sē lē′x·aEm la ElEg̣â′łayōsēs ts!ā′snaᶜyē. Wä, g·î′lᶜmēsē g̣wā′la, la′ē ăxᶜE′lsē łā′ᶜwŭnEmasēxa dzō′x̣ŭmē; laE′m ḷāḷEbE′lsaq qa k·ā′dEtâyaatsa g̣ē′x̣ᵘdEmaLasa q!wā′xsaᶜyē. Wä, g·î′lᶜmēsē g̣wā′łExs lā′asa ts!Edā′qē ăxᶜē′dxa q!wa′xsaᶜyē qaᶜs qExEndā′lē g̣ē′x̣ᶜŭndālas lāq, g·a g̣wä′łēg·a (*fig.*). Wä, laE′mxaa hë′Em la ăxEldzE′ma L!ā′sanâᶜyasa g·ō′kwē. Wä, laE′mxaē hë′ᶜma L!ē′sEla ḷEᶜwa yâ′la lE′mx̣waq. Wä, laᶜmē′sē hëx·sä′Em g̣ē′x̣wałaxs k·!ē′sᶜmaē lE′mx̣ᶜwida. Wä, g·î′lᶜmēsē g̣ā′nułᶜīdExs lā′nax̣waēda ts!Edā′qē ăxᶜē′dxa ᶜwā′lasē q!ŭlē′dzō łē′ᶜwaᶜya qaᶜs LEp!ē′dēs lāx ë′k·!aᶜyas qa nō′kwēs qa k·!ē′sēs x̣wē′laqa dE′lx·ᶜidā′matsōᶜsa g̣ō′säxa g̣ā′nuLē. Wä, g·î′lᶜmēsē ë′k·a ᶜnā′läxa g̣aā′läxs la′ē x̣wē′laqa lō′sᶜīdEq qa lā′wäs nawE′masxa ᶜwā′lasē łē′ᶜwaᶜya qa L!ē′sasEᶜwēsēsa L!ē′sEla ḷEᶜwa yâ′la. Wä, g·î′lᶜmēsē yō′gwaxs la′ē k·!ēs lō′sᶜīdEq. Wä, g·î′lᶜmēsē â′lak·!āla lE′mx̣ᶜwīdExs la′ēda ts!Edā′qē ăxā′xōdEq qaᶜs lē laē′Las lā′xēs g·ō′kwē. Wä, la ăxᶜē′dxa L!ā′batē qaᶜs hă′nts!ōdēs lāq. Wä, g·î′lᶜmēsē g̣wāł hă′nts!âlaqēxs la′ēᶜ g·ē′xaq lā′xa nEx̣wā′ła lā′xēs lEg̣wī′łē. Wä, laE′m hë′łēlayōłxa ts!ăwŭ′nxLa. Wä, la ᶜnā′łᶜnEmp!Ena hë g̣wē′g·ilasEᶜwēda dzaᶜwŭ′nē. Wä, la k·!ēs hë g̣we′g·ilasEᶜwēda g̣wāᶜxnisē ḷEᶜwa waō′kwē k·!ō′k!ŭtEla. Wä, laEm g̣wāł lā′xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by trolling.) ‖

When the silver-salmon caught by trolling is cut open, | the tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:

Often ‖ the salmon-tails are taken off after the backbone has been roasted, | in this manner and they only break them off after they have been roasted. | After the tails have been put into the roasting-tongs, | they are put by the side of the fire; and when the skin is blackened, | they



are taken away and laid down ‖ just over the fire, so that the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |

Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472–480). The account continues as follows:]

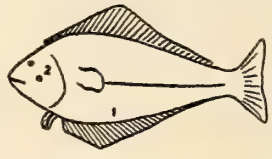
As soon as (the halibut-fisher) enters his house, his wife | quickly gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ‖

Roasted Silver-Salmon.—Lɬō'bEkᵘ tsɬā'snēˢsa dzaˢwŭ'nē dō'gwinēta.

Wä, hë'ˢmaaxs la'ē xwā'ɬˢītsEˢwēda dō'gwānEmē dzaˢwŭ'na. Wä, laˢmē'sē ăxāɬaˢmēda tsɬā'snaˢyē lāxa xā'k·ɬadzâs; wä, g·îɬˢmēsē gwāɬ xwā'Lēda tsɬEdā'qaxs la'ē ăxˢē'dxa Lɬō'psayowē qaˢs k·ō'qâlēxa tsɬāsnaˢyē lāxa xā'k·ɬadzowē qaˢs lē gē'g·aaɬtsɬâlisa tsɬāsnaˢyē lā'xa Lɬō'psayowē g·a gwä'łēg·a (*fig.*). Wä, la q!ŭnā'laEmxat! ā'ɬˢEm lā'wōdayōwa tsɬā'snaˢyaxs la'ē Lɬō'pa lā'xa xā'k·ɬadzowē, yîxs g·a'ē gwä'łēg·a (*fig.*). Wä, ā'ɬˢmēsē k·oqâ'layōxs la'ē Lɬō'pa. Wä, hë'ˢmaaxs la'ē gwāɬ ăxā'ɬtsɬōdālayō lā'xa Lɬō'psayowēda tsɬa'snaˢyē. Wä, laˢmē'sē ḷā'nōlidzEm lā'xa lEgwī'lē. Wä, laˢmē'sē kɬŭmE'lx·ˢīdaˢmē Lɬē'sasēxs la'ē ăxˢē'tsEˢwa qaˢs Lē'saLElōdayowē lāx nEqō'stâsa lEgwī'lē qa Lɬē'sEg·ōstâlasEˢwēsēs Lɬē'salāsa lEgwī'lē. Wä, g·î'lˢmēsē pō'sqɬEx·ˢīdēda g·ō'gwadāsa g·ō'kwaxs la'ē â'Em ăxāxōdEq qaˢs hăˢmx·ˢīdē lāq. Wä, g·î'lˢmēsē k·ɬēs ˢwī'ˢlaqēxs la'ē â'Em ẋwē'laxaLElōts lā'xa ë'k·ɬē.

Halibut.—Wä, g·î'lˢmēsē laē'L lā'xēs g·ō'kwaxs la'ē gEnE'mas hā'labala LɬEẋwē'laq. Wä, g·î'lˢmēsē hămx·ˢī'dExs la'ē gEnE'mas lā'wElsa dā'laxēs lā'laxamē g·ī'tsɬEˢwatsēs mō'wē xwā'xŭḷayâ. Wä, laE'm lāL ē'axˢēdEɬxa ˢnā'ẋwaˢmē nEɬnEḷē'sa p!ēp!â'ˢyē.

Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.[1] . . ‖ As[2] soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four knives all have names. ‖ The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)[3]



She cuts all around it. | Then she turns it backward and takes the cutting-knife and‖ cuts out the cuts under the cheek-fins, and off, she pulls gills. As | soon as she has them out the intestines of the halibut, and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and

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Wä, la^{ɛ}mē′sEn lâsL gwāgwēx·s^{ɛ}ālaL lā′qēxs laēda ts!Edā′qe hëL lāL ē′axalaLEqēxs la′ē gwā′lēs łā′^{ɛ}wŭnEmē lō′qwa, qaxs hëwä′xa-^{ɛ}mēLēda bEgwā′nEmē g·ō′x^{ɛ}wīdElxēs gEnE′mē gwā′sagawēsēs laē′-na^{ɛ}yē lō′qwa. Wä, hë′^{ɛ}misēxs la′ē gaxᵘsōłtâ′laxa p!ēp!â′^{ɛ}yē lā′xēs lō′gwats!ē.[1] . . .

Wä,[2] g·î′l^{ɛ}mēse k!wā′g·alisēda ts!Eda′qē lāx k·!ixk·!igē′dzasa p!â′^{ɛ}yaxs la′ē ăx^{ɛ}wŭłts!ō′dxēs xwā′xŭLayowē mō′wa. Wä, la ăx^{ɛ}ē′dxa t!ē′g·ayowē dE^{ɛ}na′sgEm qa^{ɛ}s g·ē′xalalīsēs xwaLāyowē lāq. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wi′^{ɛ}la ë′x·bax·^{ɛ}īdēda mō′wē xwā′xŭLayōxs la′ē hë g·îl ax^{ɛ}ē′tsōsēda peLâ′layo xwa′Layâ, qaxs ^{ɛ}nāxwa^{ɛ}maē Lē′gadēda mō′wē xwā′xŭLayō. Wä, hë′Em g·ā′lēda peLâ′layowē xwā′Layâ; wä, hë′^{ɛ}misa gEłts!E′mē; wä, hë′^{ɛ}misa xwā′Layowē; wä, hë′^{ɛ}mis-Lēda t!E′lyayowē. Wä, la k!wā′g·alis lāx ōxtâ′lisasa p!â′^{ɛ}yē. Wä, la xwā′l^{ɛ}idEx bE′nba^{ɛ}yas tEk·!ä′sa p!â′^{ɛ}yē (*fig.*). Wä, la xwałtsē′-^{ɛ}sdEnq. Wä, la nEł^{ɛ}aLE′lōdqēxs la′ē ăx^{ɛ}ē′dxa gEłts!E′mē qa^{ɛ}s xwā′xŭLap!ē′dēxa peL!E′mya^{ɛ}yē qa^{ɛ}s xwaLō′dēxa q!ō′sna^{ɛ}yē. Wä, g·îl^{ɛ}mēsē lawäxs laē gō′lōłts!Exa yā′x·yîg·îlasa p!â^{ɛ}yē. Wä, la xwa′-LōdxA ts!Eyî′mē qa lawäyēs lā′xa mō′qŭla. Wä, la lē′x·sEmdEq qa L!ē′p!Eqałēsēxs lae ăx^{ɛ}ā′lisaq. Wä, lawī′sLa hëwEyō′d xwā′LōdxA peLa′ lā′xa ăpsā′dzE^{ɛ}yē qa^{ɛ}s ăx^{ɛ}ā′lisēq. Wä, la xwā′łtsē^{ɛ}stālaxa

[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.
[2] Continued from ibid., p. 480.
[3] That is, close to the edge of the fish.

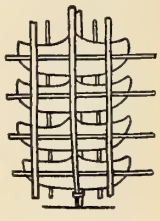
puts them down. Then she cuts around the ‖ skin, keeping close to the edge-fin. She only stops cutting when she | arrives at the end of the tail [salt-taste tail]. Then | she begins to cut from behind the head of the halibut, at the place where she first cut it. She | does the same on the other side. Then she cuts off the skin of the white side. | As soon as the skin is off, she cuts down along the middle of the ‖ backbone of the halibut; and when she reaches the backbone, she again | cuts, beginning from the rough edge, cutting close to the | ribs, until she reaches the backbone. Then she takes off one side of the | halibut and puts it down, (in this manner:)

Then she does the same also | on the other side. As soon as it is off, she turns it over and cuts off also ‖ the skin of the black side. As soon as it is off, she cuts | also that side of the rough-edge, and goes on to the backbone. When she | reaches it again, she cuts down straight | to the backbone, and she puts it down with what came from the other side. | Then she does the same also to the other side that was still on. ‖ As soon as all the meat of the halibut is off, she takes off the apron-side (spawn) | and puts it down. Then she cuts off the head, and she | takes the rib of an elk and takes hold of the tail. Then she | lifts the backbone of the halibut by the tail and cuts off the ribs, | cutting them close to the backbone, (in this manner:)

Lɬē′sē ma′k·înxEndālaxa q!wā′q!ŭnxa^{ɛ}yē. Wä, ā′ɬ^{ɛ}mēsē gwāɬ xwā′-Laxs la′e lā′g·aa lā′xa ō′xḶa^{ɛ}yasa dE′mp!axsda^{ɛ}yē. Wa, hë′Em g·ä′g·îLElē ō′xḶaatâ^{ɛ}yasa p!â′^{ɛ}yē g·î′lp!Edasa xwā′La^{ɛ}yas. Wä, la ē′t!ēdxa ăpsE′nxa^{ɛ}yē. Wä, la sa′pōdxa ^{ɛ}mElā′dza^{ɛ}yē Lɬēsa. Wä, g·îl^{ɛ}mēsē lawä′dä Lɬē′saxs la′ē ^{ɛ}nEqā′xōd xwā′ɬ^{ɛ}ēdEx ^{ɛ}nExEnā′^{ɛ}yas hămō′mâsa p!â′^{ɛ}yē. Wä, g·îl^{ɛ}mēsē lā′g·aa lā′xa hămō′mâxs la′ē ē′t!ēd xwā′ɬ^{ɛ}īd g·ä′g·ELela lāxa q!wā′q!ŭnxa^{ɛ}yē. Wä, laEm ma′k·îldzōdālaxa x·î′la qa^{ɛ}s lē wala lā′xa hămō′mō. Wä, la axō′dxa ăpsō′dEdzâ-^{ɛ}yasa p!â′^{ɛ}yē qa^{ɛ}s ăx^{ɛ}ā′lisēs (*fig.*). Wä, lā′xaa ē′t!ēd hë gwē′x·^{ɛ}īdxa ăpsE′nxa^{ɛ}yē. Wä, g·î′l^{ɛ}mēsē lawä′xs la′ē lē′x·îlīsaq qa^{ɛ}s ō′gwaqē sapō′dxa ts!o′ɬats!a^{ɛ}yē Lɬē′sa. Wä, g·î′l^{ɛ}mēsē lawä′xs la′ē xwā′ɬ^{ɛ}īdEx ăwŭ′nxa^{ɛ}yasa q!wā′q!ŭnxa^{ɛ}yē qa^{ɛ}s lā′laē lā′xa hămō′mō. Wä, g·î′l-^{ɛ}Emxaāwisē lā′g·aa lā′qēxs la′ē ^{ɛ}nEqā′xōd xwā′ɬ^{ɛ}ēdEx ^{ɛ}nExEnā′^{ɛ}ya-xaas hămō′mō. Wä, lā′xaa g·ī′g·îlīsas lā′xēs g·ā′yanEmē lā′xā ăpsā′-dza^{ɛ}yē. Wä, laxaa hë′Em gwē′x·^{ɛ}īdxa la ăx^{ɛ}ā′laLElēda ăpsE′nxa^{ɛ}yē. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lowēda q!E′mlaläsa p!â′^{ɛ}yaxs la′ē ăxō′dxa tsä′p!ē-dza^{ɛ}yē qa^{ɛ}s ăx^{ɛ}ā′lisēq. Wä, la qak·ō′dEx mā′lēgEmanōs. Wä, la ăx^{ɛ}ē′dxa gELE′masa L!EwE′lsē qa^{ɛ}s dā′x·^{ɛ}idēxa dE′mp!axsda^{ɛ}yē qa ă′k·!axsdałēsa hămō′mâsa p!â′^{ɛ}yaxs la′ē kwexâ′laxa x·îla′. Wä, laE′m mā′g·iłEnēxa hămō′mō (*fig.*). Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la′wēda

As soon as the ribs are off, ‖ the woman takes cedar-bark and ties the tail-ends of | both sides of the ribs of the backbone together, (in this manner:)

Then she carries them | up and hangs them just over the fireplace of the house. She | takes her roasting-tongs and takes them down to where the fins are. | She takes them at once, and puts four fins in one pair of ‖ roasting-tongs. She ties the roasting-tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:) |



As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts them on the fire that she has made. As soon as ‖ there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down there also with her ‖ tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all

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x·î′läxs la′ē ăx^{ɛ}ē′dēda ts!Edā′qaxa dEna′sē qa^{ɛ}s ya′Lōdē ō′xsda^{ɛ}yasa wā′x·sōt!Ena^{ɛ}yē x·î′lasa hămō′mâ qa^{ɛ}s yā′Lodēx (*fig.*). Wä, la dā′laq qa^{ɛ}s lē gē′ẋ^{ɛ}waLE′lōts lāx ^{ɛ}nEqō′stâwas lEgwī′lasēs g·ō′kwē. Wä, la ăx^{ɛ}ē′dxēs L!ō′psayowē qa^{ɛ}s lē lE′nts!ēs lāx ăxā′sasēs pELa′. Wä, hë′x·^{ɛ}ida^{ɛ}mēsē ăx^{ɛ}ē′dEq qa^{ɛ}s axts!ō′dēsa mō′wē pELa′ lā′xa ^{ɛ}nE′mē L!ō′psayâ. Wä, la k·!îlg·Etōtsa dEna′sē lāxa L!ō′psayowē. Wä, la ăx^{ɛ}ē′dxa xō′kwē wī′swEł k!waxLā′^{ɛ}wa qa^{ɛ}s k·!aā′t!ēdēs lāq (*fig.*). Wä g·î′l^{ɛ}mēsē gwā′łExs la′ē q!ap!ē′x·^{ɛ}īdxa q!ē′xałē lā′xa L!Ema^{ɛ}isē qa^{ɛ}s lExwā′lisē. Wä, g·î′l^{ɛ}mēsē x·ī′qōstâwē lEqwē′la^{ɛ}yasēxs la′ē xō′x^{ɛ}wīdxa t!ē′sEmē qa^{ɛ}s xEx^{u}Lā′lēs lā′xa lEqwē′la^{ɛ}yas. Wä, g·î′l-^{ɛ}mēsē hē′l^{ɛ}a lāx nâ′qa^{ɛ}yasēxs la′ē ăx^{ɛ}ē′dxa L!ō′pts!âla pELa′ qa^{ɛ}s lē ḷā′nōlīsas lāq. Wä, la^{ɛ}mē′sē q!ap!ē′x·^{ɛ}īdxa hămō′mō, yîxs hë′-^{ɛ}maē ā′łēs ăxā′łē dE′mp!axsda^{ɛ}yas lāq. Wä, lā′xaa ăx^{ɛ}ē′dxa mō′qŭla qa g·ā′xēs g·aē′s lāxa k·!ēs qwē′sała lā′xa t!ē′qwapa^{ɛ}yē. Wä, lā′xaa ăx^{ɛ}ē′dxa lē′El^{ɛ}wa^{ɛ}yē qa^{ɛ}s g·a′ē ăx^{ɛ}ā′lisaq ḷE^{ɛ}wis k·!îpLā′la; wä, hë′^{ɛ}misa nā′gats!ē la qō′t!axa ^{ɛ}wā′pē. Wä, g·î′l-^{ɛ}mēsē L!ō′pa pELa′xs la′ē ăxsE′ndEq lā′xēs t!ē′qwapa^{ɛ}yē. Wä, g·î′l^{ɛ}mēsē ^{ɛ}nā′ẋwa la x·ī′x·îxsEmx·^{ɛ}īdēda t!ē′sEmaxs la′ē ăx^{ɛ}ē′dxēs k·!îpLā′la qa^{ɛ}s k·!îpsa′lēs lā′xa x·īx·îq!ayawa^{ɛ}yasa gŭ′lta. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs la′ē ăx^{ɛ}ē′dxa ts!ā′ts!Esmōtē qa^{ɛ}s łExsē^{ɛ}sta′lēs

off, she takes old eel-grass, and puts it around || the red-hot stones; and she plucks off | broad-leaved grass, and throws it over the | hot stones. As soon as they are covered, she takes the | stomach and puts it on the stones. Then she takes the head and | puts it on the stones, close to the old eel-grass, inside of it. || As soon as this is done, she takes the fins that have not been roasted and | puts them on also, and also some of the rough-edge and of the | backbone, which she puts on also, and also the tail and the | apron-part. As soon as it is all on, she takes her mats and | spreads them down to one side of what she is steaming. Then she takes a || bucket with water and pours it over what she is steaming. | After she has finished pouring the water, she takes the mats and covers it | with them, so that the steam cannot come through. After she has done so, | she takes her fish-basket and picks up the guts of the | halibut, and the liver and the slime. After she has it all, || she carries it down to the beach, and she throws it into the sea. | Then she washes out her fish-basket, so that all the slime comes off | from it; and then she goes up the beach, takes the pieces cut off from one side of the halibut, and | scrapes off the blood. After she has done so, she spreads them out | on the beach, so that they are not one on top of the other, but very close together || at the edges. Then she covers them over with a mat, for it is not | good if they are split while they are still fresh.

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lā′xa ăwī′ᵉstäsa x·ī′x·îxsEmāla t!ē′sEma. Wä, lā′xaa k!ŭ′lx·ᵉīd lā′xa ăwâ′dzōxLō k·!ē′t!Ema qaᵉs ɬExā′lōdālēs lāx ō′kŭyaᵉyasa ts!E′lqwa t!ē′sEma. Wä, g·î′lᵉmēsē haᵉmElxā′laxs la′ē ăxᵉē′dxa mō′qŭla qaᵉs ăxᵉā′lōdalēs. Wä, lā′xaa ăxᵉē′dxa mā′lēgEmanō qaᵉs ăxᵉā′lōdālēs lā′xa mā′k·ała lā′xa ts!ā′ts!Esmōtē lāx ō′ts!âwäs. Wä, g·î′lᵉmēsē ᵉwīᵉlaxs la′ē ăxᵉē′d lā′xa k·!ē′sē Lō′p!ētsōs pELa′ qaᵉs lē′xat! ăxᵉā′lōts lāq. Wä, hë′ᵉmisa waō′kwē q!wā′q!ŭnxaᵉya ŗEᵉwa hămō′mō qaᵉs lē′xat! ăxᵉā′lōdālaq, ŗōᵉma dE′mp!axsdaᵉyē, ŗEᵉwa tsä′p!ēts!aᵉyē. Wä, g·î′lᵉmēsē ᵉwīᵉlaxs la′ē ăxᵉē′dxēs lē′Elᵉwaᵉyē qaᵉs LE′LEp!ā′lisēq lāx mā′g·înwālisasēs nEk·ā′sEwē. Wä, la ăxᵉē′dxa ᵉwā′bEts!âla nā′gats!ä qa dzā′dzELEyî′ndēs lā′xēs nEk·ā′sEwē. Wä, g·î′lᵉmēsē gwā′ł dzā′saqēxs la′ē ăxᵉē′dxa lē′Elᵉwaᵉyē qaᵉs nā′sᵉidēs lāq qa k·!ē′sē k·u′ẋᵘsâlēda k·!ā′łEla lāq. Wä, g·î′lᵉmēsē gwā′łExs la′ē ăxᵉē′dxēs k·!ō′gwats!ē lExaᵉya qaᵉs lē mEnts!â′lasa ts!Eyî′masa p!â′ᵉyē ŗEᵉwa dewa′na ŗEᵉwa k·!ē′la. Wä, g·î′lᵉmēsē ᵉwîᵉlaxs la′ē k·!ō′qŭnts!ē′sElaq la′xa L!Emaᵉisē qaᵉs lē qEpstE′ndEq lā′xa dE′msx·ē. Wä, la ts!ō′ẋᵉwīdxēs k·!ō′gwats!ē lExa′ᵉya qa ᵉwiᵉlowēsa k!ē′la lā′qēxs la′e lō′sdēsa qaᵉs lē ăxᵉē′dxēs ăpsō′dēłē xwā′LE p!â′ᵉya qaᵉs k·ē′xâlēxa E′lkwa. Wä, g·î′lᵉmēsē gwā′łExs la′ē gwēłᵉalī′sElaq lā′xa L!Emaᵉisē qa k·!ē′sēs haqEwīnēk·ała. Wä, lā′ŗa mEmk·â′-łaᵉmē ēwE′nxaᵉyas. Wä, la nā′kŭyîntsa łēᵉwaᵉyē lāq, qaxs k·!ē′saē ëk· lāx t!E′lsasEᵉwaxs hë′ᵉmaē ā′lēs gē′tē. Wā, hë′ᵉmis lā′g·iłas

87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
90 off the covering of ‖ what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
95 food ‖ with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
100 When they have finished, they ‖ all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
5 off ‖ the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

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87 ā′ɪEmɬ tɬE′lsasōɬxa gaā′läsa ɬEnsē. Wä, g·î′lˢmēsē gwāɬ ˢnā′ẋwaxs la′ē ˢlā′qɬŭg·aˢɬxa g·îyî′mg·îlsEla qa g·ā′xēs kɬ̆sˢā′līsEla lā′xa LɬEmaˢisē. Wä, g·î′lˢmēsē g·ā′xEXs la′ē lē′tɬēdxa năyî′masēs
90 nEk·ā′sEˢwē. Wä, la LEpɬā′lisxa ɬē′ˢwaˢyē qa tsɬEgEdzō′dalatsa haˢmā′paxēs xā′qēsawaˢyē. Wä, g·î′lˢmēsē gwā′ɬExs la′ē hamx·ˢī′dēda LēˢlānEmē. Wä, laE′m qɬā′qɬalālēda tsɬEdā′qē qa ˢnā′ẋwaˢmēsa kɬwē′ɬē tsɬEgEdzō′dalasēs haˢmo′tē xāq la′xa ɬēˢwaˢyē. Wä, g·î′lˢmēsē hămx·ˢī′dExs la′ē ˢnā′ẋwaˢma LēˢlanEmē xa′max·tsɬa-
95 nasēs e′ˢeyasōwēdas lā′xēs haˢma′ˢyē. Wä, g·î′lˢmēsē hămx·ˢī′dExs la′ē tsɬEgEdzō′dalasēs xā′qēsawaˢyē ḷEˢwa tsEnōxmō′dEmas LɬēS lā′xa LEbē′sē ɬēˢwaˢya. Wä, g·î′lˢmēsē gwāɬ haˢmā′paxs la′ēda kɬwē′ɬē qɬwā′g·îlis qaˢs lē hō′qɬŭntsɬēs lā′xa LɬEmaˢisē qaˢs lē tsɬE′ntsɬEnẋˢwīd lā′xa dE′msx·ē. Wä, g·î′lˢmēsē gwāɬExs la′ē
100 ˢnā′ẋwa nā′ˢnakwa lā′xēs g·ig·ō′kwē qaˢs lē nā′xˢīdxa ˢwā′pē lāq. Wä, lā′ḷēda tsɬEdā′qē k·ēxā′lōdxa k·ɬē′tsɬayawaˢyē hă′mx·sEˢwēsēs LēˢlānEmē qaˢs ăxdzō′dālēs lā′xa ɬēˢwaˢyē. La ăxē′g·înts lāx haˢmō′tdäsa LēˢlānEmx·dē qaˢs lē qɬEnē′pEntsɬēsElaq lā′xa LɬEmaˢisē qaˢs lē ɬaaxstE′ndEq lā′xa dE′msx·ē. Wä, la tsɬō′ẋˢwŭldzō-
5 daEmxa ɬēˢwaˢyē qa ë′g·îdzōẋˢwīdēs. Wä, g·î′lˢmēsē gwāɬ tsɬō′-ẋwaqēxs g·ā′xaē dā′laq qaˢs g·āxē gēẋˢwā′lisaq lā′xa gē′ẋᵘdEmäxa kɬā′ˢwasē. Wä, g·î′lˢmēsē gwā′ɬqēxs la′ē qɬap!ē′x·ˢīdxa LɬēLlē′sasa pɬâ′ˢyē qaˢs lē laē′Las lā′xēs g·ō′kwē qaˢs lē gē′ẋˢwaLE′lōts lāx nEqō′stâwasēs lEgwī′lē qa LlE′sālasEˢwēsēsa LlE′salās. Wä, laE′m

heated by the heat. ‖ The meat-side of all of them is upward. This is the way that the Indians call | "turning up the back." Then she takes a rest, for she will | split the halibut that is to be dried on the following day. |

This is the way the Indians do when they catch the first halibut. | Everything is steamed by the women, for it is said that the halibut know ‖ that the one who caught them first is thankful for it. Therefore | it is steamed at once when it is first caught; and it is said, that, if | the one who caught halibut first does not cook it right away, he will not | have another bite. The fisherman will go out in vain trying to | fish halibut. Therefore they do this way when halibut is first caught. ‖ The woman does not do thus when | more halibut is caught by her husband. When they first take out the stomach of | what is next caught by her husband, then they throw it all into the | sea, with the guts and the heads | and the backbone and the apron-part. Often they also ‖ throw the fins into the water. Sometimes they | hang up the fins at the drying-place of the halibut, so that they get half dry. | As soon as they are half dry, they boil them, and eat them with spoons | with the liquid. But the woman only now and then eats | roasted fins, when she takes a rest from splitting her halibut, ‖ the four that are being roasted while she is steaming the stomach and | the other parts. |

ᵉnā′ẋwaEm ë′k·!adzaᵉyē E′lsadzEᵉyas. Hë′Em gwEᵉyâ′sa bā′k!umē nEłEna′ᵉyēda hë gwä′łē. Wä, laE′m x·ō′sᵉīd lā′xēq qaxs ā′łᵉmēLē t!E′lsałxēs k·!ā′wasīlasōLaxa lā′La ᵉnā′x·ᵉīdEłxa łE′nsLa.

Wä, hë′Em gwē′g·ilatsa bā′k!ŭmē qaēs g·ālē lō′gwānEm p!â′ᵉya, yîxs k·!eō′saē k·!ēs hë′x·ᵉidaEm nEk·a′sōsa ts!Edā′qē qaxs q!ā′laᵉmaaᵉlaēda p!â′ᵉyaqēxs mō′lōlEᵉmaaxs g·ā′laē lâ′ḷānEma lā′g·īłas hë′x·ᵉidaEm nEx·ᵉī′tsEᵉwa, yîsa g·ā′lōLaq. Wä, qaᵉlaō k·!ē′slax hë′x·ᵉīdaEm lax haᵉmē′x·silasōlax yîs lō′gwanEmäq la′ᵉlaxē k·!ē′slax lā′lax ē′t!ēd lāx q!Ek·aᵉsō lāxExs la′ē wāx· ē′t!ēd lō′qwēda lō′q!wēnoxwaxa p!â′ᵉyē. Wä, hë′ᵉmis lā′g·iłas hë gwē′g·ilaxēs g·ā′lōḷānEmē p!â′ᵉya. Wä, k·!ē′st!a la hë gwē′g·ilēda ts!Edā′qax la ē′t!ēd lō′gwanEmsēs lā′ᵉwŭnEmē. G·î′lᵉmaē lā′wEyōdEx mō′qŭläsa ā′łē lō′gwanEmsēs łā′ᵉwŭnEmaxs la′ē â′Em ts!Exstā′laq lā′xa dE′msx·ē, ᵉwīᵉla ḷEᵉwis ts!Eyî′mē, ḷōᵉma mā′lēgEmanowē. Wä, hë′ᵉmisa hămō′mowē ḷEᵉwa tsä′p!ēdzaᵉyē. Wä, q!ŭnā′laEmxaāwisē ts!Exstālaxa pELa′ lā′xa dE′msx·ē. Wä, la ᵉnā′łᵉnEmp!Ena gē′ẋ-ᵉwalīsxa pELa′ lā′xa lE′mẋᵘdEmaxa k·!ā′wasē qa k·!ā′yaẋᵉwīdēs. Wä, g·î′lᵉmēsē k·!ā′yaẋᵉwīdExs la′ē hă′nx·LEndEq qaᵉs yō′sēq ḷEᵉwis ᵉwā′pala. Wä, lā′ḷēda ts!Edā′qē lē′x·aEm hămx·ᵉī′dnaẋwa lā′xa L!ō′bEkwē pELa′, yîxs lā′lē x·ō′sᵉīdExs la′ē t!E′lsaxēs k·!ā′wasēxa mō′wē L!ō′pasōsēxs lā′x·dē nEk·a′xa mō′qŭla ḷEᵉwis waō′kwē.

As soon as the autumn comes, when the halibut are really fat, | the fishermen go out again to fish halibut for food in | winter. Their wives take out the stomachs and ‖ cut off the gills, and they split them open and spread them out on the beach; and they | spread them right over the fire of the house, so as to dry them; | that is called "dried stomach." And they cut off the | head, and they cut off the lower jaw and open it out, | and they cut on each side of the bone in the head. ‖ As soon as it is off, [the woman] throws it away on the beach, | at the place where the brain was. And she spreads the outer skin also | just over the fire of the house. That is called | "dried head." And she takes the fins and hangs them up at | the same place where she first hung the others; and that is called "dried fins." ‖ Then she takes the ribs and hangs them up, in the same way as I | have said before [p. 244]; and this is called "ribs." | And she takes the rough-edges and ties them together at the tail-ends, and she | hangs them up at the same place where the others are, and this has the same name. | And she also takes the tail and cuts down the side; ‖ and as soon as it is spread, she takes out the end of the backbone, | and she also spreads it over the poles where the others were; and this is called | "dried tail." And she also takes the apron-part and | hangs it up where the others are, and this is called "dried apron." | And she also takes the skin and spreads it on a cutting-

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Wä, g·î'lᵉmēsē łâ'yīnxᵉēdEXS la'ē â'lak·!āla la tsE'nxwēda p!â'ᵉyē la'as ē't!ēd la lō'xᵉwidēda lō'ᵉlq!wēnoxwaxa p!â'ᵉyē qaᵉs lā'k·!ESElałxa ts!ăwŭ'nxē. - Wä la gEgEnE'mas ăxâ'laxa mō'qŭla qaᵉs t!ōsōdēxa q!ō'snaᵉyē. Wä, la yî'młᵉīdEq qa LEpā'łisēxs la'ē LEp!Endā'las lāx nEqō'stowasēs lEgwī'łasēs g·ō'kwē qa lE'mxᵉwidēs. Wä, hë'Em ḷē'gadEs mō'qwasdē. Wä, lā'xaa qax·ᵉīdEX mā'lēgEmanâs. Wä, la t!ō'sᵉīdEX ō'xḷasx·äᵉyas qa wā'x·sēᵉstēs. Wä, lā'xaa t!ō't!EdzEnōd k·ats!â'ēnaᵉyasa xāxts!â'wasa mā'lēgEmānō. Wä, g·î'lᵉmēsē lawä'xs la'ē ts!EqE'nts!ēsxa g·ī'ts!Eᵉwasasa łEqwa'. Wä, lā'xaa LEp!ā'LElōtsa hëlō'sgEmaē lā'xaaxa nEqō'stâwasa lEgwī'łasēs g·ō'kwē. Wä, hë'Em ḷēgadEs mā'lēqasdē. Wä, lā'xaa ăxᵉē'dxa pELa' qaᵉs gē'ẋᵉŭndalēs lā'xaax ăxā'sasa g·î'lx·dē ăxᵉā'LElōdayâ. Wä, hë'Em ḷē'gadEs paLasdē. Wä, lā'xaa ăxᵉē'dxa x·î'la qaᵉs gē'ẋᵉwīdē lāx gwä'łaasasEn g·î'lx·dē wā'łdEma (see p. 244). Wä, hë'Em ḷē'gEmsē x·î'la. Wä, la ăxᵉē'dxa q!wā'q!ŭnxaᵉyē qaᵉs yā'LōdēX ō'xsdaᵉya. Wä, lā'xaa tē'ẋᵉwaLElōts lāx ăxā'sasa waō'kwē. Wä, hë'x·säEm ḷē'gEmsē. Wä, lā'xaa ăxᵉē'dxa dE'mp!axsdaᵉyē qaᵉs t!ō'sᵉīdēx ōnō'dzaᵉyas. Wä, g·î'lᵉmēsē LEpā'łaxs la'ē la'wayōdxa ō'baᵉyasa hămō'mō. Wä, lā'xaa LEp!ā'LElōts lāx ăxā'sasa waō'kwē. Wä, hë'Em LE'gadEs dE'mp!axsdēyasdē. Wä, lā'xaa ăxᵉē'dxa tsä'p!ēdzaᵉyē qaᵉs tē'ẋᵉwaLE'lōdēs lā'xēs waō'kwē. Wä, hë'Em ḷē'gadEs tsä'p!ēdzaᵉyasdē. Wä, lā'xaa ăxᵉē'dxa L!ē'sē qaᵉs LEbEdzō'dēs lā'xa t!ELē'-

board ‖ for dried halibut. The meat side of the skin is upward. | Then she takes her splitting-knife, and she cuts under the | thick layer of fat of the skin, and two finger-widths is the width | of splitting it; and she continues cutting [what she is doing] until she comes to the | tail, for she begins at the neck, and it just does ‖ not come off; and she does the same with the other side; this is | called "torn-from-the-edge." The torn-off edges | do not come off from the skin. As soon as | the woman finishes, she hangs it up at the place where the others are. | She puts the meat-side upwards; but when it has been hanging four ‖ days, the woman takes down the skin, and she tears off the | torn-off edges. And when they are all off, the woman takes a | narrow piece of cedar-bark and ties them in the middle, and she hangs them up | again not very near to the fire, namely, | the torn-off edges. Then she hangs up the skin again also. This is only ‖ done to those that are caught in the autumn, when the halibut is just | getting fat. . . .[1]

When the guests have gone out, | the woman sharpens her fish-knives, in the evening; | and when she has done so, she takes the cutting-board | and scrapes it off, so that it is clean. After she has done so, she ‖ puts it down on the beach where she is going to split

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dzâxa k·!ā′ᵉwasē. Wä, laE′m ë′k·!adzaᵉyē E′lsadzaᵉyasa L!ē′sē Wä, la ăxᵉē′dxēs t!E′lyayowē xwā′ɫayâ. Wä, la t!E′lyabōdxa wâ′kwē tsētsE′nxŭnxēsa L!ē′sē. Wä, la maᵉlE′nē wā′dzEwasasa t!E′lyabōtsEᵉwas. Wä, hëᵉna′kŭlaᵉmēsē ăxā′ᵉyas lā′g·aa lā′xa ōxsdEᵉyas g·ä′g·iLEla lā′xa ō′xawaᵉyas. Wä, hă′lsElaᵉmēsē la k·!ēs lā′wäxs la′ē ē′t!ēd hë gwē′x·ᵉīdxa ăpsE′nxaᵉyē. Wä, hë′Em ɫē′gadEs xwā′xŭsE′nxaᵉyē, yî′xa tsE′ntsEnxŭnxaᵉyē. Wä, laE′m k·!ēs lawä′ēda xwā′xŭsEnxaᵉyē lāx L!ē′sē. Wä, g·î′lᵉmēsē gwā′-ɫExs la′ēda ts!Edā′qē gē′xᵉwaLE′lōts lāx ăxā′sasa waō′kwē. Wä, laE′m hë e′k·!adzaᵉyē E′lsadzaᵉyas. Wä, hë′t!a la mō′bEnxwaᵉsē ᵉnā′läsēxs la′ēda ts!Edā′qē ăxā′xōdxa L!ē′sē qaᵉs xwa′sōdālēxa xwā′xŭsEnxaᵉyē. Wä, g·î′lᵉmēsē ᵉwī′lâxs la′ēda ts!Edā′qē ăxᵉē′dxa ts!ē′q!ē dEna′sa qaᵉs yîɫō′yōdēq. Wä, lā′xaa xwē′laqa tē′xᵉwaLE′-lōts lā′xa k·!ē′sē xE′nLEla ᵉnExwā′ɫa lā′xa lEgwī′lē, yî′xa xwā′-xŭsEnxaᵉyē. Wä, la xwē′laqasa L!ē′sē ō′gwaqa. Wä, laE′m lē′x·aEm hë gwē′g·ilasEᵉwēda lōgwanEmaxa lâ′yînxē, yîxs hë′ᵉmaē ā′lēs tsE′n-xᵉwidēda p!â′ᵉyē. . . . [1] Wä, g·î′lᵉmēsē ᵉwīᵉla hō′qŭwElsēda LēᵉlanEmx·däxs laē′da ts!Edā′qē g·ē′xiᵉlälaxēs xwā′xŭɫayowaxa la dzā′-qwa. Wä, g·î′lᵉmēsē gwā′ɫExs la′ē ăxᵉē′dxēs t!Elē′dzowē qaᵉs k·ēxEldzō′dēq qa ē′g·idzowēs. Wä, g·î′lᵉmēsē gwā′ɫExs la′ē ăxᵉa′-lisaq lā′xa L!Emaᵉisē lāx ăxā′sasēs t!E′lsasōLē. Wä, laE′m gwā′-

[1] Here follows a description of the cooking and eating of halibut-heads (pp. 357–359). Then the text continues as above.

the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: | Then she takes one-quarter of the halibut and puts it down on its back on the ‖ cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner: She begins at the neck of the halibut, | and goes half way down the quarter towards the thin end. It is | thicker at one end, and its length is two spans of our ‖ fingers and two finger-widths. Then she does | the same to the other quarter; and if one piece is cut too long, | she cuts it off and throws it into a basket which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working, she puts them on a mat spread out on the beach. Then ‖ she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.[1] Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ‖ thick. Then she turns her knife down flat, and she cuts under | one

łała qaē′da lā′La ˢnā′xˑˢīdEL. Wä, gˑî′lˢmēsē ˢnā′xˑˢīdExs la′ēda ts!Edā′qē lE′nts!ēs lā′xa L!Emaˢisē lāx ăxā′sasēs t!E′lsasōLē. Wä, la k!wā′gˑalisa lā′xa la gwā′lēs ṭaē′sa t!Elē′dzō gˑa gwä′lēgˑa (*fig.*). Wä, la ăxˢē′dxa ăpsō′dēłē p!â′ˢya qaˢs nEṭEdzō′dēs lā′xa t!Elē′-dzō. Wä, laE′m hë mā′kˑalēda ăxā′sdäsa Lṭ̄′sē lā′xa t!Elē′dzō. Wä, la ë′kˑ!adzaˢya mā′kˑałaxˑdē lā′xa xˑî′la. Wä, laˢmē′sē t!ō′-saxōdEq gˑa gwä′lēgˑa (*fig.*), gˑä′gˑiLEla lā′xa ō′xawaˢyasa p!â′ˢyē lā′gˑaa lā′xa ˢnEgō′yâˢyasa ăpsō′dīłē la wī′swŭłba. Wä, la ṭEṭE-kwē′da ăpsba′ˢyas. Wä, la maˢłp!E′nkˑē ăwâ′sgEmasas lā′xEns q!wā′q!waxˑts!ānaˢyē, hëˢmē′sa maˢłdE′nē. Wä, lā′xaa hë′Em gwē′xˑˢīdxa ăpsExˑsē lā′xa ō′xsdEˢyē. Wä, gˑî′lˢmēsē gˑî′lt!agˑaaxs ļaē t!ō′sōdEq qa ts!Exts!ō′dēsa q!ē′gˑaa lā′xa lExa′ˢyē, hëkwē′lē qaē′da t!ō′t!asēsawaˢyē. Wä, gˑî′lˢmēsē ˢwīˢla hë gwē′xˑˢīdxa waō′-kwē lā′xēs laē′naˢyē gˑē′dzōdālas lā′xa LEbEsē′ łēˢwaˢya. Wä, la ăxˢē′dxa ˢnE′mts!aqē qaˢs kˑadEdzō′dēs lā′xēs t!Elē′dzowē qaxs la′ē ˢnā′ẋwaEm la kˑ!ē′kˑ!EwElẋˢŭna p!â′wēdzEsē. Wä, laˢmē′sē nEgEłE′ndālax, nExˢEna′ˢyasa kˑ!EwE′lkwē p!â′ˢya. Wä, laˢmē′sē t!ō′saq gˑä′gˑiLEla lā′xa ṭEˢẋᵘbaˢyē lā′gˑaa lā′xa wīłbaˢyas. Wä, ā′lˢmēsē gwāł t!ō′saqēxs lā′ē kˑ!ō′dEnē wâ′gwasas lā′xEns sEt!axˑ-ts!ā′naˢyēx; wä la pā′xˢīdxēs t!E′lyayowē qaˢs t!E′lt!Eldzapēxa

[1] That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, thus | the piece that she is cutting becomes thin; and she only stops when it is spread out. | Then she rolls it up again and turns it over, and she also cuts it thin | (on the other side); and she does not stop cutting until it is all spread open. She ‖ goes on doing so with the others. As soon as all the halibut is cut thin, | she hangs the pieces up on the drying-place for the dried halibut, | in this manner: She hangs them up lengthwise. | After they have all been hung up, the woman takes her | fish-knives and puts them into her small basket, and carries them ‖ away with the basket in which the cut-off tips of the halibut are.[1] . . . |

When[2] it is evening, the woman goes down to the | beach, to the place where the drying halibut is. Then she gathers up the drying-poles | on which the drying-halibut hangs. As soon as she has gathered them all, | she covers them over with mats, so that the ‖ dew of the night will not get at them. |

When day comes, she takes off the covering- | mats, and she spreads out again the drying-poles on which the drying halibut hangs. | She does so every evening and every | morning. Sometimes it takes three days ‖ before the drying-halibut is half dry. When it is half

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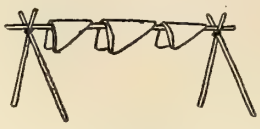
ăpsō'dīłasēs ăxsE^{ɛ}wē'. Wă, la lēn^{ɛ}nā'kŭlēda p!â'^{ɛ}ya. Wä, la wīl^{ɛ}nā'kŭlaxs la'ē t!E'lsaq. Wä, ā'l^{ɛ}mēsē gwā'łqēxs lā'ē LEp!ē'da. Wä, la lē'x·^{ɛ}EndEq qa^{ɛ}s ẋwē'l^{ɛ}īdēq. Wä, lā'xaa t!E'ls^{ɛ}īdEq. Wä, ā'łEmxaa'wisē gwāł t!E'lsaqēxs la'ē ^{ɛ}wī^{ɛ}la LEpā'ła. Wä, la hë^{ɛ}staEm gwē'x·^{ɛ}īdxa waō'kwē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la t!Elē'kwa p!â'^{ɛ}yaxs la'ē gē'ẋ^{ɛ}wīdEq lā'xa gē'ẋ^{u}dEmäxa k·!ā'^{ɛ}wasē. Wä, laE'm g·a gwä'łēg·a (*fig.*). Wä, laE'm gē'ẋ^{u}sEq!ała lā'xēs g·îldō'lasē. Wä, g·î'l^{ɛ}mēsē la ^{ɛ}wī^{ɛ}la gEyō'kŭxs la'ēda ts!Edā'qē ăx^{ɛ}ē'dxēs xwā'xŭ!ayuwē qa^{ɛ}s la'ts!ōdēs lā'xēs lā'laxamē. Wä, la dā'laq !E^{ɛ}wa lExa'^{ɛ}yē, yîx la g·ī'ts!Ewatsa t!ō't!Esba^{ɛ}yē p!â'^{ɛ}ya.[1] . . .

Wä,[2] g·î'l^{ɛ}mēsē dzā'qwaxs la'ēda ts!Edā'qē lE'nts!ēs lā'xa L!Ema^{ɛ}isē lāx ăxā'sasēs k·!ā'^{ɛ}wasē. Wä, la q!ap!ē'x·^{ɛ}īdxa gēgā'yō, yîx lā gē'ẋwałaatsa k·!ā'^{ɛ}wasē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la q!ap!ē'x·^{ɛ}īdExs la'ē nā'kŭnEntsa łē'El^{ɛ}wa^{ɛ}yē lāq qa k·!ē'sēsē lā'g·aaLElēda gō'säxa gā'nuLē lāq.

Wä, g·î'l^{ɛ}mēsē ^{ɛ}nā'x·^{ɛ}īdExs la'ē ē't!ēd lā'wîyōdxa ^{ɛ}nāwE'mē łē^{ɛ}wa^{ɛ}ya qa^{ɛ}s ē't!ēdē gwē'l^{ɛ}īdxa gēgā'yowē, yîx gē'ẋ^{u}dEmasa k·!ā'^{ɛ}wasē. Wä, la hë'mEnałāEm hë gwē'g·ilaxa dzā'dzăqwa LE^{ɛ}wa gēgaā'la. Wä, la ^{ɛ}nā'l^{ɛ}nEmp!Ena yū'duẋ^{u}p!E'nẋwa^{ɛ}sē ^{ɛ}nā'läsa k·!ā'^{ɛ}wasē k·!ēs k·!ā'yaẋ^{ɛ}wīda. Wä, g·î'l^{ɛ}mēsē k·!ā'yaẋ^{ɛ}wīdExs

[1] Continued on p. 359. [2] Continued from p. 359.

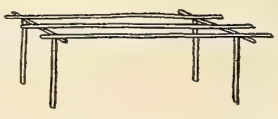
dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:



When it is a fine day, they are then ready in | one day, and they are thoroughly dry. As soon as ‖ day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads the drying halibut out | on the beach, in this manner:

and when it is dry, | she folds it in halves length- wise, in this way:

and she puts it away ‖ on a stage made on pur- pose in one corner of the house, in this manner: |



and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become flat. | That fin- ishes this. |

As soon as all the dried halibut is flat, ‖ being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

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16 la'ē ăxEmā'xōdxa k·!ā'ᵉwasē ᵉwīᵉla. Wä, la dzaχᵉwī'dEq qa dā'łᵉ-idēs. Wä, la χwē'laqa g·î'lg·aaLE'lōdālaq. Wä, laE'm la gē'g·i-lāła g·a gwä'łēg·a (*fig.*). Wä, g·î'lᵉmēsē ë'k·a ᵉnā'läxs la'ē hë'lala-Emxa ᵉnE'mxsa ᵉnā'laxs la'ē â'lax·ᵉīd k·!ā'yaχᵉwīda. Wä, g·î'l-
20 ᵉmēsē ᵉnā'x·ᵉīdExs la'ē ē't!ēd ăxā'xoyō qaᵉs ē't!ēdē dzaχᵉwīdEq qa LēLEpā'łēsēxs la'ē LEp!a'LElōts lā'xa gē'gayō. Wä, g·î'lᵉmēsē q!ā'q!ēx·sīlaxs p!â'ᵉyaxs la'ē LEp!alī'sElaxa la k·!ā'yaχᵉwīd k·!ā'ᵉwas lā'xa L!Emā'isē g·a gwä'łēg·a (*fig.*). Wä, g·î'lᵉmēsē lE'mχᵉwīdExs la'ē nEgExLā'ła k·!ō'χᵉwīdEq g·a gwä'łēg·a (*fig.*) qaᵉs lē g·ē'xaq
25 lā'xa k·!ā'gēłē, hëkwē'lēEm lāx ōnē'gwīłasa g·ō'kwē g·a gwä'łēg·a (*fig.*). Wä, laE'm ᵉmEwē'g·îndalēda ts!Edā'qasa k·!ā'ᵉwasē lā'xa waō'kwē. Wä, laE'm gŭ'ngwatolīł qa ᵉnē'ᵉnEmadzōχᵉwīdēs. Wä, laE'm gwāł lā'xēq.

Wä, g·î'lᵉmēsē ᵉnā'χwa la naEngEdzō'χᵉwīdēda k·!ā'ᵉwasaxs la'ē
30 gaē'l ᵉmEwēg·ā'yap!a. Wä, laE'm χwē'laqa la pē'xᵉwida, wä, lē'da ts!Edā'qē ăxᵉē'dxa hēkwē'laᵉyē ăwō' L!ā'L!Ebata. Wä, la hănts!ō'dā-lasa k·!ā'ᵉwasē laē'lak·!Endts!âwēda ᵉnā'łᵉnEmsgEmē. Wä, lawī'sḷa g·ē'xaq lā'xa k·!ē'sē lā'g·aaatsa dE'lx·a. Wä, laE'm gwāł lā'xēq.[1]

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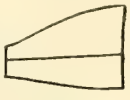
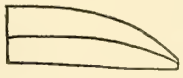
[1] Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they have much codfish, | the woman takes out the guts, and she does in the same way as I | described before when she cuts what has been caught by her ‖ husband; and she also does in the same way when she spreads open the meat | while the skin is still on. As soon as | the bone is taken off, the woman takes off the skin and throws it away. | Then one-half of it is this way:



Then the woman | cuts it in two lengthwise. Then there are four pieces on both sides. ‖ Then she cuts straight down one-half of | one side in this manner,



and she does in the same way | as she does with the halibut when she cuts them thin, and they are | hung up at the place where halibut is dried. It is done in the same manner. | As soon as it gets dry, it is all white; and when it is ‖ bad weather, it is dried in the house, behind | the fire. When it gets dry, it is all red. | All this does not keep well, the sun-dried as well as the | smoke-dried (fish). That is all about this. |

The dried codfish is treated in the same way, and they also ‖ do everything with it that they do with dried halibut. It is eaten as breakfast in the morning | when there is no dried salmon in the house. |

Dried Codfish (Nē′sasdē k·!ā′ᵋwas).—Wä, hë′ᵋmaaxs k·!eâ′saē gŭᵋyō′ḷasxa p!â′ᵋyē, wä, g·î′lˢmēsē q!ē′nEmaēda nē′ts!aᵋyē, wä, lē′da ts!Edā′qē hē′x·ᵋidaEm lā′wîyōdEx yā′x·yîg·îła lāx gwä′łaasasEn gwā′gwēx·sᵋālasē gwē′g·ilatsēxs g·îla′ē xwā′łᵋīdEx bā′kŭlānEmasēs łā′ᵋwŭnEmē. Wä, lā′xaa hë′Em gwē′g·ilaxs la′ē LEpā′łē q!E′mlalā-sēxs hë′ᵋmaē ā′lēs ăxā′ła lā′xēs L!ē′sē. Wä, g·î′lˢmēsē lawä′yē xā′qasēxs la′ēda tsEdā′qē t!E′lsōdEx L!ē′sas qaᵋs ts!Exᵋē′dēq. Wä, la g·a gwä′lēda ēpsō′dīłasēg·a (*fig.*). Wä, lē′da ts!Edā′qē maᵋłts!E′ndEq lā′xēs g·î′ldōlasē. Wä, laE′m mō′x·sēda wa′x·sōdīłē. Wä, laᵋmē′sē ᵋnEqā′xōd xwā′łᵋīdEx ᵋnExᵋEna′ᵋyasa ăpsEx·sä′sa ăpsō′dīłē g·a gwä′łēg·a (*fig.*). Wä, la′Em hë′Em gwē′g·ilaqē gwē′-g·ilasaxa p!â′ᵋyaxs la′ē t!E′lsasEᵋwa. Wä, la hë′Emxat! la gē′ẋwa-sEᵋwē lāx gē′ᵋwasaxa k·!ā′ᵋwasē. Wä, la hë′Emxat! gwē′g·ilasEᵋwē. Wä, g·î′lˢmēsē lE′mẋᵋwīdExs la′ē ᵋmE′lmaxsa. Wä, g·î′lˢmēsē yE-ya′g·îsa ᵋnā′läxs la′ē hë′Em lE′mẋwasEᵋwēda g·ō′kwē lāx ō′gwīwa-līłasa lEgwī′łē. Wä, g·î′lˢmēsē lE′mẋᵋwīdExs la′ē L!ā′L!Eq!ŭxsa. Wä, la k·!ēs gä′la ë′k·anaẋwa ḷEᵋwa L!ā′L!ēsdEgōła ḷōᵋma kwā′-kwax·dEgōlē. Wä, laE′m gwāł lā′xēq.

Wä, la hë′Emxat! gwē′g·ilasEᵋwēda nē′sasdē k·!ā′ˢwasa; hë′Emxaa gwā′yiˢlālēda k·!ā′ᵋwasasa p!â′ᵋyē, yîxs gaā′xstaᵋyaaxa gaā′läxs k·!eâ′saē xā′mas g·aē′ł lā′xa g·ō′kwē.

Herring-Spawn.[1]—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called "standing on rock;" and when he has finished || hanging up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she puts it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed

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Herring-Spawn.—Wä,[1] g·î'l^{ɛ}mēsē ^{ɛ}wīlg·aałExs lā'xa ẋwā'k!ŭnäxs la'ē lā'g·aala lā'xa ă^{ɛ}wī'łba^{ɛ}yē yîx łâ'k!wēmadzasasa yâ'la. Wä, lä ăx^{ɛ}-ē'dxa g·î'lsg·îłt!a dzEsEqwa qa^{ɛ}s qa'xalōdēs g·a gwä'łēg·a (*fig.*). Wä, hë'Em Ļē'gadEs qa'q!â. Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē gē'ẋ^{ɛ}waLElō-dā'lasa En^{ɛ}EndExLâ'la q!wāx lāq. Wä, g·î'l^{ɛ}mēsē aē'g·îsa ^{ɛ}nā'-läxs łâ'k!wēmasaēda yâ'la, wä la lE'mwŭmx·^{ɛ}īdxa q!EL!Exsa' ^{ɛ}nā'la. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}la lE'mẋ^{ɛ}wīdExs la'ēda bEgwā'nEmē ăx^{ɛ}axō'dxēs En^{ɛ}EndExLâ'la q!wā'xa qa^{ɛ}s ăx^{ɛ}alōdā'lēq lā'xa t!ēdzEk!wa. Wä, la gEnE'mas qE'mxâlaxa aE'ntē lā'xa q!wā'xē. Wä, la k·!ā'dzōdālas lā'xa łē^{ɛ}wa^{ɛ}yē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}laxs la'ē ^{ɛ}nakŭyî'ntsa łē^{ɛ}wa^{ɛ}yē la'qēxs la'ē dzā'qwa. Wä, g·î'l ^{ɛ}nā'x·^{ɛ}īdxa gaā'läxs la'ē ^{ɛ}wī'^{ɛ}la LEp!a'lodalaxa łē'El^{ɛ}wa^{ɛ}yē qa^{ɛ}s gwēldzolalēsa aE'ntē lāq. Wä, g·î'l-^{ɛ}mēsē â'lak·!āla lEmẋ^{ɛ}wī'dExs la'ē ăx^{ɛ}ē'dxēs xExEtsE'mē; wä, la mE'nmaqaxa ^{ɛ}mE'la aE'ntaxa ă^{ɛ}wa'^{ɛ}wastowē qa^{ɛ}s lä lats!â'las lā'xa xExEtsE'mē. Wä, g·î'l^{ɛ}mēsē qōqŭt!axs la'ē ăx^{ɛ}ē'dEx yîkŭya'^{ɛ}yas qa^{ɛ}s yîkŭyî'ndēs lāq. Wä, la g·ē'xaq lā'xa lEmwē'lē lā'xa g·ō'kwē. Wä, hë'Em ăxē'lasōs qa^{ɛ}s ha^{ɛ}mī'łxa ts!ăwŭ'nxē. Wä, la ăx^{ɛ}ē'dxa ha^{ɛ}yā'l^{ɛ}a L!ā'L!Ebata qa^{ɛ}s k·!ats!ō'dēsa L!ā'L!ax^{u}deēleqała aE'nt lāq. Wä, hë'Em lā'xoyōs lā'xa a'łogŭla lē'lqwălaLa^{ɛ}ya, qaxs k·!ē'saē gä'ła ë'k·!a hë gwē'x·sē. Wä, laE'm gwał lā'xa q!wā'xē En^{ɛ}EndaxLâ'la. . . .[2] Wä,[3] hë'^{ɛ}misa q!ā'x·q!Elisē la dā'pasō qa^{ɛ}s

[1] Continued from p. 185. [2] Continued on p. 422, line 1. [3] Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
when the herring finish spawning, after four days, | the kelp with
the spawn on it is taken out of the water; and ‖ the hair of the kelp 25
is pulled off from its stem and is hung on the poles | on the point
where the wind blows hard, and the | woman always turns it over;
and she does not do so a long time, | before it gets dry; and when it
is quite dry, | the stems of kelp are counted into lots of ten, which
are laid flat ‖ one on another, and are tied in the middle with 30
cedar bark, this way: Then they are put into a box,
and | a cover is put on tight. Then it is put away
in a dry place | in the house. This is to be eaten in
winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After[1] all (the berries) have been carried down- 1
stream, (the woman) spreads a | mat at a place not too near the fire.
She unties | the cords of her elderberry-basket, and pours the berries |
on the mat that has been spread down. She sits down by the side
of it, and puts the ‖ empty baskets down on her left-hand side. Then 5
she takes up one bunch of | elderberries at a time and strips off the
elderberries into the cleaning-basket. | As soon as they are all off,
she throws away the stem and | takes up another bunch of elderberries
and strips the berries | into the basket in which she had carried the

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lē′xat! ăxaLayo′dayo lā′xa wa′yadē. Wä, laE′mxaē â′Em q!E′lsâla. 22
Wä, g·î′l^{ɛ}mēsē gwāł wā′sēda wa′na^{ɛ}yaxa la mō′p!Enxwa^{ɛ}s ^{ɛ}nā′läxs
la′ē ăx^{ɛ}ŭstā′nowēda En^{ɛ}EndExLâ′la q!ax·q!Eli′sa. Wä, la k!ŭlpâ′la-
yEwa ăwâ′dzo sE^{ɛ}ya′sa q!ā′x·q!Elisē qa^{ɛ}s lä tē′x^{ɛ}ŭnda′layō lā′xa 25
dzō′xŭmē lā′xa ăwī′łba^{ɛ}yē lāx łâk!wē′madzasasa yâ′la. Wä, lē′da
ts!Edā′qē hë′mEnałaEm lē′x·lēx·aq. Wä, k·!ē′st!a gē′x·^{ɛ}īd hë gwē′-
g·ilaqēxs la′ē lEmx^{ɛ}wī′da. Wä, g·î′l^{ɛ}mēsē â′lak·!āla la lEmx^{ɛ}wī′dē
la′ē hō′s^{ɛ}ītsE^{ɛ}wa ^{ɛ}naE′nqaxsa q!ā′x·q!Elisē. Wä, la papEqâ′laxs la′ē
yîLoyō′tsâsa dEna′sē (*fig.*). Wä, la g·ē′ts!oyo lā′xa xEtsE′mē. 30
Wä, la aEmxa′sE^{ɛ}wē yîkŭya^{ɛ}ya′sēxs la′ē g·ē′xayo la′ē lEm^{ɛ}wī′łē lā′xa
g·ō′kwē. Wä, laE′m ha^{ɛ}mī′łxa ts!ăwŭ′nxē. Wä, laE′m gwāł la′xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wä,[1] g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}latōsamasqēxs laē LEp!āliłasa 1
łē^{ɛ}wa^{ɛ}yē lāxa k·!ēsē nExwāła lāxēs lEgwīłē. Wä, lä qwēłEyîndEx
t!Emak·îya^{ɛ}yasēs ts!ēnats!ē lExa^{ɛ}ya. Wä, lä qEbEdzōtsa ts!ēx·ina
lāxa LEbēłē łē^{ɛ}wa^{ɛ}ya. Wä, lä k!ŭnxElīłaq yîxs laē ha^{ɛ}nēła ^{ɛ}nEmsgEmē
lōpts!â lExä lāx gEmxagawalīłas. Wä, la^{ɛ}mēs dāx·^{ɛ}īdxa ^{ɛ}nEmxLāła 5
ts!ēx·ina qa^{ɛ}s x·īx·ts!âlisa ts!ēx·īna lāxa lExa^{ɛ}yē x·īg·ats!ēq. Wä,
g·îl^{ɛ}mēsē ^{ɛ}wīlg·îłExLoxs laē ts!Ex^{ɛ}ēdEx ts!ēnanâs. Wä, lāxaē ēt!ēd
ăx^{ɛ}ēdxa ^{ɛ}nEmxLała ts!ēx·īna. Wä, laxaē x·īx·ts!âlasa ts!ēx·īna
lāxēs x·īx·ts!âlasaqēs x·īg·îkwāgŭts!ä ts!ēnats!ē lExa^{ɛ}ya. Wä,

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[1] Continued from p. 205, line 23.

elderberries. ‖ When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went to pick elderberries; | and when her baskets are full, she ‖ ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she spreads a mat over them so that the ‖ soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when it is full, she goes home. When ‖ she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house; and his wife goes, taking her clam-digging stick ‖ and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

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g·îlᵉEmxaāwisē ᵉwīlg·îłEXLâ laē ts!Exᵉēdex ts!ēnanâs. Wä, âx̣ᵘsäᵉmēsē hë gwēg·ilaxa waōkwē ts!ēx·ina. Wä, g·îlᵉmēsē ᵉwīᵉla la x·īg·îkwaxs laē ēt!ēd ts!ēx·axa ts!ēx·inäxa la ᵉnāx·ᵉīdxa gaāla, wä, lāxaē âEm hë gwēg·ilēs g·îlx·dē gwēg·ilasExs lāx·dē ts!ēx·axa ts!ēx·ina. Wä, g·îlᵉEmxaāwisē qōqŭt!ē ts!ēts!ēnats!äs laElxaᵉyaxs laē t!Emak·îyEndālaq. Wä, g·āxē ōxLatōsElaq lāxa wa. Wä, laEmxaē ᵉnāłᵉnEmsgEmEmk·aq. Wä, lāxaē hëEm gwēx·ᵉīdqēs g·îlx·dē gwēg·ilasxēs g·îlx·dē ts!ēnanEmxs laē x·īx·ᵉīdEq. Wä, g·îlᵉmēsē ᵉwīᵉla la x·īg·Ekŭxs laē ᵉwīᵉla la łaaxts!âlas lāxa laElxaᵉyē. Wä, g·îlᵉmēsē gwāłExs laē nakŭyîndālasa łēᵉwaᵉyē lāq qa k·!ēsēs q!ŭp!EqElasōᵉsa q!wałōbEsaxa la gānoLa. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaāläxs laē ăxᵉēdxēs sēᵉwayowē qaᵉs lä lāxēs x̣wāx̣wagŭmē. Wä, lä wīᵉxᵘstEndEq qaᵉs lä ănēqax q!ēxała. Wä, g·îlᵉmēsē lāg·aa lāx q!ayasasa q!aq!exEmaxs laē mōxsaq lāxēs x̣wāx̣wagŭmē. Wä, g·îlᵉmēsē qōt!ē x̣wāx̣wagŭmasēxs g·āxaē näᵉnakwa. Wä, g·îlᵉmēsē g·āxᵉalis lāxa L!Emaᵉisasēs g·ōkwaxs laē hēx·ᵉidaEm mōłtōdxēs q!ēxānEmē. Wä, g·îlᵉmēsē ᵉwīᵉlōłtâxs laē hëx·ᵉidaEm ăxk·!ālaxēs łāᵉwŭnEmē qa läs wēx·wŭsdēsElaxa q!ēxałē qa läs wēg·ILElaq lāxēs g·ōkwē. Wä, laᵉmēsē wīx·wŭsdēsē łāᵉwŭnEmasēq qaᵉs lä wīg·ILElaq lāxēs g·ōkwē. Wä, lāḷa gEnEmas ăxᵉēdxēs k·!îlākwē ḶEᵉwa ᵉwālasē xālaētsōx mEt!ānaᵉyē. Wä, lä k!wāg·alīł lāxa ăwāgawalīłasēs g·ōkwē. Wä, lä ts!Exᵉwalīłaxēs k·!îlākwē lāxa ăwīnagwīlē. Wä, hëᵉmis g·äg·îlīlatsēxs laē bāłᵉītsēs q!waq!wax·-

starts and measures | three long spans and one short one for the length of her | digging, and the same for the width of the hole she digs with her digging-stick. ‖ Then she cleans the soil out with the large clam-shell. When | it is one span and four finger-widths | deep, she stops digging. Then she takes the small | pieces of driftwood and puts them into the hole; and when they are level | with the floor, she takes larger pieces of driftwood and ‖ puts them down on the sides of the hole. Then she puts one down on each side, inside of these two, | and she lays other medium-sized sticks crosswise close together over the | four pieces. After this has been done, she takes her medium-sized hand- | basket, goes down to the beach, and puts stones | into it. When it is full, she carries it up ‖ into her house, and she pours the stones over the wood that she has built up. She | keeps on doing this, and does not stop until there are many stones on it. | When she thinks there are enough, she stops. She takes the | large basket, goes into the woods, where she is going to look for dead fern and | skunk-cabbage. First she plucks off the dead fern-fronds; and when ‖ her basket is full, she breaks off the broadest leaves of skunk-cabbage; | and when she has broken off many of them, she piles them on top of the fern-fronds | and ties them down. She puts the basket on her back and carries | it out of

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ts!āna^{ɛ}yaxa mamōp!Enk·Elasa ts!Ex^{u}ts!āna^{ɛ}yē yîx ^{ɛ}wāsgEmasas ^{ɛ}lap!ālilälas. Wä, lä hëEmxat! ^{ɛ}wādzEgEg·axs laē lāp!ītsēs k·!îlākwē. Wä, lä gōlołts!âlasa ^{ɛ}wālasē xālaēs lāxa t!Ek·a. Wä, g·îl^{ɛ}mēsē mōdEnbalēda ^{ɛ}nEmp!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yē yîx lā ^{ɛ}wālabEtalīlasas ^{ɛ}lāpa^{ɛ}yasēxs laē gwāl ^{ɛ}lāpa. Wä, lä ăx^{ɛ}ēdxa ămEm^{ɛ}yē q!āq!ēxEma qa^{ɛ}s LōxtsIōdēs lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}nEmak·îya ĻE^{ɛ}wa ăwīnagwīłaxs laē ăx^{ɛ}ēdxa ĻasĻakwāła q!ēxała qa^{ɛ}s k·ak·EdEnōdēs lāq. Wä, lä k·āk·Etōtsa małts!āq lāx ăwāgawa^{ɛ}yas. Wä, lä gEk·Eyîndālasa mEmk·Ewakwē hăyāł^{ɛ}astō q!ēxał lāxa mōts!aqē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs hëła k·!ōgwats!ē lExa^{ɛ}ya qa^{ɛ}s lä lEnts!ē lāxa L!Ema^{ɛ}isē qa^{ɛ}s lä xōx^{u}ts!âlasa t!ēsEmē lāq. Wä, g·îl^{ɛ}mēsē qōt!axs laē ōxLōsdēsElaq qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē qa^{ɛ}s lä gŭqEyînts lāxēs ēaxalasōx^{u}dē. Wä, lä hëx·säEm gwēg·ilē. Wä, ał^{ɛ}misē gwāłExs laē q!ēnEma t!ēsEmē. Wä, g·îl^{ɛ}mēsē k·ōtaq laEm hēłalaxs laē gwāła. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}wālasē lExa^{ɛ}ya qa^{ɛ}s lä lāxa āL!ē. Wä, laEm lāł ăxłxa gEmsē Ļō^{ɛ} k·!Ek·!aōk!wä. Wä, hët!a g·îl k!ŭlx·^{ɛ}îtsō^{ɛ}sēda gEmsē. Wä, g·îl^{ɛ}mēsē qōt!ē lExa^{ɛ}yas laē p!ōx^{ɛ}wīdxa ăwâdzoxLōwē k·!Ek·!aōk!wa. Wä, g·îl^{ɛ}Emxaāwisē q!ēnEmē p!ōgwanEmasēxs laē mōkŭyînts lāxa gEmsē, qa^{ɛ}s t!Emak·îyîndēq. Wä, lä ōxLEx·^{ɛ}îdEq qa^{ɛ}s g·āxē ōxLołt!ālaq qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·alīlas

the woods into the house. She puts it down on the floor, | not too close to the pile of wood and stones. She does not set fire || to it until daylight. As soon as the wood is burnt up, she | takes her tongs, which are in readiness on the floor of the house. She also takes a long-handled | large ladle and a large dish. If | there are many elderberries, there are three, or even four, | large dishes for holding the boiled elderberries. This is all || she needs for her work. When the stones are red-hot, | she takes her tongs and picks out what is left | of the drift-wood and the small pieces of charcoal. When | these are all out of the fire from the stones, she levels down the top of the | red-hot stones so that it is level; and after this has been done, she || takes the dead fern-fronds and sprinkles a little water over them, just enough to | dampen them; and after this has been done, she throws them on the red-hot | stones. When these are thickly covered with dead fern-fronds, she takes the | broad leaves of skunk-cabbage and spreads them over the dead fern-fronds as smoothly as possible; | and she bends the edges of the skunk-cabbage leaves in at the sides || of the hole that she has dug; and she only stops when she has four layers of | skunk-cabbage leaves on top of the fern-fronds. After doing so, she | takes her elderberry-basket, and she pours the berries over the | skunk-cabbage leaves; and when all have been poured on, she takes many | skunk-cabbage leaves and spreads them

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lāxa k·!ēsē nEẋwāła lāxa t!ēqwabEgwīlē. ·Wä, āł^{ɛ}mēsē mEnābō-tsa gŭlta laqēxa la ^{ɛ}nāx·^{ɛ}īdxa gaāla. Wä, g·îl^{ɛ}mēsē x·īqostâxs laē ăx^{ɛ}ēdxēs k·!îpLālaa qa g·āxēs gwalēł k·adēła. Wä, hë^{ɛ}misa g·îlt!ExLāla ^{ɛ}wālas k·āts!Enaqa. Wä, hë^{ɛ}misa ^{ɛ}wālasē łōq!wa. Wä, g·îl^{ɛ}mēsē q!ēnEma ts!ēx·inäxs laē q!ŭnāla yūduẋŭxLa ĻoxS mEwēxLaēda ăwāwē dzēg·ats!ēxa ts!ēx·ina łōElq!wa. Wä, hëEm wāxē ăx^{ɛ}ēxstsE^{ɛ}was qa^{ɛ}s ēaxalayâ. Wä, g·îl^{ɛ}mēsē mēmEnłtsEmx·^{ɛ}īdēda t!ēsEmaxs laē ăx^{ɛ}ēdxēs k·!îpLālaa qa^{ɛ}s k·!îps^{ɛ}ālax·^{ɛ}īdēxa x·īx·Eq!ayawa^{ɛ}yasa q!ēxałē Ļe^{ɛ}wa ăm^{ɛ}Emayastowē ts!ōłna. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·îlqēda t!ēsEmaxa gŭltäxs laē ^{ɛ}nEmāk·Eyîndxa x·īx·ExsEmāla t!ēsEma qa ^{ɛ}nEmāk·Eyēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa gEmsē qa^{ɛ}s xāL!Ex·^{ɛ}īdē tēłx·Eg·ELEyîntsa ^{ɛ}wāpē lāq qa dElx·ēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē łExEyîndālas lāxa x·īx·ExsEmāla t!ēsEma. ·Wä, g·îl^{ɛ}mēsē lä wâkwa gEmsaxs laē ăx^{ɛ}ēdxa ăwâxLowē k·!Ek·!aōk!wa qa^{ɛ}s aëk·!ē LEpEyîndālas lāxa gEmsē. Wä, lāxaē ëk·!Ebax·^{ɛ}īdē ōba^{ɛ}yasa k·!Ek·!aōk!wa lāx wāx·sanēqwasa ^{ɛ}lābEkwē, wä āl^{ɛ}mēsē gwāłExs laē mōdzEkwāłēda k·!Ek·!aōk!wa lāx ōkwaya^{ɛ}yasa gEmsē. Wä, g·îl^{ɛ}mēsē gwāłExs laē k·!ōqŭlīłaxēs ts!ēts!ēnats!ē laElxa^{ɛ}ya qa^{ɛ}s lä gŭqEyîndālas lāxa k·Ek·!aōk!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlts!âxs laē ăx^{ɛ}ēdxa q!ēnEmē k·!Ek·!aōk!wa qa^{ɛ}s lēxat! LEpEyîndālas lāx ōkŭya^{ɛ}yasa ts!ēx·ina. Wä,

over the elderberries. ‖ She stops when these are very deep, and she waits for the | berries to be cooked. Then she washes the large dishes and the | large long-handled ladle; and after doing so, she | rests for a little while. When evening comes, she peels off the skunk-cabbage covering | from the elderberries which have been steamed; and after the skunk cabbage has been taken off, ‖ she takes the large dishes and puts them all round it. | Then she takes the large ladle and dips into the cooked | elderberries. She puts them into the large dish; and | when it is full, she continues dipping into them and pouring them into the other elderberry-dishes. | When all have been taken out of the steaming-hole, she takes ‖ other skunk-cabbage leaves and spreads them over the cooked-elderberry | dishes, for she does not want the soot to fall into them. She | leaves them that way over night, so that they will cool off and become | cold in the night, and also that they may become thick. | In the morning, when day comes, the woman who works at the elderberries takes a straight-splitting ‖ cedar-stick, square in cross-section, of the thickness of one-half of our ‖ little finger. She takes her knife and | measures off pieces of square cedar-stick two | spans long. Then she cuts them off. There | are two of the same length. Then she measures off ‖ two pieces, each one short span long, and she takes the straight-edged knife and cuts them off. | Now there are two each two spans

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g·îl^{ɛ}mēsē lā q!ēx·dzEkwałaxs laē gwāła. Wä, â^{ɛ}misē la ēsElaq qa Lōpēs. Wä, hë^{ɛ}mis la ts!ōx̌ŭg·îndaatsēxa ăwāwē łōElq!wa LE^{ɛ}wa ^{ɛ}wālasē g·îlt!EXL̥āla k·āts!Enaqa. Wä, g·îl^{ɛ}mēsē gwāłEXS laē yāwas^{ɛ}id x·ōs^{ɛ}īda. Wä, lă dzāqwaxs laē kŭsâlaxa nEyîmē k·!Ek·!aōk!wa lāx ōkŭya^{ɛ}yasēs nEk·asE^{ɛ}wē ts!ēx·ina. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwēda k·Ek·!aōk!wäxs laē ăx^{ɛ}ēdxa ăwāwē łoElq!wa qa^{ɛ}s lä k·ä^{ɛ}stalīlElas lāq. Wä, la ăx^{ɛ}ēdxa ^{ɛ}wālasē k·āts!Enaqa qa^{ɛ}s tsēqēs lāxa kŭ^{ɛ}nēkwē ts!ēx·ina qa^{ɛ}s lä tsēts!âlas lāxa ăwāwē dzēg·Egwats!ē łōElq!wa. Wä, g·îl^{ɛ}mēsē qōt!axs laē hanāł tsēts!âlaxa waōkwē dzēg·Egwats!ē łōElq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·Ełts!âwa kŭnyasaq laē ăx^{ɛ}ēdxa k·!Ek·!aōk!wa waōkwa qa^{ɛ}s lä LEpEyîndālas lāxa dzEg·Egwats!ē łōElq!wa qaxs gwaq!Ełaaq q!ŭpEyîndālasō^{ɛ}sa q!wāłobEsē. Wä, laEm xamaēłL hēł gwaēLē qa^{ɛ}s âlak·!alīł wŭdEx·^{ɛ}īda; wä, hë^{ɛ}mis qa wŭdaqēdēsēxa ganoLē; wä, hë^{ɛ}mis qa gEnx·^{ɛ}īdēs. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}īdxa gaāläxs laēda ts!āts!ēx·sīla ts!Edāq ăx^{ɛ}ēdxa ēg·aqwa lax xâsE^{ɛ}wē k!waxLāwa. Wä, lä k·!ōdEnē k·!EwElx̣^{ɛ}ŭnēna^{ɛ}yas lāxEns sElt!ax·ts!āna^{ɛ}yēx yîx ^{ɛ}wāg·idasas. Wä, lä ăx^{ɛ}ēdxēs k·!āwayowē. Wä, lä bāł^{ɛ}īdxa k·!EwElx̣^{ɛ}ŭnē k!waxLāwa qa małp!Enk·ēs lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ăwâsgEmasasēxs laē k·!îmts!EndEq. Wä, lä māłts!aqa ^{ɛ}nEmāsgEmē. Wä, lāxaē bāł^{ɛ}ītsēs ts!Ex̣^{u}ts!āna^{ɛ}yē lāxa małts!aqaxs laaxat! ăx^{ɛ}ēdxēs nExx·äła k·!āwayowa qa^{ɛ}s k·!îmts!Endēq. Wä, laEm małts!aqa maēnałp!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä māłts!ax^{ɛ}Emxaēda ts!ēts!Ex̣^{u}ts!āna-

long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.[1] ‖ After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down flat ‖ all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for three days, so that they may get very ‖ thick before making them into cakes. Now they are ready to be | made into cakes.[2] | . . .

The[3] woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the middle vein of which has been cut out, and she puts them on ‖ the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

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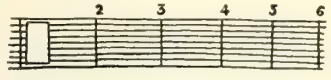
ᶜyēs ăwâsgEmasē lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä laEm k·ādayōł qa ăwâdzEᶜwasLEs lEqäḷasēs ts!ēndzōLēxa g·aLa gwäłaLēg·a.[1] Wä, g·îłᶜmēsē gwāłExs laē ăxᶜēdxa ăwâdzowē k·!Ek·!aōk!wa qaᶜs pāgEdzōdēs lāxa LEbēłē lēᶜwaᶜya. Wä, lä ăxᶜēdEx xEl̤xwāła k·!āwayâsēs łāᶜwŭnEmē qaᶜs xEl̤xwâlēs lāx t!EnxEdzōᶜyas nEg̱Edzâᶜyasa k·!Ek·!aōk!wa. Wä, laEm lalōL!a qa ᶜnEmâkwēs ᶜwâgwasas ḷEᶜwa ăwŭnxaᶜyē. Wä, g·îlᶜmēsē q!ēxsē la hë gwēx·ᶜītsōᶜsēxs, laē pāpag̱E-LaLasa k·!āxEwaχ̣ᵘs t!Ent!EnxEdzâᶜyē k·!Ek·!aōk!wa lāx lEg̱wīłasēs g·ōkwē qa łēłEndEdzōχ̣ᶜwīdēs. Wä, laEm âEm ᶜnēx· qa xāL!Ex·ᶜīdēs ts!Elts!Elg̱ŭdzōχ̣ᶜwīdEx laē yāwasᶜīd pāxLEnts lāxēs lEg̱wīłē. Wä, g·îlᶜmēsē ᶜnāχ̣wa la g̱wāłaxs laē g·ēxaq qaxs ᶜnālᶜnEmp!Enaē yūduχ̣ᵘp!Enχ̣waᶜsē ᶜnālās hë g̱waēła dzēg·Ekwē ts!ēx·īna qa âlak·!alēs la g̱Enk·axs laē lEqasEᶜwa. Wä, laEm g̱walīła lālaał lāx lEqāx·dEmLaq.[2] . . .

Wä,[3] lä ăxᶜēdēda ts!Edāqaxēs lEg̱Edzōwē k·!îtk·!Edēsxēs ts!ēndzoLē qaᶜs lä paxᶜālīłas lāxēs lEg̱asLaxēs ts!ēndzoLē. Wä, lä ăxᶜēdxēs pEnkwē k·!āχ̣Ewaχ̣ᵘs t!Ent!EnxEdzEᶜwē k·!Ek·!aōk!wa qaᶜs aëk·!ē LEbEdzōdālas lāxēs lEg̱Edzōwē k·!îtk·!Edēsa. Wä, g·îlᶜmēsē lābEndē LEpaᶜyas k·!Ek·!aōk!wa lāxa k·!îtk·!Edēsaxs laē ăxᶜēdxēs nExx·ała k·!āwayowa qaᶜs t!osâlēxa la ᶜwadzogawaᶜyasa nExts!âwasa k·!îtk·!E-

[1] A rectangular cake. [2] Continued on p. 167, line 1. [3] Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that hang over the drying-frame. | When she has cut them all off, she takes her measuring-stick | (for the berry-cakes) and places it down at (1), and she takes ‖ one of the dishes containing the cooked elderberries and puts it down at (1), next | to the drying-frame. Then she takes her large long-handled ladle | and a large shell of the horse-clam, and | she dips the ladle into the cooked elderberries. She sits | down on the floor at one end of the drying-frame at (1), and takes her measuring- ‖ rod and puts it down at the end at (1); and she puts down | three sticks; and as soon as they have all been put down, she takes the large | ladle which is full of cooked elderberries, and pours them into | the cedar-stick mould. Then she takes the large shell | of the horse-clam, which she turns on its back, and presses the back of the ‖ shell on the cooked elderberries, so as to spread them inside of the | cedar-stick mould. Now she presses them with the back of the shell, | so that they settle down and have the same thickness as the | cedar-stick mould, and have the same thickness all over. | After doing so, she takes off one of the moulding- ‖ sticks, the one nearest to (1), and also two | side-sticks, but she does not touch the | cedar-stick mould nearest (2). Now she puts down the | cedar-stick mould; one short



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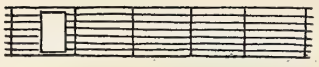
dēsē. Wä, g·îlᵉmēsē la ᵉwīᵉla la tɬᴇwēkwaxs laē ăxᵉēdxēs k·atsē- 18
stalayōʟē mᴇnyayowa qaᵉs g·ēdzōdēs lāx (1). Wä, lāxaē ăxᵉēdxa
ᵉnᴇmēxʟa dzēg·ᴇgwatsɬäxa tsɬēx·ina łōqɬwa qaᵉs g·āxē hănbalīłas 20
lāx (1) k·ɬîtkɬᴇdēsa. Wä, lä ăxᵉēdxa ᵉwālasē g·îltɬᴇxʟ̣āla k·ātsɬᴇ-
naqa. Wä, hëᵉmisa ᵉwālasē xālaētsōx mᴇtɬānaᵉyēx. Wä, lä
tsēqasa k·ātsɬᴇnaqē lāxa dzēg·ᴇkwē tsɬēx·ina (*fig.*). Wä, lä kɬwā-
balīłaxa k·ɬîtk·ɬᴇdēsē lāx (1). Wä, lä ăxᵉēdxēs k·atsēᵉstalayowē
mᴇnyayowē. Wä, lä k·atbᴇnts lāx (1). Wä, lä k·ats ēᵉstalasa yū- 25
duχᵘtsɬaqē lāq. Wä, g·îlᵉmēsē gwālᵉaʟᴇlaxs laē dāx·ᵉīdxa ᵉwālasē
k·ātsɬᴇnaqaxs laē qōtɬaxa dzēg·ᴇkwē tsɬēx·ina qaᵉs lä tsētsɬōts lāxa
mᴇnyayowē kɬwaxʟāwa. Wä, lä ăxᵉēdxa ᵉwālasē xālaētsōx
mᴇtɬānaᵉyēx; wä, lä nᴇʟāłēda xalaēsaxs laē ăxᴇlgēs ăwīg·aᵉyasa
xalaēsē lāxa dzēg·ᴇkwē tsɬēx·īna qa gwēłałtsɬâwē lalanēqᵘ lāxa 30
mᴇnyayowē kɬwaxʟāwa. Wä, laᴇm ʟaqŭḷgēs ăwīg·ayasa xalaēsē
lāq qa qɬᴇsmᴇnkwēs. Wä, hëᵉmis qa ᵉnᴇmālēs wâgwasas ʟ̣Eᵉwa
mᴇnyayowē kɬwaxʟāwa. Wä, hëᵉmis qa ᵉnᴇmâkwē wâgwasas.
Wä, g·îlᵉmēsē gwāła laē ăxᵉaʟᴇlōdxa ᵉnᴇmtsɬaqē mᴇnyayowē
kɬwaxʟāwaxa gwäqᴇnwaᵉyē lāx (1). Wä, hëᵉmisa małtsɬaqē gēge- 35
baᵉya. Wä, laᵉmē hewäxaᴇm ʟ̣âbəlaxa mᴇnyayowē kɬwaxʟāwa
gwäqᴇnwē lāx (2). Wä, lä k·atᴇmg·aaʟᴇlōtsa mēmᴇnyayowē
kɬwaxʟāwa ᵉnālᵉnᴇmtsɬaq lāx wāx·sbaᵉyaxa tsɬᴇg·ōła. Wä, lä

stick at each end, | and she puts down the long cedar-stick measure at the end, ‖ this way:  After doing so, she again takes her ladle, | which is always kept filled with cooked elderberries, and | she pours them into the cedar-stick mould; and she again takes the | large shell, and she does the same as she did with the first one. | She continues doing so with the others, ‖ and she only stops after finishing the whole length of the drying-frame. | As soon as all the elderberries have been made into cakes, she calls her husband | to take hold of the end of the elderberry drying-frame, and they | put it up right over the fire where salmon are always dried; | and when they have all been put there, they build up the fire so that it burns ‖ well, for she wishes them to dry quickly. When | there is a good fire underneath, the elderberry-cakes dry in one day, and they are really | dried (through). She leaves them drying there one day and one night. | In the morning, when day comes, the woman takes her breakfast, the one who makes the | elderberry cakes.[1] ‖

When[2] (the cedar bark) is all split into strips, she takes her elderberry-cakes | and piles up the drying-frames | which she is going tie together in bundles. She takes up one of the strips of soft cedar-bark | and breaks it in two. She puts (the two pieces) down on the floor, on a mat that has been spread out. Then she takes

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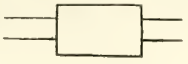
k·at!aLElōtsa g·îldōła mEnyayowē k!waxLāwa lāx ōba^{ɛ}yas g·a gwā-łēg·a (*fig.*). Wä, g·îl^{ɛ}mēse gwāłExs laē ēt!ēd dāx·^{ɛ}īdxa k·ats!Enaqē qaxs hēmEnāła^{ɛ}maē qōt!alalīłxa dzēg·Ekwē ts!ēx·īna. Wä, lāxaē tsēts!ōts lāxa mEnyayowē k!waxLāwa. Wä, lāxaē ēt!ēd ăx^{ɛ}ēdxa ^{ɛ}wālasē xalaēsa qa^{ɛ}s hë^{ɛ}mēxat! gwēx·^{ɛ}ītsē lāxēs g·îlx·dē gwēg·ilas g·ālē lEqāsE^{ɛ}wa. Wä, âx^{u}sä^{ɛ}mēsē hë gwēg·ilaxa waōkwē. Wä, āł^{ɛ}mēsē gwāłExs laē lābEndEx ^{ɛ}wāsgEmasasa k·!îtk·!Edēsē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la lEgEkwa ts!ēndzowaxs laē Lē^{ɛ}lālaxēs łā^{ɛ}wŭnEmē qa g·āxēs dādEbEndxa ts!ēndzōdzala k·!îtk·!Edēsa qa^{ɛ}s lä Lag·a-aLElōts lāx nEqōstâwasēs lEgwīlē lāx x·îldEmāsē xāxamasē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·ustâxs laē lEqwēlax·^{ɛ}īdxa lEgwabâ^{ɛ}yas qa âlak·!alēs ex· x·īqEla qaxs wāłaqēlaaq hālabala lEmx̣^{ɛ}wīda. Wä, g·îl^{ɛ}mēsē ëk·ē L!ēsaabâ^{ɛ}yas laē hēlalaEmxa ^{ɛ}nEmxsa ^{ɛ}nāläxs laē âlak·!āla lEmx̣^{ɛ}wīda. Wä, lä hëx·säEm x·îłElaLElaxa ^{ɛ}nāla LE^{ɛ}wa gānoLē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}īdxa gaāläxs laē gaaxstālax·^{ɛ}īdēda lEq!ēnoxwaxa ts!ēx·īna ts!Edāqa.[1] . . .

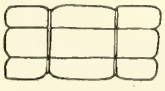
Wä,[2] g·îl^{ɛ}mēse ^{ɛ}wī^{ɛ}la la dzEdzExsɹakwa laē ăx^{ɛ}ēdxēs ts!ēndzowē qa g·āxēs pāpEqEwēk·ałēs dzēdzēndzodzâla k·!ēk!Etk·!Edēsa lāx yaēltsEmasLasēq. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqē dzExEk^{u} k·ādzEkwa qa^{ɛ}s Elts!Endēq. Wä, lä k·āk·EdEdzōlīłas lāxa LEbēlē ELdzo lē^{ɛ}wa^{ɛ}ya. Wä, lä ăx^{ɛ}ēdxa ts!ēndzowē sEk·!axsa qa^{ɛ}s papEqōdēs lāx ëk·!a^{ɛ}yasa

[1] Herefollows a description of the shredding of cedar-bark, p. 132, line 1. [2] Continued from p. 134, line 34.

five cakes of elderberries, one on top of the other, and ‖ puts them on the two strips of soft cedar-bark, (in this way):



and when | the edges are even, she pulls the two strips of cedar-bark tight and ties the ends together. | As soon as she finishes it, she takes up another | piece of soft split cedar-bark and breaks it in two; and she puts down the pieces on the | mat that has been spread out. Then she takes the bundles of elderberry-cakes that have been tied and ‖ puts them on it. She ties them crosswise, the same way as the first, | in this manner:



This is what they call one bundle of elderberry-cakes, | when five cakes of elderberries are tied together. She continues doing so with | what she intends to keep in the house, to be eaten in winter. She uses | a medium-sized box. When she finishes tying the elderberry-cakes into bundles, ‖ she tilts (the box) to one side, near the fire; and when it is warm inside and really | dry, she puts the bundle of elderberry-cakes | into the box. When it is full, she puts the | cover on and ties it down. When this is done, | she puts the elderberry-box away in a place where it is always dry; ‖ that is, where the heat of the fire can reach it. After she has done so, she | gathers up the cakes that she did not tie into bundles, and puts them into another | small box, and she throws all the elderberry-cakes into it. | When they are all in, she puts the cover on, | ties it down, and puts (the box) down by the side of the first box. ‖

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la ăx^{ɛ}ăxēł małts!aq dzEXEK^{u} k·ādzEKwa (*fig.*). Wä, g·îl^{ɛ}mēsē la ^{ɛ}nāx̣wa ^{ɛ}nEMEnxāłaxs laē łEk!ŭt!ēd yałtsEmtsa małts!aqē dzEXEK^{u} k·ādzEKwē lāq. Wä, g·îl^{ɛ}mēsē gwāłEXS laē ăx^{ɛ}ēdxa ^{ɛ}nEMts!aqē dzEXEKwē k·ādzEKwa qa^{ɛ}s Łts!Endēq. Wä, laxaē k·adEdzodālas lāx LEbēlē łē^{ɛ}wa^{ɛ}ya. Wä, lä ăx^{ɛ}ēdxa la yîłtsEmāla ts!ēndzowa qa^{ɛ}s ăxEyîndēs lāq. Wä, laEm galōpałaxs laē yîł^{ɛ}ēts lāxēs g·îlx·dē yîLa^{ɛ}ya g·a gwālēg·a (*fig.*). Wä, hëEm gwE^{ɛ}yō ^{ɛ}nEmx·sayōk^{u} ts!ēndzowa lā yîłtsEmāla sEk·!axsa ts!ēts!ēndzâ. Wä, lä hëx·säEm gwēg·ilaxēs gwE^{ɛ}yō qa^{ɛ}s hăngwīł qa^{ɛ}s ts!ēx·ts!ax·sōłxa ts!ăwŭnxLa. Wä, lä ăx^{ɛ}ēdxa hēłā xāxadzEmaxs laē gwāł yaēłtsEmaxēs ts!ēts!ēndzowē. Wä, lä qōgŭnōlisas lāxēs lEgwīlē qa^{ɛ}s pEx·ts!ōdēq. Wä, g·îl^{ɛ}mēsē âlak·!āla lā lEmx^{u}ts!âxs laē aëk·!a hănts!âlaxa yaēłtsEmāla ts!ēts!ēndzo lāxa ts!ēndzoats!ē xāxadzEma. Wä, g·îl^{ɛ}mēsē qōt!axs laē yîkŭyînts yîkŭya^{ɛ}yas. Wä, lä t!Emāk·Eyîndeq. Wä, g·îl^{ɛ}mēsē gwāłEXS laē hăng·alīłasēs ts!ēndzoats!ē xāxadzEmē lāxa hëmEnāła^{ɛ}mē lEm^{ɛ}wīła yîx lāg·aaasasa L!ēsaläsēs lEgwīlē. Wä, g·îl^{ɛ}mēsē gwāłEXS laē q!ap!ēg·îlīlaxēs k·!ēsē yîłtsEntsō^{ɛ} ts!ēndzowa qā^{ɛ}s lä ăx^{ɛ}ēdxa ōgŭ-^{ɛ}la^{ɛ}mē xāxadzEma. Wä, lä pElx·^{ɛ}ałts!âlasa ts!ēndzowē lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlts!âxs laaxat! yîkŭyînts yîkwaya^{ɛ}yas. Wä, laxaē t!Emāk·EyîndEq qa^{ɛ}s lēxat! hănōlīłas lāxa g·îlx·dē hăng·alīlEms.

Salal-Berries.[1]—She takes a large dish and puts it down by the | side of her salal-berry baskets. She unties | the tops of the salal-berry baskets; and when | this is done, she pulls out the hemlock-branches which cover the top. ‖ Then she takes a medium-sized mat and spreads it outside of where she sits, where | she is going to pluck the salal-berries off the stems. She takes hold of a salal-berry branch | and plucks off the berries from the stems, and she goes on and puts | the cleaned berries into the dish, and she throws the branches | on the mat that has been spread out. She cleans them very quickly; and ‖ after all the berries have been cleaned which she put into the dish, | and after the branches have been put on the mat that has been spread out, | she folds up the mat holding the branches, | and she goes out and shakes them out outside of the house. Then she goes back into | the house. She takes her front-basket, goes down to the ‖ beach in front of her house, and picks up fresh stones, which | she puts into her small basket, enough so that she can | carry them. Then she carries the basket on her back into the house, | and she puts it down by the side of the fire. Then | the stones are poured out by the side of the fire. Then she goes down again, carrying her front-basket, ‖ and puts more stones into it; and when | she has enough, she carries them on her back into the house, and | puts them on top

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Salal-Berries.—Wä, lä ăxˢēdxa ˢwālasē łōq!wa qaˢs g·āxē k·anōliłas lāx hăx·hănēlasasēs nēnEgwats!ē laElxaˢya. Wä, lä qwēłEyîndEx t!ēt!Emak·Eyaˢyasēs nēnEgwats!ē laElxaˢya. Wä, g·îlˢmēsē gwāłExs laē łEkŭmwālax t!āk·Eyaˢyasēs nēnEgwats!ē q!wāxa. Wä, lä ăxˢēdxa hēłˢa łēˢwaˢya qaˢs LEp!ālīlēq lāx L!āsalīłasēs k!waēlasLaxs läLē k·îmt!ēdEłxa nEk!ŭłē. Wä, lä dāx·ˢīdxa ˢnEmts!aqē lāxa nEk!ŭłē qaˢs k!ŭlpâlēxa nEk!ŭłē lāxēs yîsx·Enē, qaˢs lä k·!āts!ōtsa k·îmdEkwē nEk!ŭł lāxa łōq!wē. Wä, lä ts!EgEdzōdālasa yEsx·înē lāxa LEbēłē łēˢwaˢya. Wä, lä hālabālaxs laē k·îmtaq. Wä, g·îlˢmēsē ˢwīˢla k·îmdEkwa nEk!ŭłē la k·!ats!âxa k·îmdEgwats!ē łōq!wa. Wä, lāxaē ˢwīˢladzâˢya yîsx·Enē lāxa k·îmdEdzowē LEbēł lēˢwaˢya. Wä, g·îlˢmēsē ˢwīˢlaxs laē q!EnēpElīłaxēs k·îmdEdzowē łēˢwaˢya qaˢs lä łaaqEwElsaq lāx L!āsanâˢyasēs g·ōkwe. Wä, lä ēdēL laēL lāxēs g·ōkwē qaˢs ăxˢēdēxēs nānaagEmē qaˢs lä lEnts!ēs lāxa L!Emaˢisasēs g·ōkwē. Wä, lä xExᵘˢwīdxa āłExsEmē t!ēsEma qaˢs lä xExᵘts!âlas lāxēs nānaagEmē. Wä, âˢmisē gwanāla qaˢs łâkwēsēxs g·āxaē ōxLosdēsElaq qaˢs lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas lāx onâlisasēs lEgwīłē. Wä, laEm gŭgEnōlisas lāxēs lEgwīłēxa t!ēsEmē. Wä, laxaē ētEnts!ēsa k·!ōqŭlaxēs nānaagEmē qaˢs läxat! ēt!ēd xExᵘts!âlasa t!ēsEmē lāq. Wä, g·îlˢmēsē hēłats!âxs laē ōxLōsdēsa qaˢs läxat! ōxLaēLElaq lāxēs g·ōkwē qaˢs

[1] This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones in it on the floor, and she builds up the fire so | that it is high. She takes good dry fire-wood and ‖ lays it across the top of the fire. When this is done, | she piles stones on top of it; and when they are all on, | she takes a low box and washes it out. | When this is done, she puts it down. She takes a small steaming- | box and pours water into it half way up from the bottom; and she ‖ leaves it there just outside of the low box, at a place between it | and the fire. Then she takes the fire-tongs and puts them down on the floor. | Now it is all done, and she waits for the stones to get red-hot, | as they are still on the fire. |

Now we will talk for a little while about the low-sided box for mixing salal-berries. ‖ It is three long spans and one short span | in length, and it is just two | long spans in width, and it | is one span in height. | The corners made in the same way as the boxes for keeping preserved salmon. ‖ That is all about this. |

As soon as all the stones which are on the fire are red-hot, | the woman who works on the salal-berries takes the dishes containing the cleaned | berries and puts them down by the side of the low box for making salal-berry cakes; | she takes the tongs and puts them down at the

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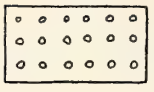
lä ōxLaqas läxēs g·îlx·dē xEgwanEma. Wä, â^{ɛ}mēsē la hängēlīła t!ētst!âla lExäxa xEgwīlē t!ēsEma. Wä, lä hēl^{ɛ}īdxēs lEgwīlē qa q!ap!ēsgEmlīlēs. Wä, lä äx^{ɛ}ēdxa ëk·ē lEmxwa lElqwaEma qa^{ɛ}s gayi^{ɛ}läläx·^{ɛ}īdēq läx ōkŭya^{ɛ}yasēs lEgwīlē. Wä, g·îl^{ɛ}mēsē gwäłExs laē xEqŭyîndälasa t!ēsEmē läq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlk·EyEndExs laē äx^{ɛ}ēdxa bEng·Ela t!Eqag·i^{ɛ}lats!ä qa^{ɛ}s aëk·!ē ts!ōxŭg·îndEq. Wä, g·îl^{ɛ}mēsē gwäłExs laē häng·alīłas. Wä, läxaē äx^{ɛ}ēdxa äma^{ɛ}yē q!ōlats!ä qa^{ɛ}s gŭxts!ōdēsa ^{ɛ}wāpē qa ^{ɛ}nEgoyoxsdalēs. Wä, laEm ha^{ɛ}nēł läx L!āsotäga^{ɛ}yasa bEng·Ela t!Eqag·i^{ɛ}lats!ä läx äwägawa^{ɛ}yas ŗE^{ɛ}wa lEgwīłē. Wä, läxaē äx^{ɛ}ēdxa ts!ēsLāla qa g·āxēs k·adēła. Wä, laEm ^{ɛ}wī^{ɛ}la läxēq. Wä, â^{ɛ}misē la ēsEla qa mēmEnłtsEmx·^{ɛ}īdēdā t!ēsEmē la xEx^{u}Lālalēs läx lEgwīłas.

Wä qEns yāwas^{ɛ}īdē gwägwēx·sEx·^{ɛ}īd läxa bEng·Ela t!Eqag·i^{ɛ}lats!ä, yîxs mamōp!Enk·Elaasa ts!Ex^{u}ts!āna^{ɛ}yē läxEns q!wäq!wax·-ts!āna^{ɛ}yēx yîx ^{ɛ}wāsgEmg·Eg·aasas. Wä, la nExnEqEla mälp!Enk·läxEns q!wäq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wādzEgEg·aasas. Wä, lā ^{ɛ}nEmp!Enk·ōstâ läxEns q!wäq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wälasgEmasas. Wä, lä yūEm gwälē wŭlāyasōx wŭlā^{ɛ}yasa xEtsEmaxs k·ōgEkwaē. Wä, la^{ɛ}mEn gwäł laxēq.

Wä, g·îl^{ɛ}mēsē ^{ɛ}naxwa la mEmEnłtsEmx·^{ɛ}īdēda xEx^{u}Lālalēsē t!ēsEmxs laē äx^{ɛ}ēdēda nānak!ŭltsīla ts!Edāqxēs k·îmdEx^{u}ts!âlaxa nEk!ŭlē lōElq!wa qa^{ɛ}s g·axē k·anōlīłelas läxa bEng·Ela t!Eqag·i-^{ɛ}lats!ä. Wä, läxaē äx^{ɛ}ēdxēs ts!ēsLāla qa g·āxēs k·adēł läx ēaxElas-

place where she is going to work. ‖ Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they are levelled down on top. ‖ Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts them in one corner of the ‖ salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and takes up ‖ more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more hot stones; and when they are all covered ‖ with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

Las. Wä, lä gōxᵉwīd lāxa łExᵘts!âla k·îmdEkᵘ nEk!ŭła qaᵉs lä gᵒxᵘts!âlas lāxēs t!Eqag·iᵉlats!ē bEng·Ela qaxs hēᵉmaē la ɫ̣ēgEmsa bEng·Ela t!Eqag·īᵉlats!äxs laē gᵒxts!ōyowa nEk!ŭłē lāq. Wä, āłᵉmēsē gwāł gᵒxts!âlasa nEk!ŭłaxs laē mōdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâx̣ᵘts!Ewasas yîxs laē ᵉnEmāk·Eᵉyaakwa. Wä, lä ăxᵉēdxēs ts!ēsLāla qaᵉs k·!îp!īdēs lāxa x·îx·EXsEmāla t!ēsEma qaᵉs lä g·āg·îlasīla hăpstEnts laxa q!ōlats!ēts!âla ᵉwāpa, qa lawälēsa k!wēk!ŭtsEmaᵉyaq gŭnaᵉya. Wä, hëᵉmis qa k·!ēsēs xEnLEla ts!Elqwa qa k·!ēsēs k!ŭmElx·ᵉīdēda nEk!ŭłē qo łał k·!îp!Eqałts lāq. Wä, g·îlᵉmēsē la hăpstaakwēda t!ēsEmaxs laē k·!îp!Eqas lāx ăpsbałts!âwasa nEk!ŭłē. Wä, lä hëx·sä gwēg·ilaxa waōkwē x·îx·EXsEmāla t!ēsEma. Wä, g·îlᵉmēsē gwāłExs laē g·a gwälēg·a (*fig.*). Wä lāxaē ēt!ēd gᵒxᵉwīd lāxa nEk!ŭłē qaᵉs gᵒxŭyîndēs lāxa x·îx·EXsEmāla t!ēsEmaxa lā axEgēxa nEk!ŭłē. Wä, g·îlEmxaāwisē mōdEnē wâgwasas lāxEns q!wāq!wax·ts!ānaᵉyēxs laē ēt!ēd ăxᵉēdxēs ts!ēsLāla qaᵉs k·!îp!ēdēs lāxaaxa x·îx·EXsEmāla t!ēsEma qaᵉs lä hăpstEnts lāxa ᵉwābEts!âwasa q!ōlats!ē. Wä, lāxaē k·!îp!Eqas lāx ōkŭyaᵉyasa nEk!ŭłē. Wä, g·îlᵉEmxaāwisē la hamElqEyîndqēxs laē ēt!ēd gᵒxŭyîndālasa nEk!ŭłē lāq. Wä, g·îlᵉmēsē ᵉwīlg·Ełts!âyēda nEk!ŭłaxs laē ēt!ēd k·!îpEyîndālasa ts!Elqwa t!ēsEm lāq. Wä, g·îlᵉEmxaāwisē hamElqEyEᵉyēda ts!Elqwa t!ēsEm lāqēxs laē ăxᵉēdxa hēładzowē łēᵉwaᵉya qaᵉs LEpEyîndēs lāq, qaxs lEᵉmaē maEmdElqŭla. Wä, g·îlᵉmēsē

and after | she has done so, she takes an elderberry-cake that has not 67
been tied up in bundles with | shredded cedar-bark, and puts it up
on edge over her fire. | It gets brittle quickly, and she goes down to the
beach in front of her house ‖ to look for a flat sandstone; and when 70
she finds one, | she takes it up and puts it down by the side of the
box in which | the salal-berries are being cooked. She takes her
husband's stone hammer and | places it on the flat sandstone. When
the elderberry-cake is quite | brittle, she takes down the elderberry-
cake and she takes a new ‖ mat and spreads it out. She puts the flat 75
sandstone on the | mat and takes up the cake of elderberries, places
it | on the sandstone, and she takes the stone hammer and pounds |
the elderberry-cake so that it breaks in pieces. When it is all broken
up, | she takes up the pounded elderberry-cake with both hands,
rubs it together ‖ so as to make a powder of it, and she only | stops 80
when it is all like flour. After she has broken up | one of the elder-
berry-cakes, she takes others, for generally | they break ten cakes of
elderberries for making the | salal-berry cakes. After ten elderberry-
cakes have been broken up, ‖ she takes off the mat that has been 85
spread over the salal-berry box, for | they are done when they stop
boiling. She takes a ladle | and a large dish and puts them down
by the side of the low salal-berry box. | Then she takes the tongs

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gwāłExs laē ăxᵉēdxēs ts!ēndzewats!ē, yîxa k·!ēsē yaēłtsEmālaxa 67
k·ādzEkwē qaᵉs lä pElk·Emg·aaLElōts lāxa nEqōstâwasēs lEgwīłē
qa hālabalēs tsōsᵉēda. Wä, lä lEnts!ēs lāx L!Emaᵉisasēs g·ōkwē
qaᵉs lä ālāx pEgEdzowa dEᵉna t!ēsEma. Wä, g·îlᵉmēsē q!āqēxs 70
laē ăxᵉēdEq qaᵉs g·āxē paxᵉālīłas lax ăpsanâlīłasēs t!Eqag·ilasEᵉwē
nEk!ŭła. Wä, lä ăxᵉēdEx pElpElqasēs łāᵉwŭnEmē qaᵉs lä mEgŭ-
dzōts lāx pEgEdzōwē dEᵉna t!ēsEma. Wä, g·îlᵉmēsē âlak·!āla
lā tsōsaxs laē ăxāxōdxa ts!ēndzowē. Wä, lä ăxᵉēdxa Eldzowē
łēᵉwaᵉya qaᵉs LEp!ālīłēs. Wä, lä pagEdzōtsa dEᵉna t!ēsEm lāxa 75
łēᵉwaᵉyē. Wä, lä ăxᵉēdxa ᵉnEmxsa ts!ēndzowa qaᵉs paxᵉālōdēs
lāxa dEᵉna t!ēsEma. Wä, lä ăxᵉēdxa pElpElqē qaᵉs lEsEldzōdēs
lāxa ts!ēndzowē qa q!wēq!ŭłts!ēs. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sExs
laē gōxᵉwītsēs wāx·sōłts!ānaᵉyē eᵉeyasō lāxa q!wēlkwē ts!ēndzowa
qaᵉs hēlōxᵘsEndēqēxs laē dzak·ōdxēs eᵉeyasowē. Wä, āłᵉmēsē 80
gwāłExs laē yōEm gwēx·sa qŭxēx. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sēda
ᵉnEmxsa ts!ēndzowa laē ēt!ēdxa waōkwē qaxs hēmEnāłaᵉmaē
nEqaxsē ts!ēndzowē q!wēlasEᵉwasa ts!Edāqē qās āxEgEmxēs t!Eqa-
g·ilasEᵉwē nEk!ŭła. Wä, g·îlᵉmēsē ᵉwīᵉla la q!wēlkwa nEqexsa ts!ēn-
dzowa laē ăxōdxa łēᵉwaᵉyē LEpEmālīłasa t!Eqag·īᵉlats!ē bEng·Ela qaxs 85
lEᵉmaē L!ōpaxs laē gwāł mEdElqŭla. Wä, lä ăxᵉēdxa k·ats!Enaqē;
wä, hëᵉmisa ᵉwālasē łōq!wa qaᵉs lä k·anōlīłas lāxa t!Eqāg·iᵉlats!ē
bEng·Ela. Wä, lä ăxᵉēdxa ts!ēsLāla qaᵉs k!ap!Elēs lāxa t!ēsE-

and feels for the stones, | which are in the bottom, under the boiled salal-berries; and when ‖ she gets hold of a stone, she takes a spoon and scrapes off the jam that | sticks to the stone. After scraping it off, she puts | (the stone) into the dish; and she continues doing this with the other stones. | When all the stones are out, she takes the dish with the stones, | goes out, and throws them out of the house. Then ‖ she goes back with the dish and puts it down. Then she takes her tongs | and stirs the salal-berries. She stirs them for a long time. Then the | boiled salal-berries become liquid. Next she takes a spoon | and dips it into the pounded elderberries, and pours these into the boiled | salal-berries; and she continues stirring them with the tongs. When ‖ all the pounded elderberries have been thrown in, it gets thick. | After finishing this, she takes her drying-frame, (the same one) that is used in making elderberry-cakes, | and she also uses the (same) measure that she used to measure the elderberry-cakes, | and also the skunk-cabbage leaves heated over the fire, for she does everything | with the boiled salal-berries, making them into cakes, as she did when ‖ making cakes of the elderberries; and she also ties them into bundles | with shredded cedar-bark in the way in which she tied the dried elderberries. | Thus they are tied into bundles with shredded cedar-bark, and they are put into a (square) box, which is | called "salal-berry box" because it contains

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maxs laē xEgŭndzēs lāxa L!ōpē nEk!ŭła. Wä, g·il^{ɛ}mēsē lâłxa t!ēsEmaxs laē ăx^{ɛ}ēdxa k·ats!Enaqē qa^{ɛ}s k·îxâlēxa t!Eqäxs laē k!wēk!ŭtsEmēxa t!ēsEmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·EłtsEmxs laē k·!îpts!ōts lāxa łōq!wē. Wä, âx·sä^{ɛ}mēsē hë gwēg·ilaxa waōkwē t!ēsEma. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōstēda t!ēsEmaxs laē dāg·îlīłaxa t!ēts!âla łōq!wa qa^{ɛ}s lä gŭqEwElsaq lāx L!āsanâ^{ɛ}yasēs g·ōkwē. Wä, g·āx^{ɛ}mēsē k·ālaxa łōq!wē qa^{ɛ}s k·āg·alīłēs. Wä, lä ăx^{ɛ}ēdxēs ts!ēsLāla qa^{ɛ}s xwēt!ēdēs lāxa L!ōpē nEk!ŭła. Wä, lä gēg·îlīłExs laē âlak·!āla la ^{ɛ}wāpalēda L!ōpē nEk!ŭła. Wä, lä ăx^{ɛ}ēdxa k·āts!Enaqē qa^{ɛ}s tsēqēs lāxa q!wēlkwē ts!ēx·ina qa^{ɛ}s lä tsēqElas lāxa L!ōpē nEk!ŭła. Wä, lä hëmEnāłaEm xwētasa ts!ēsLāla lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laqēda q!wēlkwē ts!ēx·ina laqēxs laē gEnx·^{ɛ}īda. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs k·!îtk·!Edēsēxēs lEgEdzōx^{u}däxa ts!ēndzowē. Wä, hëEmxaāwis mEnyayâsēs mEnyayâxa ts!ēndzowē. Wä, lāxaē pEnkwa k·!Ek·!aōk!wa lāxa lEgwīlē, yîxs â^{ɛ}maē naqEmg·îltō laxēs la gwēg·ilasxa L!ōpē nEk!ŭłExs laē lEqāq lāxēs gwēg·ilasaxs läx·dē lEqaxa ts!ēndzowē. Wä, hëEmxaāwisē gwāłaxs laē yaēłtsEmālaxa k·ādzEkwē lāxaax gwālaasasa ts!ēndzowaxs laē yaēłtsEmālaxa k·ādzEkwē. Wä, laxaē xEtsEmē hănts!Ewasaxa ļēgadäs nEgŭdzEwats!ē xEtsEma, yîxs laē g·îts!Ewax^{u}sa nEgŭdzōwē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with ‖ elderberries; for they make them in a (cheap) way to sell them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.‖

Salal-Berries and Elderberries mixed—(Strips of caked salal-berries). | In this[1] (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; ‖ and they put in the elderberries so that they will show up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their ‖ relatives. When (the woman) makes the salal-berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

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t!Eqa. Wä, hëEm k·!ēs aëk·!aak^{u} nEgŭdzō t!Eqēda la g·ēqElaxa ts!ēx·ina, yîxs häē sēnatsēq qa^{ɛ}s laxōyâ. Wä, hë^{ɛ}mis qō t!Eqag·ilaēxsdē łā^{ɛ}wŭnEmasēx nEgŭdzōwa, wä lāxaē hëEm gwēg·ilasE^{ɛ}wēda nEgŭdzōwē t!Eqē gwēg·ilasaxa ts!ēndzowaxs laē k!wēladzEma. Wä, lēx·a^{ɛ}mēsē ōgŭx^{ɛ}īdēda ḷēgEmasa łōElq!wäxs t!Ext!agats!äxa nEgŭdzōwē. Wä laEm gwāła ^{ɛ}nEmx·^{ɛ}idāła gwēg·ilasEq.

Salal-Berries and Elderberries mixed (T!Eqēlaxa hëyadzō nEgŭdzō t!Eqa).—Wä,[1] la hëEmḷał k·!îlx·amEnqŭla nEk!ŭła axEqEläxa ts!ēndzowEn g·ālē gwāgwēx·s^{ɛ}ālasa qaxs yayaqēlakwaaxs laxoyEwēlē ḷōxs k!wēladzEmaē lāxa q!ēnEmē lēlqwălaLa^{ɛ}ya, lāg·īłas k·!ēs sayōqwa nEk!ŭłē. Wä, hë^{ɛ}mis lāg·ilasa ts!ēx·ina q!āq!ēk·!ēs. Wä, hë^{ɛ}misēxs hālabalaē lEmx^{ɛ}widēda nEgŭdzōwē t!Eqaxs laēda ts!ēndzowē axEgēq, yîxs hōlaloxwaaxs k·îlxwasE^{ɛ}waē.

Wä, la^{ɛ}mēsEn gwāgwēx·sEx·^{ɛ}īdEł lāxa nEgŭdzōwaxs aëk·!asE^{ɛ}waasa ts!Edāqē qa^{ɛ}s hēłelayo ḷE^{ɛ}wis łā^{ɛ}wŭnEmē ḷE^{ɛ}wē sāsEmē ḷō^{ɛ}mēs ḷēḷEḷâla. Wä, hë^{ɛ}maaxs laē gwāł ēaxElaxa ts!ēts!EnqEla nEgŭdzō t!Eqa laxēs k·!ēts!ena^{ɛ}yē nEkwaxēs dōgŭłē ăwâ nEk!ŭła, yîxa ëk·as q!wāx^{ɛ}ēdaēna^{ɛ}yē. Wä, laEm gŭL!Esaq qa^{ɛ}s läł nEkwāLEq qō lāł q!ayōx^{ɛ}wīdEł. Wä, g·îl^{ɛ}mēsē q!āyoqwaxs laē ăx^{ɛ}ēdxēs yūdux^{u}sEmē laElxa^{ɛ}ya yîxaaxēs g·îlx·dē nEgwats!ä. Wä, lä hëEmxat! gwēg·i-

[1] Continued from description of the dish for pounding salal-berries (p. 60, line 78).

and she does everything || as she did before when she went to pick salal-berries, as I first described; | and she also does as I said before, when she picks the salal-berries off the branches, | and she puts them into the same dishes; and when they have all been cleaned, | she takes the mortar-box for the salal-berries, and she puts it down on the floor | where she is going to work; and she also takes her husband's stone hammer and places it || on the edge or by the side of the mortar-box. Then she takes the | dish containing the cleaned salal-berries and puts it down next to the mortar-box; | and she puts in both hands and takes out the | cleaned salal-berries and places them in the mortar-box. When | they are two finger-widths deep in the || bottom of the mortar-box, she takes her | stone hammer and pounds them until they burst, and she continues | pounding them until she sees that they have all burst. Then she takes the | large dish and pours the pounded salal-berries into it. After | pouring all out, she takes some more of the cleaned salal-berries, || puts them into the mortar-dish, and when they are | two finger-widths deep in the | mortar-box, she takes her stone hammer and pounds them. | She pounds them for a long time; and when she sees | that they have all burst, she puts the hammer down on the floor || and pours the pounded salal-berries into the dish. | She continues

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lēs gwēg·ilasaxs g·ālēx·dē nEkwaxEn g·îlx·dē gwāgwēx·sᵉālasa. Wä, lāxaē hëEm gwēg·ilaqēs gwēg·ilasaxs laē k!ŭlpâlaxa nEk!ŭłē. Wä, lāxaē hëEm k·!ats!âlasēda łōElq!wē. Wä, g·îlᵉmēsē ᵉwīᵉlala k·îmdEkwaxs laē ăxᵉēdxa lEg·ats!äxa nEk!ŭłē qaᵉs g·āxē hăng·alīłas lāxēs ēaxElasLē. Wä, lāxaē ăxᵉēdEx pElpElqasēs lāᵉwŭnEmē qaᵉs g·āxē mEkwägElīlas lāxēs lEg·ats!äxa nEk!ŭłē. Wä, lä ăxᵉēdxa k·îmdEgwats!äxa nEk!ŭłē łōq!wa qaᵉs g·āxē k·ānodzEnts lāxa lEg·ats!äxa nEk!ŭłē. Wä, lä gōxᵉwītsēs wāx·sōłts!ānaᵉyē eᵉeyasō lāxa k·îmdEkwē nEk!ŭła qaᵉs lä ǥoxts!âlas lāxa lEg·ats!äxa nEk!ŭłē. Wä, g·îlᵉmēsē māłdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâgwasasa k·îmdEkwē nEk!ŭł lāx ōts!âwasa lEg·ats!äxa nEk!ŭłaxs laē dāxᵉīdxa pElpElqē qaᵉs lEsElgEndēs lāq qa ᵉwīᵉlēs kŭx·ᵉīda. Wä, lä gēg·îlīł lEsElgēq. Wä, g·îlᵉmēsē dōqŭlaq laEm ᵉwīᵉla kŭk·axs, laē ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs lä qEpōsasa lā lEdzEkᵘ nEk!ŭł lāq. Wä, g·îlᵉmēsē ᵉwīlâsExs laē ēt!ēd gōxᵉwīd lāxa k·îmdEkwē nEk!ŭła qaᵉs lēxāt! ǥoxts!ōts lāxa lEg·ats!äxa nEk!ŭłē. Wä, g·îlᵉEmxaāwisē māłdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâgwasas lāx ōts!âwasa lEg·ats!äxa nEk!ŭłaxs laē dāxᵉīdxa pElpElqē qaᵉs lEsElgaᵉyēs lāq. Wä, lāxaē ǥēg·îlīłExs lEsElgaᵉyaaq. Wä, g·îlᵉEmxaāwisē dōqŭlaq laEm ᵉwīᵉla kŭkŭx̣ᵘsExs laē g·ēg·alīłasēs lEdzayowē pElpElqaxs laē qEpâsasa lā lEdzEkᵘ nEk!ŭł lāxa lEdzEgwats!ē nEk!ŭł łōq!wa. Wä, âx̣ᵘsäᵉmēsē la hë ǥwēg·ilaxa waōkwē k·îmdEkᵘ nEk!ŭła. Wä,

doing this with the other cleaned salal-berries, and | only stops when they have all been pounded. She does not make them into cakes quickly, | but leaves them for two nights in the dish, covered over with a mat, before | making the cakes. ‖

Now I will talk about the long strips of dried salal-berries. When | the woman gets ready to dry them, after leaving them two nights covered | over with a mat, so that no soot will drop into them and | so that they will get thick,—for she can not make them into cakes immediately | after pounding, because the berries are full of juice, and therefore ‖ she leaves them for a long time to dry up,—then she takes up the drying-frame, | the (same) one as she used when she dried elderberries mixed with salal-berries, | and also the heated skunk-cabbage. She puts the heated | skunk-cabbage leaves down flat the whole length of the drying-frame. She puts them on very | smoothly; and when they are all down on the drying-frame from end to end, ‖ she takes her straight knife and cuts the curved edges | of the skunk-cabbage leaves that hang down over the two side-pieces of the drying-frame | (this is called by some people "stiff edge of the drying-frame)". | After cutting them all off, she takes a large horse clam-shell | and a large spoon, and she takes the pounded-salal-berry dish ‖ and puts it down by the side of the drying-frame. She | takes the ladle, dips it in, and stirs it until they are well mixed | with the juice; and when

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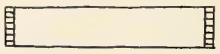
alᵉmēsē gwāłExs laē ᵉwīᵉla la lEdzEkwa. Wä, k·!ēst!a yäᵉnag·aāla lExᵉēdEq. Hëda la māłExsē gānoLas ᵉnakŭyāłaxa łēᵉwaᵉyaxs laē lExᵉēdEq.

Wä, laᵉmēsEn gwāgwēx·sᵉEx·ᵉīdEł lāxa hëyadzō nEgŭdzōxs laēda ts!Edāqē xwānałᵉīd qaᵉs lEqēq lāqēxs laē māłExsēs ganoLē nāxŭmlīłxa łēᵉwaᵉyē qa k·!ēsēs q!wāp!EqElasōᵉsa q!wałōbEsē. Wä, hëᵉmis qa âlak·!alēs gEnx·ᵉīda qaxs k·!eâsaē gwēx·ᵉidaas lExᵉēdqēxs g·ālaē gwāł lEsElgēq qaxs âlak·!ālaē q!ēnEmē saaqas. Wä, hëᵉmis lāg·iłas hë gwaēlē qa lEmlEmōxᵘdēs. Wä, lä ăxᵉēdēda ts!Edāqaxa k·!îtk·!Edēsē, yîxēs k·!îtElāx·däxs g·ālēx·dē lEqaxa ts!ēts!EnqEla nEgŭdzōwa. Wä, hëᵉmisa pEnkwē k·!Ek·aōk!wa. Wä, lä pāgEdzōtsa pEnkwē k·!Ek·!aōk!wa lāx ᵉwāsgEmasasa k·!îtk·!Edēsē. Wä, laEm aëk·!axs laē hamElgEdzâᵉya k·!Ek·!aōk!wa pāpEqōᵉnakŭlaxs labEndālaē. Wä, lä ăxᵉēdxēs nExx·äła k·!āwayowa qaᵉs t!ōsâlēxa k·îlk·Elx·Enxaᵉyasa k·!Ek·!aōk!wäxs laē k·!esâła lāx k·āk·EtEnxaᵉyasa k·îtk·!Edēsē; yīxs ļēqElaēda waōkwas L!āL!ExEnxē lāxa k·āk·EtEnxaᵉya. Wä, g·îlᵉmēsē ᵉwīᵉla t!ōsEwakŭxs laē ăxᵉēdxa ᵉwālasē xālaētsa mEt!ānaᵉyē. Wä, hëᵉmisa ᵉwālasē k·āts!Enaqa. Wä, lä ăxᵉēdxa lEg·Exᵘts!âläxa nEk!ŭłē łōq!wa qaᵉs g·āxē hănEnxElīłas lāxa k·!îtk·!Edēsē. Wä, lä dāx·ᵉīdxa k·āts!Enaqē qaᵉs tsēqēs lāq qaᵉs xwēt!ēdēq qa lElgowēs ļEᵉwis saaqē. Wä, g·îlᵉmēsē âlak·!āla la lElgōxs laē tsēx·ᵉītsa k·āts!E-

the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick‖ and puts it down (crosswise) near the end of the drying-frame, in this manner: | The thickness of the cedar-stick is one-half of the little finger, | and it is just squeezed between the two side-pieces of the drying-frame. She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded salal-berries ‖ on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the salal-berries. She continues doing this until ‖ she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: |  Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is industrious in picking salal-berries. ‖ After this has been done, she asks her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she

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naqē qa l!āk·Emalīsēxa lEg·Ekwē nEk!ŭła qa^{ɛ}s lä tsēdzōts lāx ăpsba-^{ɛ}yasa k·!ît·k·!Edēsē. Wä, lä ăx^{ɛ}ēdxa k!waxLāwē qa^{ɛ}s nEgEnōsa. Wä, lä k·atbEnts lāxa māx·ba^{ɛ}yasa k·!ît·k·!Edēsē g·a gwä^{ɛ}lēg·a (*fig.*), yîxs k·!ōdEnaē lāxEns sElt!ax·tsāna^{ɛ}yēx yîx wâgwasasa k!waxLāwē. Wä, lä âEm qatawēltEwē lāx L!āL!ExEnxa^{ɛ}yasa k·!ît·k·!Edēsē. Wä, lāxaē hëEm gwēx·^{ɛ}īdxa ăpsbā^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwālExs laē ăx^{ɛ}ēdxa xalaēsē qa^{ɛ}s nELałamasēqēxs laē gwēldzodālaxa lEg·Ekwē nEk!ŭł lāx ăpsba^{ɛ}yasa k·!ît·k·!Edēsē. Wä, laEm ^{ɛ}nEmäk·ałēda lEg·Ekwē nEk!ŭł ḷE^{ɛ}wa gēba^{ɛ}ye k!waxLāwa. Wä, lä lālEnxEndxa L!āL!ExEnxa^{ɛ}yasa lEg·Ekwē nEk!ŭła. Wä, g·îlnaẋwa^{ɛ}mēsē gwēldzōd ^{ɛ}wī^{ɛ}lasa lEg·Ekwē nEk!ŭłExs laē ēt!ēd tsēx·^{ɛ}ētsa k·āts!Enaqē qa^{ɛ}s lä tsēdzōts lāx lā ^{ɛ}wālałaats ōba^{ɛ}yasa nEk!ŭłē. Wä, âẋ^{u}sä^{ɛ}mēsē hë gwēg·ilaxs laē lābEndālaxa k·!ît·k·!Edēsē. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa ^{ɛ}nEmē gēba-^{ɛ}ya laē gwāła. Wä, g·îl^{ɛ}mēsē gwālExs laē g·a gwälēg·a (*fig.*), yîxs ^{ɛ}nāł^{ɛ}nEmp!Enaē małtsEmg·ustâxsēda k·!ît·k·!Edēsē la ăxdzâlaxa lEg·Ekwē nEk!ŭła ḷō^{ɛ}xs hăyaqamaaq, yîxs hëłaēda nEk!ŭłē lāxēs q!wax^{ɛ}ēdaēna^{ɛ}yē ḷō^{ɛ}xs sE^{ɛ}ẋ^{u}ts!aēda ts!Edāqē la nEkwaxa nEk!ŭłē. Wä, g·îl^{ɛ}mēsē gwālExs laē ăxk·!ālaxēs łā^{ɛ}wŭnEmē qa g·āxēs g·ēwalaq qa^{ɛ}s lēs^{ɛ}aLElōdēs lāx nEqōstâwasēs lEgwīlēxa k·!ēsē âlaEm ēk·!āla qaxs g·îmẋwała^{ɛ}maēda ts!Edāqaxs laē ḷāwabEwēxa k·!ît·k·!Edēsaxs

is standing under the drying-frame | when it is put up over the 77
fire. Now the woman takes hold of one end, | and her husband of
the other, and they put the salal-berry cakes (for now their name
is changed) ‖ over the fire. After doing so, her husband | builds up 80
the fire with very dry alder-wood. | The reason why they use alder-
wood to burn underneath is because it gives no sparks | and it makes
a very hot fire, for the owner of the salal-berries wishes them | to dry
quickly. As soon as the fire burns well, they watch ‖ the drying- 85
frames that they may not catch fire, and they do not leave (the cakes)
there for more than two | hours. Then they are half dry. Now |
the berry-cakes are done; and she takes them all down and puts
down on the floor one | of the drying-frames. Then she takes down
another one and puts it on top | of the one on the floor; and she con-
tinues doing so, putting them one ‖ on top of another. After she has 90
taken them all down, the woman | takes an empty drying-frame and
places it over the top | one which has the long strips of salal-berry
cakes on it. Then she turns it over on the | empty one. The woman
is careful that the salal-berry cake | is flush with the end of the
empty drying-frame, and ‖ that the sides are straight along its sides; 95
for all the frames are made of the same length | and of the same
width. As soon as | she has finished, she calls her husband to come
and take hold | of the drying-frames that lie face to face. Then her

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laē LĒstâya lāx ëk·!aᶜyasa lEgwīłē. Wä, laEm dādEbaᶜya ts!Edāqē 78
ḷEᶜwis łāᶜwŭnEmaxs laē LĒstōdxa t!Eqa qaxs lEᶜmaē L!āyoxLäxs
laē LĒstâᶜya lāxa lEgwīłē. Wä, g·îlᶜmēsē gwāłExs laē łāᶜwŭnEmas 80
lEqwēlax·ᶜīdxēs lEgwīłasa L!äsmEsēxa âlak·!alä la lEmẋwa. Wä,
hëEm lāg·iłas hë lEgwābEwīsēda L!äsmEsaxs k·!ēsaē ănōbēxostâla.
Wä, hëᶜmisēxs Lōmaē L!ēsEg·ustâla qaᶜs ᶜnēk·aē qa hālabalēs
lEmẋᶜwidēs t!Eqa. Wä, g·îlᶜmēsē x·īqostâwē lEqwēlaᶜyas laē q!aq!a-
lālaq qa k·!ēsēs x·īxᶜēdē k·!îtk·!Edēsas. Wä, k·!ēst!a małts!agELE- 85
lag·īla lāxa q!aq!alak·!aᶜyaxa ᶜnāläxs laē k·!ayaẋᶜwīda. Wä, laEm
L!ōpa t!Eqa. Wä, lä ăxaxōd ᶜwīᶜlaq qaᶜs paxᶜalīłēsa ᶜnEmxs
k·!îtk·!Edēsa. Wä, lä ēt!ēd ăxaxōdxa ᶜnEmxsa qaᶜs pāgēg·îndēs
lāxa lā pagēła. Wä, lä hānał ăxāxElaxa waōkwē qaᶜs lä ᶜwīᶜla
pagēg·îndālas lāxa waōkwē. Wä, g·îlᶜmēsē ᶜwīᶜlaxaxs laēda ts!Edāqē 90
ăxᶜēdxa lōbEdzâla k·!îtk·!Edēsa qaᶜs lä papEqōdEq ḷEᶜwa ëk·!En-
xelīłē t!Eqadzâlaxa hëyadzowē t!Eqa. Wä, laEm bEnāsałēda
lōbEdzâla. Wä, lä dōqwałēda ts!Edāqaxa t!Eqādzâla k·!îtk·!Edēs
qa ᶜnEmabałēs ōbaᶜyas ḷEᶜwa lōbEdzâla k·!îtk·!Edēsa. Wä, hëᶜmis
qa ᶜnEmEnxāłēs ēwEnxaᶜyas qaxs ᶜnEmᶜmaēs ăwâsgEmasē. Wä, 95
laxaē ᶜnEmᶜmē ăwâdzEwasasa k·!ēk·!îtk·!Edēsē. Wä, g·îlᶜmēsē
gwāłExs laē Lēᶜlālaxēs łāᶜwŭnEmē qa g·āxēsē dādEbEndxa lā
haqâłā k·!ēk·!îtk·!Edēsa. Wä, laᶜmēsē łāᶜwŭnEmas dābEndxa

husband takes hold of | one end, and the woman takes hold of the other (end). They ‖ lift them up at the same time, and then turn them over so that the drying-frame with the salal-berry cake is on top; | and when they turn them over, the cake falls upon the | empty drying-frame, and the strip of salal-berry cake has been turned over. | Then they put it again just over the fire. | After this has been done, she takes the same drying-frame | from which she had taken the strip of salal-berry cake. ‖ She peels off the heated skunk-cabbage leaves which stick to it, and throws them away. | Then she turns it over and puts it on the next one; and she does | as she did before with the first one, turning over the cakes; and she continues | doing this with the others. It takes only one day | to dry all of them. When they are all dry, the woman ‖ takes a small square box, takes off the cover, and she tilts it on one side by the side of the fire, | so that it will get dry inside. | As soon as the inside is very dry, she puts out the fire. | Then, without help, the woman takes down the drying-frames and | puts one on top of another, as they had been before, when she turned them over. ‖ She takes the small square box of medium size and places it | near the drying-frames. Then she takes up the end of one strip of salal-berry cake, | puts it into the bottom of the salal-berry box, | and the end up against the narrow end of the small box. When part of it | covers

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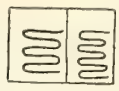
ăpsba^{ɛ}yē. Wä, läda ts!Edāqē dāx·^{ɛ}īdxa ăpsba^{ɛ}yē. Wä, lä ^{ɛ}nEmāx·^{ɛ}īd wīx·^{ɛ}īdqēxs laē lēx·^{ɛ}īdEq qa hës lā ëk·!agawa^{ɛ}ya t!Eqadzâla k·!îtk·!Edēsa. Wä, g·îl^{ɛ}mēsē lēx·^{ɛ}īdqēxs laē lâsēda t!Eqa lāxa lōbEdzâla k·!îtk·!Edēsa. Wä, laEm lēnkwa hëyadzowē t!Eqa. Wä, hëx·^{ɛ}ida^{ɛ}mēsē la ẋwēlaqa LēS^{ɛ}aLElōts lāx nEqostâwasēs lEgwīlē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdEx ăxdzâyaasdāsa hëyadzowē t!Eqa qa^{ɛ}s kŭsâlēxa ts!āg·Ets!âyē pEnk^{u} k·!Ek·!aōk!wa qa^{ɛ}s ts!Ex^{ɛ}ēdēq. Wä, lä hăx^{ɛ}wīdEq qa^{ɛ}s läxat! pāpEqōdEq. Wä, laē hëEm gwēx·^{ɛ}īdqēs g·îlx·dē gwēx·^{ɛ}idaasxēs g·îlx·de lēx·asE^{ɛ}wa. Wä, âẋ^{u}sä^{ɛ}mēsē hë gwēg·ilaxa waōkwē. Wä, lä ^{ɛ}nEmxsa^{ɛ}mēsē ^{ɛ}nālaxs laē ^{ɛ}wī^{ɛ}la lEmẋ^{ɛ}wida. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāẋwa lEm^{ɛ}wEmx·^{ɛ}īda laēda ts!Edāqē ăx^{ɛ}ēdxa xāxadzEmē qa^{ɛ}s ăxōdēx yîkŭya^{ɛ}yas qa^{ɛ}s qōgŭnōlisēsa xaxadzEmē lāxēs lEgwīlē qa âlak·!ālēs lEmẋ^{ɛ}wīdē ōts!âwas. Wä, g·îl^{ɛ}mēsē âlak·!āla la lEmẋ^{u}ts!âxs laē k·!îlx^{ɛ}ēdxēs lEgwīlē. Wä, lānaẋŭla^{ɛ}mēda ts!Edāqaxs laē ăxāxElaxa k·!ēk·!îtk·!Edēsē qa^{ɛ}s pāpEqō^{ɛ}nakŭlēq lāxēs läx·dē gwaēlasExs läx·dē lēx·aq. Wä, lä ăx^{ɛ}ēdxa xaxadzEmē, yîxa hëła xEtsEma qa^{ɛ}s g·āxē hăng·aliła lāx māk·înxēlīłasa k·!ēk·!îtk·!Edēsē. Wä, lä dābEndxa hëyadzowē t!Eqa qa^{ɛ}s ts!Enẋ^{u}ts!âlēs lāx ōxL^{a}^{ɛ}yasa hayadzEwats!ē t!Eqa xaxadzEma. Wä, lä sEk·ālē ōba^{ɛ}yas lāxa ăpsanexts!âwasa xāxadzEmē. Wä, g·îl^{ɛ}mēsē hamElxałts!âxs laē gwānax^{ɛ}ēdEq qa ^{ɛ}nEmālasēs k·!ō-

the bottom, she folds it back so that it is of the same size ‖ as the bottom of the small box. It is in this way | when it is put into the small box into which it is being folded. | She continues doing this with the others; and when they are all in, | she heats some new skunk-cabbage leaves over the fire; and | when they are soft, she takes the crooked knife of her husband, ‖ cuts out the thick veins in the middle, and, when they are all off, | she heats them again over the fire. She does not stop until they are almost brittle | and very dry. Then she puts the leaves on top of the | strips of salal-berry cake, and she tucks them in all round inside the box | containing the strips of salal-berry cakes, so that it is very tight. After doing this, ‖ she puts the cover on and ties it down. When | this has been finished, she puts it down in a place where the heat of the fire reaches it, and | she leaves it there until winter; for generally | the cannibal dancers wish to eat only long salal-berry cakes, | when the owners of the long salal-berry cakes have a winter ceremonial, and also ‖ the head chiefs of the owners of long salal-berries | wish to eat them; but the poor people of the tribe | eat salal-berries mixed with elderberries when they are given at a feast. | Now this is finished. |



Currants[1].—After doing so, (the woman) takes a large dish and | puts it down by the side of the currant-baskets. She pulls out the |

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xwaᶜyas ḷEᶜwa pāq!Exsdaᶜyasa xāxadzEmē. Wä, lā g·a gwälēg·axs (*fig.*) laē hănts!â lāxa xaxadzEmē lāxēs q!Elx̣ᵘts!âēnaᶜyē. Wä, lä âx̣ᵘsäEm hë g̣wēg·ilaxa waōkwē. Wä, g·îlᶜmēsē ᶜwīlts!âxs laē ăxᶜēdxa alōmasē k·!Ek·!aōk!wa qaᶜs pEx·ᶜīdēq lāxēs lEg̣wīlē. Wä, g·îlᶜmēsē pExᶜwīdExs laē ăxᶜēdEx xElx̣wałäsēs łāᶜwŭnEmē qaᶜs xElx̣wâlēx t!Ent!EnxEdzâᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē ēt!ēd pāpax·ELālas lāxēs lEg̣wīlē. Wä, ālᶜmēsē g̣wālExs laē Elāq tsōsᶜēda qaxs laē âlak·!āla la lEmx̣ᶜwīda. Wä, lä aëk·!a paqEyînts lāxa hëyadzowē t!Eqa. Wä, laEm dzōpas lāx ēwanēqwas ōkŭyaᶜyasa hëyadzowē t!Eqa qa âlak·!ālēs Emxa. Wä, g·îlᶜmēsē g̣wālExs laē yîkŭyînts yîkŭyaᶜyas. Wä, lä t!Emak·EyîndEq. Wä, g·îlᶜmēsē g̣wālExs laē hăng·alīłas lāxa lāg·aaasas L!ēsaläs lEg̣wīła qaxs hëx·säᶜmēLē haᶜnēł lāg·aał lāxa lāLa ts!ăwŭnxᶜīda qaxs q!ŭnālaēda hāmats!a ᶜnēx· qaᶜs lēx·amē t!Ext!āqxa hëyadzowē t!Eqaxs laē ts!ēts!ēxᶜīdē g·ōkŭlōtasa t!Eg̣adäsa hëyadzowē t!Eqa. Wä, hëᶜmisa xamag̣Emaᶜyē g·īg·Eg̣ămēsa g·ōkŭlōtasa t!Eg̣adäsa hëyadzowē t!Eqaxs ᶜnēk·aē qaᶜs t!Ext!aqēq, yîxs lāaḷas bEgŭłīdaᶜyas g·ōkŭlōts nEngŭdzōgŭxa ts!ēts!EnqElaxs laē k!wēladzEma. Wä, laᶜmEn g̣wāł lāxēq.

Currants.—Wä, g·îlᶜmēsē g̣wāła, laē ăxᶜēdxa ᶜwālasē łōq!wa, qa g·āxēsē hănâlīłxa näg·ē q!ēdzats!ē lExaᶜya. Wä, lä łEk·Emōdxa

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[1] *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants. See p 209, line 37.

huckleberry-branches that have been pushed through the baskets, and she takes off | the skunk-cabbage covering and puts it down, and she takes a mat || and spreads it outside of the basket. | She puts the large cleaning-dish on the left-hand side of the | currant-baskets. When everything is ready, she takes | one branch of the currants. She takes hold of it with her left | hand, and pulls off the berries with her right hand, and || she drops them into the large dish for holding the cleaned berries. She | continues doing so, cleaning the currants. When they are all cleaned, she takes her | front-basket, goes down to the beach in front of her house, and | picks up twelve stones. When they are all in, | she carries it on her back into the house and || puts it down by the side of the fire. Then she puts the stones | into the fire; and after doing this, she takes a | square box and puts it down next to the fire, and also her tongs, which | she puts down on the floor, and also a large, long-handled | ladle, which she puts next to the square box. || She also takes skunk-cabbage leaves which were used for covering the berries, cuts out the mid-ribs, | and, after these have been cut out, she heats them over the fire. | She continues to do this until they get very brittle. Then she puts them into a | small dish and breaks them to pieces until they are as fine as | flour. When this is done, and the stones that || she has put on the fire are red hot, she takes a small steaming-box and |

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3 LĒLask·Eya^{s}yē gwādEmsa qa^{s}s ts!Ex^{s}īdēq. Wä, lāxaē lāwEyōdxa nāsEya^{s}yas k·!Ek·!aōk!wa, qa^{s}s ăx^{s}alīlēq. Wä, lä ăx^{s}ēdxa łē^{s}wa^{s}yē, qa^{s}s LEp!ālīlēq lāx L!asalīłasēs näg·a^{s}yē q!ēdzats!ē lExa^{s}ya. Wä, hĕL!at!a ha^{s}nēła ^{s}wālasē k·îmdats!ē łōq!wē gEmxanâlīłasa näg·a^{s}yē q!ēdzats!ē lExa^{s}ya. Wä, g·îl^{s}mēsē gwāłEmg·alīłExs laē dāx·^{s}īdxa ^{s}nEmts!aq!ExL!a q!ēsēna, qa^{s}s dāxL!ayēx yîsx·Enasē yîsēs gEmxōł-ts!āna^{s}yē. Wä, lä x·ik·âlaxa q!ēsēnasēs hĕłk·!ōts!āna^{s}yē, qa^{s}s lä k·!āts!ōts lāxa k·îmts!âlasē ^{s}wālas łōq!wa. Wä, âx^{u}sä^{s}mēsē hĕ gwēg·ilaxs k·îmtaaxa q!ēsēna. Wä, g·îl^{s}mēsē ^{s}wī^{s}laxs laē ăx^{s}ēdxa nanaagEm lExa^{s}ya, qa^{s}s lä lEnts!ēs lāx L!Ema^{s}isasēs g·ōkwē qa^{s}s lä xE^{s}x^{u}ts!ōtsa g·äg·iwāla t!ēsEm lāq. Wä g·îl^{s}mēsē ^{s}wīlts!âxs g·āxaē ōxLōsdēsElaq qa^{s}s lä ōxLaĒLElaq lāxēs g·ōkwē, qa^{s}s lä ōxLa-nōlisas lāxēs lEgwīlē. Wä, hĕx·^{s}ida^{s}mēsē xE^{s}x^{u}wEłts!âlaq, qa^{s}s lä xE^{s}x^{u}LEndālas lāxēs lEgwīlē. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxa k·!îmyaxL!a, qa^{s}s g·āxē hănōlisas lāxēs lEgwīlē L!E^{s}wis ts!ēsLāla. Hĕ-Emxat! ăx^{s}ētsō^{s}s, qa g·āxēs k·ādiła. Wä, hĕ^{s}misa ^{s}wālasē g·îlt!Ex-L!āla k·āts!Enaqa ăx^{s}ētso^{s}s, qa g·āxēs g·enâlīłxa k·!îmyaxL!a. Wä, lä ăx^{s}ēdxa ts!ēts!ak·Eyēx·däs k·!Ek·!aōk!wa qa^{s}s k·!axâlēx t!Ent!Enxe-dzâ^{s}yas. Wä, g·îl^{s}mēsē ^{s}wī^{s}lâxs laē pEx·^{s}īdEq lāxēs lEgwīlē. Wä āł^{s}mēsē gwāł pEx·aqēxs laē âlak·!āla la tsōsa. Wä, lä ăxts!ōts lāxa łālogŭmē, qa^{s}s tsōsElgEndēq. Wä, āł^{s}mēsē gwāłExs laē yō la gwēx·sa qŭxēx. Wä, g·îl^{s}mēsē gwāłExs laē mēmEnłtsEmx·^{s}īdēda t!ēsEmē xE^{s}x^{u}Lālalēs lāxa lEgwīlē. Wä, lä ăx^{s}ēdxa ămā^{s}yē q!ōlats!ä, qa^{s}s

pours some water into it, until it is half full. She puts it down | between the square box and the fire. Then she takes the large | long-handled ladle, dips it into the currants, and pours (them) | into the square box; and when one-half of the currants are in the box ‖ one-half are still in the large dish containing the cleaned berries. | Then she takes her tongs, picks up the red-hot stones, | and dip them quickly into the water in the steaming-box and | puts them into the currants. She puts in six red-hot | stones. Then she dips more of the cleaned currants with her large ‖ long-handled ladle out of the dish containing the cleaned currants | and puts them over the red-hot stones. She only | stops when they are all in. Then she again takes her tongs and again picks | up red-hot stones, which she first puts into | the water in the steaming-box, and she puts these on the currants. ‖ She only stops when six stones have been put in. | Then she takes a mat and covers over the currants that she is steaming. | She leaves them this way all day and all night. Then the woman | goes into the woods looking for broad skunk-cabbage leaves; and when she has found some, | she breaks off the broadest leaves. ‖ When she has many of these, she digs up spruce-roots, which she | splits in two and which she ties in the middle. When this is done, she carries | everything home and puts it down at the left side of the

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gŭxts!ōdēsa ᶜwāpē lāq qa nEgōyoxsdalēs. Wä, lä hanagōts lāx ăwāgawaᶜyasa k·!îmyaxḷa ḷEᶜwa lEgwīlē. Wä lä ăxᶜēdxa ᶜwālasē g·îlt!Exḷāla k·āts!Enaqa qaᶜs tsēqēs lāxa q!ēsēna qaᶜs lä tsēts!âlas lāxa k·!îmyaxḷa. Wä, g·îlᶜmēsē nExsēda q!ēsēna la tsEyâdzEms lāxa k·!îmyaxḷa ḷEᶜwa g·ēts!â lāxa k·îmdEgwats!ē ᶜwālas łōq!wa, laē ăxᶜēdxēs ts!ēsLāla qaᶜs k·!îp!ēdēs lāxa x·īxsEmāla t!ēsEma, qaᶜs lä hanaxᶜwīd hăpstEnts lāx ᶜwābEts!âwasa q!ōlats!ē, qaᶜs lä k·!îp!Eqas lāxa q!ēsēna. Wä, la q!EL!EsgEma x·īx·ExsEmāla t!ēsEm lā k·!îp!gEmsēq. Wä, lāxaē ēt!ēd tsēx·ᶜītsa ᶜwālasē g·îlt!Exḷāla k·āts!Enaq lāxa łExᵘts!âla k·îmdEkᵘ q!ēsēna, qaᶜs lēxat! tsēk·Eyînts lāxa la āxEqElaxa x·īx·ExsEmāla t!ēsEma. Wä, āłᶜmēsē gwāłExs laē ᶜwīᶜla. Wä, lāxaē ēt!ēd ăxᶜēdxēs ts!ēsLāla, qaᶜs k·!îp!ēdēs lāxaaxa x·īx·ExsEmāla t!ēsEma, qaᶜs lēxat! g·āg·alasīla hăpstEnts lāx ᶜwābEts!âwasa q!ōlats!ē. Wä, lä k·!îp!Ek·as lāx ōkŭyaᶜyasa q!ēsēna. Wä, āłᶜmēsē gwāłExs laē ᶜwīᶜlēda q!EL!EsgEmē t!ēsEma. Wä, lä ăxᶜēdxa łēᶜwaᶜyē qaᶜs ᶜnāxŭmdēs lāxa q!ōłasEᶜwasa q!ēsēna. Wä, âxᵘsäᶜmēsē hë gwaēłxa ᶜnāla ḷEᶜwa gānuLē. Wä, laᶜmēsēda ts!Edāqē lāxa āL!ē ālāxa ăwâdzoxLowē k·!Ek·!aōk!wa. Wä, g·îlᶜmēsē q!āqēxs laē p!ap!ōxᶜwEqEwaxa ăwâdzoxLowē lāxa k·!Ek·!aōk!wa. Wä, g·îlᶜmēsē q!EyōLExs laē ᶜlāp!īdxa L!ōp!Ek·asa ălēwasē, qaᶜs pak·!Exsendēq qāᶜs yîḷōyodēs lāq. Wä, g·îlᶜmēsē gwāłExs g·āxaē gEmxElaq, qaᶜs lä näᶜnakᵘ lāxēs g·ōkwē, qaᶜs lä gEmxEnōlisas lāxēs lE-

fire. | Then she takes her husband's crooked knife and | sits down where the skunk-cabbage leaves have been placed. She cuts up the || tying of the spruce-roots which have been split in two, takes hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so that it is the same | thickness in the middle and at the edges, then | she takes hold of another one and she does the same as she did with the | first one. She continues doing this with the others; and || when all have been finished, she heats them by the fire; and when | they are soft and thin, she puts them down on a mat. She does | the same with all of them. When they are all done, she takes | the drying-frames, the same ones that were used for the salal-berry cakes, | and she also uses the same cedar measure which she used for || mixed elderberry and salal-berry cakes. She takes the four | cedar-sticks, and puts them on the drying-frames, and she also | takes a large horse-clam shell and puts it down. | Finally she takes off the mat that has been spread over the steaming-box | in which the currants are. She takes up another medium-sized || dish and puts it on the corner of the square box. She takes the | large shell and skims off the juice of the boiled currants, | since the boiled berries have all gone down in the | juice. She skims the juice into the dish which she placed on the corner of the box; | and she does not stop until the

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gwīłē. Wä, lä ăxᵉēdEx xElxwāła k·!āwayosēs łāᵉwŭnEmē, qaᵉs lä k·!wag·alīł lāx gEmxēlasasa k·!Ek·!aōk!wa. Wä, lā t!ōts!Endxa yîḷōyoyē pāk·!Exsaakᵘ L!ōp!Ex·sa ălēwasē. Wä, lä dāx·ᵉīdxa nEmxsa k·!Ek·!aōk!wa, qaᵉs xElxwâlēx t!Ent!EnxEdzâᵉyăs, qa ᵉnEmēs wâgwasasa nEgEdzâᵉyē ḷEᵉwis ēwŭnxaᵉyē. Wä, g·îlᵉmēsē gwāłExs laē ēt!ēd dāx·ᵉīdxa ᵉnEmxs qaᵉs âᵉmēxat! hë gwēx·ᵉīdEq lāxēs gwēx·ᵉīdaasdäxēs g·îlx·dē ăxsEᵉwa. Wä, âẋᵘsäᵉmēsē hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē pEx·ᵉīdEq lāxēs lEgwīłē. Wä, g·îlᵉmēsē łEndEdzōẋᵉwida, laē pagEdzōlīłas lāxa LEbīlē łēᵉwaᵉya. Wä, lä ᵉnāẋwaEm hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ăxᵉēdxa k·!îtk·!Edēsē, yîxaax k·!îtk·!EdēsElasēxa nEgŭdzowē t!Eqa. Wä, lāxaē hëEm mEnyayosēda k!waxLāwē, yîxēs mEnsEläxa ts!ēts!EnqEla nEk!ŭła. Wä, hëᵉmis ăxᵉētsōᵉsēda mōts!aqē mEnyayowē k!waxLāwa, qaᵉs g·ēdzolīłēs lāxa k·!ēk·!îtk·!Edēsē. Wä, lāxaē ăxᵉēdxa ᵉwālasē xālaētsōx mEt!anaᵉyēx qaᵉs g·āxē g·īg·alīłas. Wä, lawēsḷē ăxōdxa łēᵉwaᵉyē lEpEmālīłtsa k·!îmyaxḷa q!ōlats!ēxa q!ēsēna, qaᵉs g·ig·ālīłēs. Wä, lä ăxᵉēdxa ōgŭᵉlaᵉmē hēla łōq!wa, qaᵉs k·ag·ägEndēs lāxa k·!îmyaxḷa. Wä, lä dāx·ᵉīdxa ᵉwālasē xālaēsa, qaᵉs aẋᵉwīdēxa saaqasa q!ēsēnaxs g·āxaē q!ōkŭyēxa q!ōlkwē q!ēsēnaxs laē wŭndzēsēs hamaēsē lax ăwabâᵉyasa saaqē. Wä, lä aẋᵘts!âlas lāxa łōq!wē la hăng·ägēxa k·!îmyaxḷa. Wä, āłᵉmēsē gwāłExs laē lEmōkwa q!ōlkwē q!ēsēna. Wä, g·îl-

boiled currants are dry. When ‖ this is done, she takes the tongs, with which she searches for the stones | that are still in the bottom of the box. | She takes out the stones and puts them down by the side of the fire. When | all the stones have been taken out, she takes a small dish into which she puts the | powdered skunk-cabbage, and she empties it into the boiled ‖ currants. When it is all in, she takes her tongs and | stirs it; and she only stops stirring when it is all | mixed. Now the boiled currants are thick. When she has | done so, she takes the heated skunk-cabbage leaves and spreads them | on the drying-frame along the whole length. After ‖ doing so, she takes the cedar-stick measures and lays them down on the drying frame, | in this way,[1] so that the four measures are at (1). | She takes the large shell and dips it into the boiled currants, | and she pours them out inside the measures at (1). Then she turns | the shell on its back and spreads (the currants). When they are spread all over, ‖ she presses them so that they fill the corners of the mould and | so that they are pressed close together. After doing this, | she continues doing so with the others, when she makes berry-cakes. When the | cakes have all been made to the end of the frame, she puts it just over the fire; | and after doing this, she takes another drying-frame, and ‖ she does the same as she did to the first one when she

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ᵉmēsē gwāłExs laē ăxᵉēdxa ts!ēsLāla qaᵉs k·!ap!Elēs lāxa t!ēsE-maxs hëᵉmaē āłēs xEgwēs lāx ōxL̥aᵉyasa k·!îmyaxL̥a. Wä, laEm k·!îpŭstālaq qaᵉs k·!îbEnōlīsElēs lāxēs lEgwīlē. Wä, g·îlᵉmēsē ᵉwīᵉlōstēda t!ēsEmaxs laē ăxᵉēdxa łālogŭmē, yîx ăxts!Ewasasa q!wēlkwē tsEwēkᵘ k·!Ek·!aōk!wa, qaᵉs lä k·!āqas lāxa q!ōlkwē q!ēsēna. Wä, g·îlᵉmēsē ᵉwīᵉlaqaxs laē ăxᵉēdxēs ts!ēsLāla qaᵉs xwēt!ēdēs lāq. Wä, āłᵉmēsē gwāł xwētaqēxs laē âlak·!āla la lElga. Wä, laᵉmē la gEnk·ēda q!ōlkwē q!ēsēna. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa pEnkwē k·!Ek·!aōk!wa qaᵉs LEbEdzodālēs lāxa k·!îtk·!Edēsē lābEndālax ᵉwāsgEmasas. Wä, g·îlᵉmēsē gwāłaxs laē dāx·ᵉīdxa mEnyayowē k!waxLāwä qaᵉs k·atEmg·aaLElōdē g·a gwāłēg·asa[1] mōts!aqē k!wēk!waxEn mEnyayo lāx (1). Wä, lä ăxᵉēdxa ᵉwālasē xālaēs qaᵉs tsēqēs lāxa q!ōlkwē q!ēsēna qaᵉs lä tsēdzōts lāx ōts!âwasa mEnyayowē lāx (1). Wä, nELāłamasxa xālaēsaxs laē gwēldzōts lāq. Wä, g·îlᵉmēsē gwēldzōdExs laē Laqwaq, qa lalanēqwēs lāx ēwŭnxaᵉyasa mEnyayowē. Wä, hëᵉmis qa gwāłElēs q!EsmEnẋᵉwīda. Wä, g·îlᵉmēsē gwāłExs laē âEm hë gwēᵉnākŭlaxa waōkwaxs laē lEqaq. Wä, g·îlᵉmēsē lābEndē lEqaᵉyasēxs laē hëx·ᵉidaEm LāstōtsLāx nEqōstâwasēs lEgwīlē. Wä, g·îlᵉmēsē gwāłExs laē ēt!ēd ăxᵉēdxa ᵉnEmxsa k·!îtk·!Edēsa. Wä, âEmxaāwisē nEqEmg·îłtEwēxēs gwēg·ilasaxēs g·îlx·dē lEgEdzōtsE-

[1] See figure on p. 261.

put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on them | and so that the heat of the fire will go up to it. ‖ They need a strong heat to dry quickly, for the | cakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places them one on top of another by the side of the fire. When they have all been taken down, ‖ the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over the | currant-cakes; and when her husband comes, the woman ‖ takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes and the heated skunk-cabbage leaves fall off together. ‖ When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-cakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

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wa. Wä, â^{c}misē hë gwē^{c}nakŭlaxs laē ^{c}wī^{c}la lEgEkwēda q!ēdzEdzowē tEq!a. Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxa łē^{c}wa^{c}yē qa^{c}s LEbēg·îndēs lāx ëk·!adza^{c}yas, qa k·!ēsēs lā q!ŭbEdzodālēda q!wałobEsē lāq. Wä, hë^{c}mis qa âlak·!ālēs L!ēsalasō^{c}sa L!ēsEg·ostâläsa lEgwīlē, qa hālax·ts!ēs lEmo^{c}nakŭla qaxs k·!ēsaē gEyōlēnox lEmx^{c}wīdēda q!ēdzEdzowē t!Eqa, yîxs ^{c}nāł^{c}nEmp!Enaē yūduxŭxsēs ^{c}nāla ļō^{c}xs lāg·aaē lāx sEk·!āp!Enxwa^{c}sēs ^{c}nāla lālEm^{c}wa. Wä, g·îl^{c}mēsē lEmx^{c}wīdExs laē ^{c}nāxwa LēLaxoyEwa k·!ēk·!îtk·!Edēsē, qa^{c}s g·āxē pāpEqEwēnēk·ała lāxa onâlisasa lEgwīlē. Wä, g·îl^{c}mēsē ^{c}wī^{c}laxaxs laēda ts!Edāqē ăx^{c}ēdxa lōbEdzâla k·!îtk·!Edēsa, qa^{c}s lä pagEdzōts lāxa ăxdzâläxa q!ēdzEdzowē t!Eqa. Wä, lä aëk·ila qa nēnamEnxałē ē^{c}wEnxa^{c}ya ļE^{c}wē ōba^{c}yasa mālExsa k·!ēk·!îtk·Edēsa. Wä, lä Lē^{c}lālaxēs łā^{c}wŭnEmē, qa g·āxēs g·īwalaqēxs läLē lēx·ałxēs q!ēdzEdzowē t!Eqa. Wä, g·îl^{c}mēsē g·āxē łā^{c}wŭnEmasēxs laē dābEndēda ts!Edāqaxa ăpsba^{c}yasa pāpEqâła małExsa k·!ēk·!îtk·!Edēsa. Wä, lä łā^{c}wŭnEmas dābEndxa ăpsba^{c}yas. Wä, lä ^{c}nEmāx·^{c}īdExs laē wēg·îLElōdEq, qa^{c}s lēx·^{c}īdēq. Wä, hë^{c}mis la lâdzatsa q!ēdzEdzowē t!Eqa lāxa lōbEdzâla k·!îtk·!Edēsa. Wä, lä ^{c}nEmāx·^{c}īdaEm lâsa q!ēdzEdzowē t!Eqa ļE^{c}wis ăxdzâyaasa pEnkwē k·!Ek·!aōk!wa. Wä, g·îl^{c}mēsē ăx^{c}aLElōdxa lā lōbEdzâla k·!îtk·!Edēsa qa^{c}s lä pax^{c}ālīłas. Wä, lä qŭsâlaxa k·!Ek·!aōk!wäxs laē k!ŭtāła lāx e^{c}ewēg·a^{c}yasa q!ēdzEdzowē t!Eqa. Wä, g·îl^{c}mēsē ^{c}wī^{c}lâwa k·!Ek·!aōk!wäxs laē xwēlaqōstōd LāG·aaLElōts. Wä, lä hëEmxat! gwēx·^{c}īdxa māk·îläq.

same with the next one; | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. |

Viburnum-Berries.—While[1] (the man) is carrying in (the berries), his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

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Wä, g·îłᵉmēsē ᵉwīᵉla lā lēnkŭxs laē ēt!ēd LEbēg·întsa łēᵉwaᵉyē lāx ëk·!adzEᵉyas. Wä, ᵉnEmxsaᵉmēs la g̣anōLē hëx·dEmas g̣wälaLElaxs laē âlak·!āla lā lEmx̣ᵉwīda. Wä, lä LēLaxōdxa k·!ēk·!îtk·!Edēsē, qaᵉs paxᵉalīłElēs. Wä, g·îlᵉmēsē ᵉwīlg·alīłExs laē q!ap!ēx·ᵉīdxa q!ēq!ēdzEdzowē t!Eqa, qaᵉs pāpEqōdalēq, qa sēsEk·!axsag̣âłēs. Wä lä yaēłtsEmasa q!ōyaakwē k·ādzEkᵘ lāq, lāx g̣wäłaasasa ts!ēts!EnqEla nEgŭdzōxs laē yaēłtsEmakwaxEn g·îlx·dä g̣wāg̣wēx·sᵉalasa. Wä, lāxaē hănts!ōyo lāxa pEx·tsEwakwē xaxadzEma, qaᵉs lä hăng·alīlEm lāxa k·!ēsē xEnLEla qwēsāła lāxa lEg̣wīłasa g·ōkwē, qa lāg·aaasēsa L!ēsaläsa lEg̣wīłē, qaxs âlak·!ālaē dElnak·a q!ēdzEdzowē t!Eqaxs k·!ēsaē aëk·īlasEᵉwa yîsa k·!ēsē [q!âLEla g̣wēg·ilasaq. Wä, laEm g̣wāła.

Viburnum-Berries.—Wä,[1] g·îlᵉmēsē ᵉwīlōsdēsa laē lâsdēsē g̣EnEmas, wä, lä lāxsa bEgwānEmaxa t!EldzElalats!ēx·dē x̣wāx̣wagŭma, qaᵉs lä q!ēxats!ēnox̣ᵘs lāxa q!ēxałē. Wä, laᵉmē L!Ex̣wa g̣EnEmas. Wä, k·!ēst!a âlaEm g̣äłaxs g·āxaē aēdaaqē łāᵉwŭnEmas. Wä, g·îlᵉmēsē g·āxalīsExs laē aLaxḶax·ᵉīdxēs q!ēxats!ē x̣wāx̣wagŭma, qaᵉs lałtâwēxs laē sEp!ŭłtâlax·ᵉīdxa q!ēxałē q!ēxānEms. Wä, g·îlᵉmēsē ᵉwīᵉlōłtâxs laē yîlx̣ᵉŭsdēsElax·ᵉīdEq, qaᵉs lä yîlgwēLElaq lāxēs g·ōkwē, qaᵉs lä yîlx̣ᵉwalīłas lāxēs g̣wEᵉyō, qaᵉs lExᵉwalīᵉlasLEx L!ōbasLasa t!Elsē. Wä, g·îlᵉmēsē ᵉwīᵉlōsdēsExs laē xāmax·ᵉīda-

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[1] Continued from p. 218, line 44.

[himself] goes ‖ and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries. When ‖ he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-wood and stones ‖ for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes and spreads a new mat, ‖ takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ‖ and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

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EMXAAXS laē ăx^{s}ēdxa LEXa^{s}yē, qa^{s}s lā LENTS!ēs lāxa L!EMa^{s}isē, qa^{s}s lā XEX^{u}ts!âlasa t!ēSEMē lāxa LEXa^{s}yē. Wā, â^{s}misē gwānała, qa^{s}s łâkwēsēxs laē gwāł XEX^{u}ts!âlaqēxs laē k·!ōqŭlīsaq, qa^{s}s g·āxē k·!ōx^{s}wŭsdēSELaq, qa^{s}s g·āxē k·!ōgwēLELaq lāxēs g·ōkwē. Wā, lā k·!ōx^{s}walīłas lāxēs t!āts!ELtsē^{s}lasLaxa k·!ELx·ē t!ELsa. Wā, la^{s}mē hēx·^{s}idaEM gwāłEXS laē k·ōtaq laEM hēłalēs XEgwānEMē t!ēSEma. Wā, laEMḷas ^{s}nāxwa q!âLElax gwēg·ilasasa lā LEqwēlaxa ts!āts!ELq!waasLaxa t!ēSEMē qaxs ^{s}nami^{s}lāla^{s}maē gwayi^{s}lālasa lāxa NEK·ALē ḷE^{s}wa q!ōłäxēs q!ōłasōLaxs laē ts!āts!ELq!waxa t!ēSEMē. Wā, hëEM lāg·ilas hëx·sāEM la ēaxELēda bEgwānEmaxa q!ēxałē ḷE^{s}wa t!ēSEmaxs laē gENEmas ēaxElaxa t!ELsē. Wā, g·íl^{s}mēsē gwāł^{s}alīła LEqwāxs laē mōkŭyālaxa t!ēSEmaxs k·!ēs^{s}maē mēnabEwakwaxs laēda bEgwāNEMē g·ōx^{s}wīdxēs gENEmaxs laē k!ŭnxēlīłxa łē^{s}wa^{s}yē la qEbEdzâlīlatsa t!ELsē, yîxs hē^{s}maē g·íl ăx^{s}ētsō^{s}sa ts!Edāqaxs g·ālaē gwāł L!Eẋwaxs g·ālaē g·āx nä^{s}nakwaxs laē ăx^{s}ēdxa ELdzowē łē^{s}wa^{s}ya, qa^{s}s LEp!ālīlēq. Wā, lä ăx^{s}ēdxa ^{s}wālasē nägē t!Elts!âla lExa^{s}ya, qa^{s}s lā qEbEdzōtsa t!ELsē lāxa LEbēlē łē^{s}wa^{s}ya. Wā, lāxaē hëEmxat! gwēx·^{s}īdxa nanaāgEmē lExa^{s}ya. Wā, lāxaē hëEm gwēx·^{s}īdxēs hēlōmāgEmē lExa^{s}ya. Wā, la^{s}mē ^{s}wī^{s}la lā lōpEmts!âwa laElxa^{s}yas; wā, lā ăx^{s}ēdxa ămāyaga^{s}yasēs laElxa^{s}yēxēs nanaāgEmē lExa^{s}ya, qa^{s}s hăng·alīlēs lāxēs gEmxagawalīłaxs laē k!ŭnxēlīłxa t!ELdzEdzâla LEbēł łē^{s}wa^{s}ya. Wā, lā dāx·^{s}īdxa NEXḷāła t!ELsa, qa^{s}s k!ŭlpâlēxa t!ELsē lāxēs t!ELdzanowē, qa^{s}s lä k·!ats!âlasa t!ELsē lāxa nanaāgEmē.

the small basket. | She throws the stems down on the right-hand side. In | this way her husband helps her; and as soon as they have picked off all the || berries, the man lights the fire under the place where he is about to heat | the stones. As soon as it burns, he takes the high | steaming-box and puts it down by the side of the fire. He | takes two large water-buckets and goes to draw fresh water; | and as soon as he comes carrying a bucket of fresh water in each hand, || he goes to the place where the steaming-box is standing, and pours the water into it. | There are only two buckets of water poured in. | That is sufficient for the high steaming-box. After he has done so, | he takes the basket for holding the berries, puts it next to the | steaming-box, and he takes the long tongs || and the water-bucket and puts them down. Then he goes to draw | fresh water, which he places between the steaming-box and the fire. | The red-hot stones are to be dipped into this water. When it is all there, he | takes an empty oil-box and puts it down. Then | he draws some more water in another || large bucket. When he comes back, he pours the water into the | empty oil-box and washes it out. After doing so, he | goes and puts it down where it is to be left until winter comes; | however, he has poured away the dirty water with which the box has been washed out. | As soon as this is done, and when he

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Wä, lä ts!EqElasa t!Eldzanowē lāxēs hëłk·!ōtagawalīłē. Wä, hë^{ɛ}mis la g·Ex^{u}^{ɛ}widaats łā^{ɛ}wŭnEmasēq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la k!ŭlbEkwa t!Elsaxs laē mēnābōdēda bEgwānEmaxēs gwālēłēx·dēda ts!āts!Eq!waasLaxa t!ēsEmē. Wä, g·îl^{ɛ}mēsē x·īqōstâxs laē ăx^{ɛ}ēdxa ḷāwats!ēxa yîx^{u}sEmē q!ōlats!ä, qa^{ɛ}s g·āxē hănōlisas lāxa lEgwīlē. Wä, lāxaē ăx^{ɛ}ēdxa mālтsEmē ăwâ naEngats!ä, qa^{ɛ}s lä tsēx·^{ɛ}īdEx ^{ɛ}wE^{ɛ}wāp!Ema. Wä, g·îl^{ɛ}mēsē g·āx wāx·sEnkŭlaxa ^{ɛ}wī^{ɛ}wābEts!âla naEngats!ēxs laē hë^{ɛ}nākŭlaEms laxa yîx^{u}sEmē q!ōlats!ä, qa^{ɛ}s lä gŭqâsasa ^{ɛ}wāpē lāq. Wä, laEm malтsEma naEngats!ē qōqŭt!axa ^{ɛ}wāpē gŭxts!ōyosēxs laē hēłats!âwa yîx^{u}sEmē q!ōlats!ēxa ^{ɛ}wāpē. Wä, g·îl^{ɛ}mēsē gwałExs laē ăx^{ɛ}ēdxa k·!oxstanowē lExäxa t!Elsē, qa^{ɛ}s g·āxē hă^{ɛ}nōlīłas lāxa yîx^{u}sEmē q!ōlats!ē. Wä, lāxaē ēt!ēd ăx^{ɛ}ēdxa g·îlt!ē k·!îpLālaa qa^{ɛ}s g·āxē k·at!ālīłas. Wä, lä ăx^{ɛ}ēdxa nāgats!ē, qa^{ɛ}s lä tsēx·^{ɛ}īd lāxa ^{ɛ}wE^{ɛ}wāp!Emē, qa^{ɛ}s g·āxē hănagōts lāxa q!ōlats!ē ḷE^{ɛ}wa lEgwīłē qa^{ɛ}s hăbasxēs k·!îpLālaa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laēda bEgwānEmē ăx^{ɛ}ēdxa dEngwats!ēmōtē, qa^{ɛ}s g·āxē hăng·alīłas. Wä, lä ēt!ēd lä tsä lāxa ^{ɛ}wāpē. Wä, laEm hë tsayats!ēsäda ^{ɛ}nEmsgEmē ^{ɛ}wālas nagats!ä. Wä, g·îl^{ɛ}mēsē g·ax aēdaaqaxs laē gŭxts!ōts lāxa dEngwats!emotē qa^{ɛ}s ts!oxŭg·îndēq. Wä, g·îl^{ɛ}mēsē gwāłExs laē hăng·alīłas lāxēs hëmEnēlasLē ha^{ɛ}nēlałL lālaał lāxa lāLa ts!ăwŭnx^{ɛ}ēdEł, yîxs lāaḷał gŭqōdxa nēqwa ^{ɛ}wāpa yîxs tsōxŭg·îndayâsēq. Wä, g·îl^{ɛ}mēsē gwāłExs laē dōx^{ɛ}waLElaqēxs lE^{ɛ}maē mEnmEnłtsEmx·^{ɛ}ī-

sees that the stones are red-hot, ‖ he takes his long tongs, | puts the end into the bucket with water which stands between the | steaming box and the fire, and, when the end of the tongs is wet, he picks the | red-hot stones out of the fire and puts them into the steaming-box; he | continues doing this with the other red-hot stones; and when ‖ the tongs catch fire at the end, he puts the end into the | bucket of water. The man is careful that | the water does not boil up, for he only wants it to be real hot. | When it has nearly come to a boil, he stops putting stones into it. | Then he takes the front-basket, which is now filled with viburnum-berries, ‖ and pours the berries into the cooking-basket. Then (the woman) | fills the front-basket with more berries, which are in the | medium-sized swallowing-basket, and she pours these too into the cooking-| basket. When it is nearly full, she stops. Then the man takes hold of the | handles of the cooking-basket and puts it ‖ into the hot water in the steaming-box. The woman watches | it carefully while it is covered with water, for (the berries) must not be cooked too long. | She takes it out of the hot water every now and then, and watches it. | When (the berries) all turn red, they are at once | taken out and poured into the empty oil-box, ‖ which has already been put down at the place where it is to stay

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dēda t!ēsemē lāx lEgwīłas. Wä, lä dāx·ᵉīdxēs g·îlt!a k·!îpLālaa qaᵉs L!EnxstEndēs ōbaᵉyas lāxa ᵉwābEts!âla nagats!ē hanagawalīłxa q!ōlats!ē ḷEᵉwa lEgwīłē. Wä, g·îlᵉmēsē la k!ŭnxbalaxs laē k·!îp!īts lāxa x·īx·EXsEmāla t!ēsEma, qaᵉs lä k·!îpstEnts lāxa q!ōlats!ē. Wä, lä hanāł hë gwēg·ilaxa waōkwē x·īx·EXsEmāla t!ēsEma. Wä, g·îlᵉnaẋwaᵉmēsē x·īxbax·ᵉīdē ōbaᵉyas k·!îpLālaas laē L!EnxstEnts lāxa ᵉwābEts!âlīłē nagats!ä. Wä, laᵉmē q!āgEmałēda bEgwānEmē qa k·!ēsēs mEdElxᵉwīdēda ᵉwāpē qa âᵉmēs âlak·!āla ts!Elxᵘsta. Wä, g·îlᵉmēsē Elāq mEdElxᵉwīdEXs laē gwāł k·!îpstālasa t!ēsEmē lāq. Wä, lä ăxᵉēdxa nanaāgEmē lExaᵉya, yîxs laē qōt!alalīłxa t!Elsē, qaᵉs lä gŭqâsasa t!Elsē lāxa k·!ōxstanowē lExaᵉya. Wä, lānaẋwē ēt!ēd k·!âsasa t!Elsē lāxa nanaāgEmē lExaᵉyaxa k·!ōts!âwaxa hēlomagEmē lExaᵉya, qaᵉs lä ēt!ēd gŭqâsas lāxa k·!ōxstanowē lExaᵉya. Wä, g·îlᵉmēsē Elāq qōt!axs laē gwāła. Wä, lä dāg·aaLEla lāx k·!ēk·!ak·ogwaasasa k·!ōxstanowē lExaᵉya, qaᵉs lä k·!ōxstEnts lāxa ts!Ełxᵘsta ᵉwāp q!ōts!âxa q!ōlats!ē. Wä, lä LōmāX·ᵉīd q!āq!alalaqēxs laē hănEndzēsa, qa k·!ēsēs häx·sEq!a L!ōpałaēnaᵉyas. Wä, laᵉmē yāla k·!ōxᵉwŭstEndEq lāxa ts!Elxᵘsta ᵉwāpa, qaᵉs q!āq!alalēq. Wä, g·îlᵉmēsē ᵉnāẋwa la L!āL!Exᵘsemx·ᵉīdExs laē hëx·ᵉidaEm k·!ōxᵉwŭstEndEq, qaᵉs lä gŭxts!ōts lāxa dEngwats!ēmōtaxs laē gwalīł hăᵉnēł lāxēs hēmEnēᵉlasLē hăᵉnēᵉlas lālaał lāxa ts!ăwŭnxLa.

until winter. | As soon as the cooking-basket is empty, (the woman) pours | in more raw viburnum-berries; and when it is full, she puts it down by the side of the | steaming-box, and she puts a few more red-hot stones | into it. When (the water) nearly boils up, she puts ‖ the cooking-basket in, and watches it until they | get red or sometimes whitish yellow. Then they are | done. When they have that color, they are taken out, and | the woman then goes and pours them into the empty oil-box. When four | basketfuls (of berries) have been poured into the empty oil-box, ‖ she takes another empty oil-box, washes | it out, and, after doing so, she puts it down alongside of one that has been filled with | viburnum-berries; and she pours in also four | basketfuls of steamed viburnum-berries. Sometimes | a couple will put up as many as ten oil-boxes full of viburnum-berries, ‖ when they have a strong desire to do so, for they help each other when they wish to have | many oil-boxes full of viburnum-berries. When they are all done, | (the woman) goes to draw fresh water in a large bucket, and | four bucketfuls are poured into each of the oil-boxes containing steamed viburnum-berries. | When water has been poured into all of them, they ‖ take a board and lay it as a cover on top of the oil-boxes containing the berries. | They keep it there until the winter, | when the people will have a winter ceremonial. That is all about this. |

Wä, g·îlᵉmēsē la lōpts!âwēda k·!ōxstanowē lexaᵉyaxs laē ēt!ēd gŭxts!ōtsa k·!îlx·ē t!els lāq. Wä, g·îlᵉmēsē qōt!axs laē hănōlīłas lāxēs q!ōlats!ē, qaᵉs xāl!ex·ᵉīdē k·!îpstālax·ᵉītsa x·īx·exsemāla t!ēsem lāq. Wä, g·îlᵉemxaāwisē elāq medelxᵉwīdexs laē k·!ōxstentsa t!elts!âla k·!ōxstanowē lexä lāq. Wä, laemxaē q!āq!alālaq qa l!āl!exᵘsemx·ᵉīdēs ḷōᵉxs ᵉmelx·deēlēqāłaē łenxēda waōkwaxs laē l!ōpa. Wä, g·îlᵉmēsē hë gwēstōx̣ᵉwīdexs laē k·!oxᵉŭstendeq, qaᵉs lä gŭxts!ōts lāxa dengwats!emōtē. Wä, g·îlᵉmēsē lā mewēxla qōqŭt!ēda k·!ōxstanowē lexä, la gŭxts!ōyosēxa dengwats!ēmotaxs, laē ē!tēd ăxᵉēdxa ōgŭᵉlaᵉmaxat! dengwats!emōta, qaᵉs ts!ōx̣ᵉwŭ-g·îndēq. Wä, g·îlᵉmēsē gwāłexs laē hängogwalīłaq ḷeᵉwa lā hëłats!â t!elyats!ē dengwats!emōta. Wä, lāxaē gŭxts!ōtsa mowēxa k·!ē-k·!oxstanowē laelxē q!ōlkᵘ t!els lāq, yîxs ᵉnāłᵉnemp!enaē neqasgemē dengwats!emōtē t!elyats!äsa haᵉyasek·âla, yîxa łâ-k!wēmasas nâqaᵉyē, qaᵉs g·äwälap!aaxs ᵉnēk·aē qa q!ēxlēsēs t!ē-t!elyats!ē dengwats!emōta. Wä, g·îlᵉmēsē ᵉwīᵉla l!ōpaxs laē tsēx·ᵉīd-xa ᵉweᵉwāp!emē, yîsa ăwāwē naengats!ä, qaᵉs lē gŭqeyîndālasa maēmōsgemē ăwâ naengats!ē lāxa ᵉnāłᵉnemsgemē t!elyats!ē dengwats!ēmōta. Wä, g·îlᵉmēsē q!wāłōts!ewax̣ᵘsa ᵉwāpaxs laē ăxᵉēdxa ᵉwādzowē saōkwa, qaᵉs papanaqēs lāxēs t!ēt!elyats!ē dengwats!emōta, qa pēpāqemēs. Wä, laem ēdzēłlexa ts!ăwŭnxla, qō ts!ēts!ēxᵉīdelē g·ōkŭlōtas. Wä, laem gwāla.

Crabapples.—The woman takes the large basket, | which is still full of crabapples, and pours these | on the mat at the same place where the first lot were poured out. | She does this with all of them,— the medium-sized basket and the ‖ front-basket. When they are empty, she puts them down all around | the crabapples which she had poured on the mat. After this is done, | she sits down on the right-hand side of the basket in the front corner, and | her husband sits down at the right-hand side of the medium-sized basket. | The baskets are on the left sides of the ‖ woman and her husband who are sitting down. Then they take up each a bunch | of crabapples and pinch off the stems of the crabapples | with the right hand. With the left they hold the | crabapple-stems, which are in bunches; and when the crabapples have been picked off, | the woman puts the cleaned crabapples into the front-basket, ‖ and her husband puts the cleaned crabapples into the | medium-sized basket. They continue doing this while they are cleaning them; | and when the baskets have been filled, they pour them | into the large basket. They only | stop pouring them into the large ‖ basket when it is very full. Then the woman takes a | large dish and pours into it the clean crabapples and those which | her husband has cleaned; and generally

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Crabapples.—Wä, la^{ɛ}mē ăx^{ɛ}ēdēda ts!Edāqaxa nägaē ^{ɛ}wālas lExa ^{ɛ}ya, yîxs hë^{ɛ}maē ālēs tsElx^{u}ts!âlaxa tsElx̣wē, qa^{ɛ}s gŭq!Eqēsa tsElx̣wē g·îts!âq lāxa lāx·dē gŭgEdzōyosēxa LEbēlē łē^{ɛ}wa^{ɛ}ya. Wä, la^{ɛ}mē ^{ɛ}nāx̣waEm hë gwēx·^{ɛ}îdxa hëlomāgEmē lExa^{ɛ}ya ḷE^{ɛ}wa nānaāgEmē lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē lā lōpEmts!âxs laē hănē^{ɛ}stalas lāxa tsElx̣wē lā k·!adzâlîłaxa łē^{ɛ}wa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłExs laē k!wāg·alīł lāx hëłk·!ōdEnwalīłasa nānaagEmē lExa^{ɛ}ya. Wä, g·āxē łā^{ɛ}wŭnEmas k!wāg·alīł lāx hëłk·!ōdEnwalīłasa hëlomagEmē lExa^{ɛ}ya. Wä, laEm gēgEmxagawalīła laElxa^{ɛ}yē lāx k!ŭdzē^{ɛ}lēna^{ɛ}yasa ts!Edāqē ḷE^{ɛ}wis łā^{ɛ}wŭnEmē. Wä, lāx·da^{ɛ}xwē dāx·^{ɛ}îdxa ^{ɛ}nāł^{ɛ}nEmxḷāła lāxa tsElx̣wē qa^{ɛ}s ēp!Exḷē māg·înōdālaxa tsElx̣waxs laē ēpâlaq yîsēs hëłk·!ōts!ānа^{ɛ}yē. Wä, lā hë dāłayosēs gEmxōłts!āna^{ɛ}yē lāx tsEltsElx^{u}mEts!Exḷa^{ɛ}yas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwa ts!Elx̣waxs laē k·!ats!ōdēda ts!Edāqasēs k·îmta^{ɛ}yē tsElx^{u} lāxa nānaagEmē lExa^{ɛ}ya. Wä, lāḷa łā^{ɛ}wŭnEmas hë k·!ats!âlasēs k·îmta^{ɛ}yē tsElx̣wa hëlomāgEmē lExa^{ɛ}ya. Wä, âx^{u}sä^{ɛ}mēsē hë gwēg·ilaxs k·îmtaaq. Wä, g·îl^{ɛ}mēsē qōqŭt!ē k·ēk·îmdats!äsēxa tsElx̣waxs laē gŭxts!ōts lāxa ^{ɛ}wālasē k·îmdEgwats!ēxa tsElx̣wē näg·ē lExa^{ɛ}ya. Wä, āł-^{ɛ}mēsē gwāł gŭxts!âlaxa ^{ɛ}wālasē k·îmdEgwats!ēxa tsElx̣wē näg·ẹ̄ lExäxs laē âlak·!āla la qōt!a. Wä, lāxaē ăx^{ɛ}ēdēda ts!Edāqaxa ^{ɛ}wālasē łoq!wa, qa^{ɛ}s lä gŭxts!âlasēs k·îmta^{ɛ}yē tsElx^{u} lāq ḷō^{ɛ} k·îmta^{ɛ}yasēs łā^{ɛ}wŭnEmē. Wä, lā q!ŭnāla ăx^{ɛ}ēdxa k·!îmyaxḷa ḷō^{ɛ}xs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, ‖ the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as ‖ all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, ‖ and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, ‖ he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

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haē ăx^{ɛ}ētsE^{ɛ}wa ḷāwatsa, qa^{ɛ}s gŭxts!âlasōsa k·îmdEkwē tsElxwa, 23
yîxs q!ēnEmaēda tsElwānEmas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la lā k·îmdEkwa
tsElxwaxs laē hë^{ɛ}mē łā^{ɛ}wŭnEmasa ts!Edāqē lā q!ēxaxa q!ēxałē, 25
qaxs łāx̣ŭmłaēda tsElxwaxs ēaxElasE^{ɛ}waē. Wä, hë^{ɛ}mēs lāg·iłas
g·iwālēda bEgwānEmaxēs gEnEmē. Wä, g·îl^{ɛ}mēsē g·āxExs q!ēxēx·-
däxa q!ēxāłaxs laē hëx·^{ɛ}îdaEm wēx·^{ɛ}īdEq, qa^{ɛ}s lä wēg·iLElaq lāxēs
g·ōkwē, qa^{ɛ}s lä wēx·^{ɛ}alīłaq lāxēs lEx^{ɛ}walīlasLē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī-
^{ɛ}lōsdēsa q!ēxałaxs laē k·at!alīłasa ma^{ɛ}łts!aqē hă^{ɛ}yāł^{ɛ}ag·it q!ēxała. 30
Wä, hēEm k·āk·EdEnwa^{ɛ}yē. Wä, lä LōlaxōtsA g·ālastōyowē ămE-
ma^{ɛ}yastō lEmx̣wa q!ēxała. Wä, lä ăx^{ɛ}ēdxa ăwāwastâła q!ēxała,
qa^{ɛ}s gēk·Eyîndālēs qa t!äxt!Emasa t!ēsEmē. Wä, g·îl^{ɛ}mēsē
gwāłExs laē ăx^{ɛ}ēdxa lExa^{ɛ}yē, qa^{ɛ}s lä lEnts!ēs lāxa L!Ema^{ɛ}isē,
qa^{ɛ}s lä t!axts!âlasa t!ēsEmē lāxēs t!āgats!ēxa t!ēsEmē lExa^{ɛ}ya. 35
Wä, g·îl^{ɛ}mēsē gwānala łāx̣^{u}sēxs laē ōxLEx·^{ɛ}īdEq, qa^{ɛ}s lä ōxLōs-
dēsElaq, qa^{ɛ}s lä ōxLaēLElaq lāxēs tsātsElx̣^{u}sē^{ɛ}lats!ēLē g·ōkwa.
Wä, lä ōxLEg·alīłaq qa^{ɛ}s lä t!äqEyîndālas lāxēs la gwālīła^{ɛ}ya. Wä,
lä q!ēnEmē t!ägaEnEmas t!ēsEma. Wä, g·îl^{ɛ}mēsē hēł^{ɛ}alē t!ägaE-
masēxs laē tsēnabōtsa gŭlta lāxes t!ēqwapa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē 40
x·īqostâxs laē ăx^{ɛ}ēdxa dEngwats!emotē, qa^{ɛ}s g·āxē hă^{ɛ}nōlisas lāq
lāxa t!ēqwapa^{ɛ}yas, qa ts!ElxsEmx·^{ɛ}īdēs. Wä, hë^{ɛ}mis la ăx^{ɛ}ēdaatsēxa
ăwāwē ma^{ɛ}łtsEm naEngats!ä, qa^{ɛ}s lä tsēx·^{ɛ}īd lāxa ^{ɛ}wāp, qa^{ɛ}s lä
gŭxts!âlas lāq. Wä, g·îl^{ɛ}mēsē la nEgōyoxsdālaxa ^{ɛ}wāpaxs laē gwāła.

water into the box. When it is half full, he stops. ‖ Then he takes his tongs and puts them down on the floor.[1]

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all ¦ the stones on the fire are red-hot. Then he ‖ takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off;| and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and does not stop until ‖ the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples,| and he also takes the medium-sized ‖ basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot stones, which he dips into the water, ‖ and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

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Wä, lāxaē ăxᵉēdxēs k·!îpLālaa, qa g·āxēs k·adēła.[1] . . . Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdēda bEgwānEmaxa nagats!ē, qaᵉs lä tsäxa ᵉwāpē. Wä, g·îlᵉmēsē g·āx aēdaaqaxs laē hanāgōts lāxa dEngwats!emotē ŁEᵉwa lEgwīłē. Wä, laᵉmē ᵉnāẋwa la mēmEn!-tsEmx·ᵉīdēda t!ēsEmē t!äxLālalēs lāxa lEgwīłē. Wä, hëᵉmis lā dāx·ᵉīdaats!ēxēs k·!îpLālaa, qaᵉs L!EnxstEndēs lāxa ᵉwābEts!âwasa nagats!äxs laē k·!îp!îts lāxa x·īx·ExsEmāla t!ēsEma. Wä, lāxaē hăpstEnts lāxa ᵉwāpē, qa lawäyēs k!wēk!ŭtsEmayaq gŭnaᵉya. Wä, g·îlᵉmēsē gwāłExs laē k·!îpstEnts lāx ᵉwābEts!âwasa q!ōlats!äxa tsElẋwē dEngwats!emota. Wä, lä hëx·sä gwēg·ilē. Wä, āłᵉmisē gwāłExs laē âlak·!āla la maEmdElqŭlēda ᵉwāpē. Wä, lä ăxᵉēdxa k·!îtk·!Edēsē, qaᵉs lä pāxstEnts lāxa maEmdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ᵉwālasē k·îmdEgwats!ē näg·ē lExa-ᵉya, qaᵉs lä hăndzōts lāxa k·!îtk·!Edēsasa tsātsElẋᵘsīläxa tsElẋwē q!ōłasEᵉwa. Wä, lāxaē ăxᵉēdxa k·îmdEgwats!äxa tsElẋwē hëlōmā-gEm lExaᵉya, qaᵉs läxat! hăᵉnōdzEnts lāq. Wä, lāxaē ăxᵉēdxa k·îmdEgwats!äxa tsElẋwē nanaāgEm lExaᵉya, qaᵉs lä hănāgōts łāq. Wä, g·îlᵉmēsē ᵉwīᵉlastaxs laē t!EpsEmxa ts!Elẋᵘsta ᵉwāpa. Wä, lä ăxᵉēdēda bEgwānEmaxēs k·!îpLālaa, qaᵉs ēt!ēdē k·!îp!îts lāxa x·īx·ExsEmāla t!ēsEma, qaᵉs läxat! hăpstEnts lāxa ᵉwāpē. Wä, lä xāL!Ex·ᵉīd k·!îpstālas, qa âlax·ᵉīdag·ēs mEdElxᵉwidēda ᵉwāpē. Wä, g·îlᵉmēsē âlak·!āla la maEmdElqŭlaxs laē x·ōsᵉida. Wä, hët!alē gEnEmas la q!āq!alalaq. Wä, laEm ăxᵉēdxa k·āts!Enaqē,

[1] Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

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qa^{ɛ}s tsēx·^{ɛ}īdēs lāxa tsELx̣wē, qa^{ɛ}s p!ēx̣^{ɛ}wīdē, qa tELtELx̣^{u}sEmx·^{ɛ}-īdē. Wä, g·îl^{ɛ}mēsē lā tELtELx^{u}sEmxs laē L!ōpa. Wä, la^{ɛ}mē Lē-^{ɛ}lālaxēs łā^{ɛ}wŭnEmē qa^{ɛ}s k·!ōx^{ɛ}ŭstalax·^{ɛ}īdēxa yūdux̣^{u}sEmē q!ēq!ōlx̣^{u}-ts!âla laElxäxa tsELx̣wē, qa^{ɛ}s lä gŭxts!âlas lāxa ōgŭ^{ɛ}la^{ɛ}max·at! la ts!ōx̣ŭg·îtsō^{ɛ}sa gEnEmasa bEgwānEmēxa la gwā^{ɛ}lił ha^{ɛ}nēł lāxēs hēmEnē^{ɛ}lasLē ha^{ɛ}nēlasa tsEl^{ɛ}wats!ē dEngwats!emōta. Wä, hë^{ɛ}mis la gŭxts!âlatsēsa q!ōlkwē tsELx̣wa. Wä, g·îl^{ɛ}mēsē k·!ēs ^{ɛ}wī^{ɛ}la q!ōł^{ɛ}īdxa waōkwē tsELx̣wa laē â^{ɛ}ma ts!Edāqē x̣wēlaxts!ōtsa łEnłEnxsEmē k·îmdEkwē tsELx̣^{u} lāxa yūdux̣^{u}sEmē lā tsētsELx̣^{u}ts!âlaxa tsELx̣wē laaḶēs łā^{ɛ}wŭnEmē ēt!ēd k·!îpstālasa x·īx·EXsEmāla t!ēsEm lāxēs q!ōlasLaq. Wä, g·îl^{ɛ}Emxaāwisē mEdElx^{ɛ}wīdēda ^{ɛ}wāpaxs laē k·!ōxstEndālasa yūdux̣^{u}sEmē tsētsELx̣^{u}ts!âla laElxä lāq. Wä, âEmxaāwisē nEqEmg·îłtEwēxēs g·îlx·dē gwēg·ilasa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la q!ōlkwē tsELx̣wasēxs laē ăx^{ɛ}ēdxēs ăwāwē ma^{ɛ}łtsEm naEngats!ä, qa^{ɛ}s lä tsäxa ^{ɛ}wāpē, qa^{ɛ}s lä gŭq!aqas lāq. Wä â^{ɛ}mēsē ^{ɛ}nēx· qa ma^{ɛ}łp!Enēs hë ^{ɛ}waxēda ^{ɛ}wāpē ^{ɛ}waxaasasa tsELx̣waxs laē gwāła. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa ts!ats!Ets!ax̣^{u}sEmē qa^{ɛ}s lä pāqEmlīłas lāq. Wä, laEm lālaał lāxa ts!ăwŭnxLa, qō ts!ēts!ēx^{ɛ}īdLē, g·ōkŭlōtas tsEl^{ɛ}wadäs Ḷōxs k·ilx̣wasE^{ɛ}waasa g·igEma^{ɛ}yas tsELx̣wēlīLaxa tsELx̣wē, yîxs hë-^{ɛ}maē g·īgēxa ^{ɛ}wālasē k!wēladzEmxa q!ēnEmē lēlqwălaLa^{ɛ}yaxa tsELx̣wē. Wä, laEm gwāł lāxa q!ōlkwē tsELx̣wa.

Qōt!xolē.[1]—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a wooden spoon and puts it down next ‖ to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before them. Then they all begin to eat the berries. ‖ They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not swallow them: he just has his mouth full ‖ of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water, and just ‖ go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

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Qōt!xolē.[1]—Wä, g·îl^{s}mēsē gwāłExs laē ăx^{e}ēdxa łōq!wē, qa^{s}s k·lats!ōdēsa qōt!xolē lāq. Wä, lä ăx^{e}ēdxa L!ē^{e}na, qa^{s}s kŭnq!Eqēsa q!ēnEmē lāq. Wä, laEm hë q!ägawa^{e}ya L!ē^{e}näsa qōt!xōlē. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{e}ēdxa k·îk·āyEmē, qa g·āxēs g·aēł lāx hēmEnē^{e}lasē k!waēlats. Wä, hë^{s}mis la Lē^{e}lalatsēxēs łā^{s}wŭnEmē ḷE^{e}wis sāsEmē qa g·āxēs k!ŭs^{e}ālīła, qa^{s}s qotqwat!ēdēxa qōt!xolē. Wä, g·îl^{s}mēsē g·āxda^{e}xŭxs laēda ts!Edāqē ts!awanaēsasa k·āk·Ets!Enaqē lāq. Wä, g·îl^{s}mēsē gwāłExs laē k·āg·îlīłaxa qōtqŭdats!ēLē łōq!wa, qa^{s}s lä k·ax·dzamōlīłas lāq. Wä, hëx·^{e}ida^{e}mēsē ^{e}nāx̣wa qōtqwat!ēdxa qōt!xolē. Wä, la^{e}mē yōsasēs k·āk·Ets!Enaqē lāq. Wä, hëEm yäg·îlwat qōtqwata x·ats!ālaxa L!ē^{e}na, qa lEmōkwēsēxs laē qōtqwat!ēdEq, qaxs âlak·!ālaē mEkwa lax qōtqwatsE^{e}waē. Wä, hëEm gēg·îlīł wŭł^{e}Em malēkwaqäxa k·!îltäsa L!ē^{e}na. Wä, la k·!eâs g̣wēx·^{e}idaas nEx^{e}wīdEq. Wä, hë^{e}mis la âEm la qōt!aēL!Exâlatsēxa qōt!xōlē. Wäx·īda ëg·îlwatē, yîxs k·!ēsaē q!ēsg̣Ema qōt!xoläxs xEx^{u}ts!âē lāx k·ats!Enaqas. Wä, hët!a q!ēnEma L!ē^{e}näxs laē yōsk·!EdzEnts. Wä, k·!ēst!ē gēg·îlīł mālēkwaqēxs laē nEx^{e}wīdEq, qaēda L!ē^{e}näxs tsāx·aē. Wä, g·îl^{e}mēsē gwāła qōtqwadäxa qōt!xoläxs laē k·!ēs nāg̣ēk·îlaxa ^{e}wāpē. Wä, la^{e}mē âEm hōqŭwElsa. Wä, la^{e}mē k·!ēs gEyōł nāx^{e}ēdxa ^{e}wāpē qaxs gwāq!Ełaē łEwumsa L!ē^{e}na. Wä, la^{e}mē gwāł lāxa ^{e}nEmx·^{e}idāła, yîxs hë^{e}maē gwēqŭxs laē qōtelag·iła q!ēnEmē lēlqwălaLa^{e}ya lāx g̣wāła-

[1] This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I will only talk about it | when they are put into boxes for winter use. They are just put into ‖ (square) boxes, and the cover is put on and it is tied down. | Then they are put in a cool corner of the house, | and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by the | woman, she asks her husband to get a | high box that does not leak and to put it down; and then he builds up | the fire and puts stones into it. There ‖ are very many stones. Then he takes his bucket and goes to draw | a bucketful of water; and when he comes back, | he puts it down next to the fire. When this is done, he takes his | tongs and puts them down by the fire. He takes his | oil-box and puts it down by the fire. When ‖ this has been done, he takes the basket with berries and | puts them down next to his high boxes, and pours | them in. As soon as (the boxes) are nearly full, he stops pouring them in. | He continues doing this until the other boxes are all full. | As soon as (the berries) are all in, he just waits for the ‖ stones which he put on the fire to be red-hot; and when he sees | that they are getting red-hot, he takes his tongs, | picks up the red-hot stones, dips them into the | water in the bucket so that

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asasEN lā q!wēl^{ɛ}idayowa, yîxa lēx·aEMLEN gwāgwēx·s^{ɛ}Ex·^{ɛ}īdaasL lāqēxs laē hănkwa qaēda ts!ăwŭnxē, yîxs â^{ɛ}maē k·!āts!ōyo lāxa xēxEtsEmē. Wä, â^{ɛ}mēsē la yîkŭyîntsōsēs yîkwāya^{ɛ}yaxs laē t!Emāk·î-yîntsE^{ɛ}wa, qa^{ɛ}s lä hăng·alīlEm lāxa wŭdanēgwīlasēs g·ōkwaxa qōdats!ē xēxEtsEma. Wä, hē^{ɛ}mis qōtqwat!ēnēqEn lāx·dē gwāgwēx·s^{ɛ}ājasa. Wä, laEm gwāła.

L!ākwē qōt!xolä.—Wä, hë^{ɛ}maaxs q!ēnEmaē qōdānEmasa ts!Edāqē qōt!xolä. Wä, lä ăxk·!ālaxēs ła^{ɛ}wŭnEmē, qa ăx^{ɛ}ēdēsēxa ḷāwatsaxa âlä la Emxa, qa g·āxēs hăx·hanīła. Wä, łä lEqwēlax·^{ɛ}īd lāxēs lEgwīlē. Wä, lä xEx^{u}Lālaxa t!ēsEmē lāxēs lEgwīlē. Wä, lä q!ēnEmk·as^{ɛ}ma t!ēsEmē. Wä, lä ăx^{ɛ}ēdxēs nagats!ē, qa^{ɛ}s lä tsäsa ^{ɛ}nEmsgEmē nagats!ē lāxa ^{ɛ}wāpē. Wä, g·îl^{ɛ}mēsē g·āx aēdaaqaxs laē hä^{ɛ}nōlisas lāxēs lEgwīlē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs k·!îpLālaa, qa^{ɛ}s g·āxē k·adEnōlisas lāxēs lEgwīlē. Wä, lä ăx^{ɛ}ēdxēs dEngwats!ē qa^{ɛ}s g·āxē hä^{ɛ}nōlisas lāxēs lEgwīlē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs qēqot!xōleats!ē laElxa^{ɛ}ya, qa^{ɛ}s g·āxē hănEmg·aliłElas lāx hăx·ha^{ɛ}nē^{ɛ}lasasa ḷēḷawatsa. Wä, lä gŭxts!ōdālas lāxa ḷēḷawatsa; wä, g·îl^{ɛ}mēsē Elāq qōt!axs laē gwāł gŭqas lāq. Wä, lä hëx·säEm ăwâxats!â lāxa waōkwē ḷēḷawatsa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlts!âxs laē âEm la ēsEla qa mēmEnłtsEmx·^{ɛ}īdēsa t!ēsEmē xEx^{u}Lālalis lāxa lEgwīlē. Wä, g·îl^{ɛ}mēsē dōx^{ɛ}waLElaqēxs lE^{ɛ}maē mēmEnłtsEmx·^{ɛ}īdExs laē dāx·^{ɛ}īdxēs k·!îpLālaa, qa^{ɛ}s k·!îp!īdēs lāxa x·īx·ExsEmāla t!ēsEma qa^{ɛ}s lä hăpstEnts lāxa

the ashes that stick to them come off, | and puts them into the oil
20 which is in the oil-box. ‖ He continues doing this, and does not stop
until the oil in the box begins to boil. | He does not dip out | the
boiling oil immediately to pour it on the berries in the box, | but he
takes a large shell of a horse-clam and skims off the | froth floating
25 on the hot oil. When that is all off, ‖ he takes a long-handled ladle
and dips it into the hot oil. | Then he pours it on the berries, and he
does not stop until | the berries are covered by the boiling oil. He
leaves them there, on the floor of the house, | until the oil thickens.
He leaves them there for two days to get entirely cooled off. | Then
30 he takes the boxes containing the berries and the oil and ‖ puts them
down in a cool corner of the house. After he has put them there,
he | takes the cover, puts it on, and ties it down. | After he has
done so, he takes an old mat and | spreads it over them, and there
they will stay until winter comes. |

1 **Curing Seaweed (1).**[1]—A woman inexperienced in working | seaweed
spreads it out at once on the beach to | dry. Then the seaweed
that is treated that way is tough. | An experienced woman only takes
5 the ‖ seaweed out of the canoe, and she takes a mat and | covers it
over on the beach, after she has piled it up on the beach, | even when
the day is fine. She does not spread it for a long time, for she wishes |

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18 ᵉwābEts!âwasa nagats!ē, qa lawäyēs k!wēk!ŭtsEmayaq gŭnaᵉya.
Wä, lä k·!îpstEnts lāxa L!ēᵉnats!âwasa dEngwats!ē. Wä, lä hëx·-
20 säEm gwēg·ilaq. Wä, āłᵉmēsē gwāłExs laē âlak·!āla lā maEmdEl-
qŭlēda L!ēᵉnats!âwasa dEngwats!ē. Wä, k·!ēst!a yänag·aala tsēx·ᵉīd-
xa maEmdElqŭla L!ēᵉna, qaᵉs lä gŭqEyînts lāxa qōdats!ē ḷāwatsa.
Wä, lä ăxᵉēdxa ᵉwālasē xālaētsa mEt!ānaᵉyē, qaᵉs axᵉwīdēxa
aᵉāwäs ōkŭyaᵉyasa ts!Elxᵘsta L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉlâwa
25 aᵉāwäxs laē ăxᵉēdxa tsēxḷa, qaᵉs tsēx·ᵉīdēs lāxa ts!Elxᵘsta L!ēᵉna
qaᵉs lä gŭqEyîndālas lāxa qōt!xolē. Wä, āłᵉmis gwāłExs laē t!EpE-
yēda qōt!xoläxa maEmdElqŭla L!ēᵉna. Wä, lä hēx·säEm hăx·haᵉnīłē
qa L!ax·ᵉīdēsa L!ēᵉnäxa la māᵉłExsa ᵉnāla, qa âlak·!alēs wŭdEx·ᵉīda.
Wä, lä ăxᵉēdxēs L!āgwats!äxa qōt!xolē ḷāwatsa, qaᵉs lä hăng·aᵉlī-
30 łas lāxa wŭdanēgwīłasēs g·ōkwē. Wä, g·îlᵉmēsē gwālᵉalīłExs laē
ăxᵉēdEx yîkŭyaᵉyas, qaᵉs yîkŭyîndēs lāq. Wä, laᵉmē t!Emāk·îyîn-
dEq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa k·!āk!Ek·!ōbana, qaᵉs
LEpEyîndēs lāq. Wä, laEm lālaał lāxa ts!ăwŭnxLa hëłgwaēLē.

1 **Curing Seaweed (1).**[1]—Wä, g·î′lᵉmēsē yä′g·îlwatēda ts!Edā′qē a′axsī-
laxa łEq!EstE′naxs la′ē hë′xᵉīdaEm łex·alīsaq lā′xa L!Emaᵉisē qa
lEmxᵉwī′dēs. Wä, hë′Em L!asL!Exdzō łEq!EstE′nēda hë gwē′xᵉi-
tsEᵉwē. Wä, g·î′lᵉmēsē ë′g·îlwatēda ts!Edā′qaxs la′ē â′Em mołtō′d-
5 xa łEq!EstE′nē la′xēs yāᵉyats!ē. Wä, la ăxᵉē′dxa łē′waᵉyē qaᵉs
ᵉnaxᵘsEmli′sēs la′qēxs la′ē q!ap!ēsgEmlīsa la′xa L!Emaᵉisē yîxs
wa′x·maē ë′k·a ᵉnā′la. Wä, la k·!ēs gEyoł łex·alī′saq qaxs ᵉnē′k·aē
qa xasᵉī′dēs. Wä, hë′t!a la mō′xsē ᵉnā′läsēxs la′ē lē′t!ēdxa łēᵉwaᵉyē

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[1] Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.[1] |

After[2] the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over

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na′kŭyēs. Wä, la ăx^{ɛ}ē′dxa k·!îtk·!Edē′sēxa hëkwē′lē^{ɛ}mē qaē′da łEq!EstE′ńē qa lE′m^{ɛ}wats yîxa ăwâ′dzōs xâ^{ɛ}yē k!waxLā′wa, lat!a ^{ɛ}nE′mp!Enk· la′xEns ba′Lē ăwâ′sgEmasas. Wä, lat!a yū′duẋ^{u}p!Enk· lāxEns q!wā′q!wax·ts!āna^{ɛ}yēx, yî′xa mō′ts!aqē ga̱yō′lEms. Wä, hë′^{ɛ}mis ^{ɛ}wa′dzE^{ɛ}watsa k·!îtk·!Edē′sē. Wä, la łEntsō′tsa łEq!EstE′nē lāq. Wä, laE′m lE′mẋwaq la′xa L!ē′sEla ḷE^{ɛ}wē yâ′la. Wä, laE′m ^{ɛ}nEł^{ɛ}nE′mp!Ena ^{ɛ}nEqa′xsēda k·!îtk·!Edē′sē lEmō′dzōsa ^{ɛ}nEmō′kwē ts!Edā′qa lā′xa łEq!EstE′nē. Wä, g·î′l^{ɛ}mēsē ë′k·a ^{ɛ}nā′läxs la′ē lē′x·^{ɛ}īdaEmxa łEq!EstE′naxa ^{ɛ}nEqä′la. Wä, la lE′mẋ-^{ɛ}wīdaEm ^{ɛ}na′ẋ̣waxa la dzā′qwa. Wä, g·î′l^{ɛ}mēsē lEmẋ^{ɛ}wī′dExs laē′da ts!Edā′qē lē′x·^{ɛ}EndEq ^{ɛ}wī^{ɛ}la qa^{ɛ}s lē g·ē′xaq lā′xēs g·ō′kwē. Wä, laE′m lē′x·^{ɛ}Enālaxa łē′^{ɛ}wa^{ɛ}yē. Wä, g·î′l^{ɛ}mēsē ë′k·a ^{ɛ}nā′läxs la′ē ē′t!ēd alē′ẋ^{ɛ}wīda. Wä, laE′m lāł q!E′nsax q!anā′sa. Wä, g·î′l^{ɛ}mēsē lâłxa q!ē′nEmaxs g·ā′xaē nä′^{ɛ}nakwa.[1] . . .

Wä,[2] g·î′l^{ɛ}mēsē gwā′łExs la′ē hō′qŭwElsēda q!E′nsq!asē, yîxs la′ē gwāł nā′qaxa ^{ɛ}wā′pē. Wä, lēda ts!Edāqē ăx^{ɛ}ē′dxa ha^{ɛ}maats!ē′x·dē łō′q!wa qa^{ɛ}s lē hă′ng·a^{ɛ}līłaxs la′xēs ē′axE^{ɛ}lasLaxa łEq!EstE′nē. Wä, la ăx^{ɛ}ē′dxēs xā′xadzEmē qa^{ɛ}s g·ā′xē hă′ng·a^{ɛ}līłas lāx la ha^{ɛ}nē′-^{ɛ}latsa łō′q!wē. Wä, la′xaa ăx^{ɛ}ē′dxa ts!ap!a′xē qa^{ɛ}s k·oqâ′lēx tEltEl-gŭtâ^{ɛ}yas qa^{ɛ}s ăx^{ɛ}ā′līłElēs. Wä, la ăx^{ɛ}ē′dEx yîkŭya′^{ɛ}yasa xā′xa-dzEmē qa^{ɛ}s nEł^{ɛ}ā′līłēq. Wä, la ăx^{ɛ}ē′dxa łEq!EstE′nē qa^{ɛ}s LEbE-dzō′dēs lā′xa yîkŭya′^{ɛ}yē. Wä, la q!anepi^{ɛ}lä′laq qa ^{ɛ}nEmala′sēs

[1] Here follows a description of how the chitons are cooked and eaten (see p. 483).

[2] Continued from p. 484, line 18.

so that it is folded the same size | as the box-cover. Then she takes a mouthful of the liquid of the | chitons, and she spreads it out again. Then she blows water from her mouth over it. | She takes four mouthfuls of the dirty water and blows | it on it. Then the seaweed gets all wet, ‖ and she folds it up again to the size of the cover. | Now it is four fingers thick. | As soon as this is done, the woman takes the soft tips of | cedar-branches and puts them in the bottom of the small box. Then she takes the | seaweed and puts it on the branches; and she takes more ‖ cedar-branches and lays them over the seaweed. When | no more shows, she takes another piece of seaweed and | does the same as she did to the first one which is in the | little box; and she does not stop until all the seaweed is in the | small box. As soon as she has finished, she takes a long ‖ rope and ties it around the small box. Then she draws the rope tight, | because she does not wish the small box to burst open, and she | puts stones on top of it. As soon as she has finished, she takes | short boards and measures the size of the top of the small box, so | that they fit the corners of the inside of the small box. Then she puts it down flat ‖ on the seaweed. Then she takes up stones and puts them on the | small box containing the seaweed; and she does not stop until there is no | room to put stones on, for there are | many stones to put on the top of the box

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k·!ō′xwa^{s}yas ɫE^{s}wa yîkŭya′^{s}yē. Wä, la hă′msgEmd lāx ^{s}wā′pālasa q!ana′sē qa^{s}s ē′t!ēdē ɫEp!ē′dEq. Wä, la sɫbEx^{s}wī′ts lax ăwā′ga-^{s}yas. Wä, mō′p!Ena hă′msgEmd lā′xa nēqwa ^{s}wā′pa qa^{s}s sɫbEx-^{s}wī′dēs lāq. Wä, laE′m ^{s}nā′xwaEm la ɫEx^{s}ē′dēda ɫEq!EstE′naxs la′ē ē′t!ēd k·!ō′x^{s}wōdEq qa ^{s}nEmā′lasēs ɫE^{s}wa yîkŭya′^{s}yē. Wä, la′xaē mō′dEn lā′xEns q!wā′q!wax·ts!āna^{s}yēx yîx wâ′gwasas. Wä, g·î′l^{s}mēsē gwā′ɫExs la′ēda ts!Edā′qē ăx^{s}ē′dxa tɫEltɫEx^{u}ba′^{s}yasa ts!ā′p!axē qa^{s}s ts!ak·!Exɫ′Endēs lā′xa xa′xadzEmē. Wä, la ăx^{s}ē′dxa ɫEq!EstE′nē qa^{s}s ăxyî′ndēs lā′xa ts!a′p!axē. Wä, ē′t!ēd ăx^{s}ē′dxa ts!a′p!axē qa^{s}s hamɫElqEyî′ndēs lā′xa ɫEq!EstE′nē. Wä, g·î′l^{s}mēs k·!eō′s la nē′ɫałasēxs la′ē ē′t!ēd ăx^{s}ē′d lā′xa ɫEq!EstE′nē qa^{s}s â′^{s}mēxat! ^{s}nEgEltōdxēs g·î′lx·dē gwē′g·ilasxa lā′g·its!â lā′xa xa′xa-dzEmē. Wä, a′l^{s}mēsē gwāɫExs la′ē ^{s}wī′^{s}lts!âmasxa ɫEq!EstE′nē lā′xa xa′xadzEmē. Wä, g·î′l^{s}mēsē gwā′ɫExs la′ē ăx^{s}ē′dxa g·î′lt!a dE-nE′ma qa^{s}s qEx·sE′mdēs lā′xa xā′xadzEmē. Wä, laE′m ɫEk!ŭtɫElē′da dEnE′mē qaxs gwā′q!Ełaaq yîmɫts!ē′da xa′xadzEmē qō xEqŭ-yî′ntsa t!ē′sEmē lāq. Wä, g·î′l^{s}mēsē gwā′ɫExs la′ē ăx^{s}ē′dxa ts!ā′ts!ax^{u}sEmē qa^{s}s ^{s}mE′ns^{s}īdēs lāx ō′kŭya^{s}yasa xa′xadzEmē qa bEnbanē′qwēs lāx ō′ts!âwasa xa′xadzEmē. Wä, la pā′qEyînts lā′xa ɫEq!EstE′nē. Wä, la t!ä′x^{s}īdxa t!ē′sEmē qa^{s}s lē t!äqEyîndālas lā′xa ɫEga′ts!ē xa′xadzEma. Wä, a′ɫmēsē gwā′ɫExs la′ē k·!eō′s la gwa′yak·!âlas ē′t!ēd la t!ä′x^{s}aɫElēda t!ē′sEmē qaxs la′ē q!ē′-nEma la t!äqElaɫEla lāx ō′kŭya^{s}yasa ɫEga′ts!ē xa′xadzEma. Wä,

containing the seaweed. | Sometimes they are left this way in the house for one month. ‖ When the woman thinks that the seaweed sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and ‖ when it is evening, she takes it up and takes it into the house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, ‖ after she has taken out the cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then ‖ they split cedar-wood; and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

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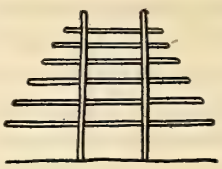
la ᵉnā′ɬᵉnEmp!Ena ᵉnE′msgEmg·īlaxa ᵉmEkŭ′la hë gwaē′lē lā′xa g·ō′kwē. Wä, g·î′lᵉmēsē k·ō′tēda ts!Edā′qaq laE′m k!ŭtō′ẋᵉwidēda ŁEq!EstE′naxs la′ē t!äqaxōdxa t!ē′sEmē yîxs ë′k·aēda ᵉnā′la. Wä, la ăxᵉwŭɬts!ō′dxa ŁEq!EstE′naxs la′ē ᵉnā′ɬᵉnEmdEn lā′xEns q!wā′q!wax·ts!ānaᵉyēx yîx wâ′gwasas. Wä, la lā′wElsas la′xēs g·ō′kwē qaᵉs lē pā′xᵉalīsElas lā′xa L!Emaᵉisa lā′xa lE′mᵉwēsē. Wä, g·î′lᵉmēsē dzā′qwaxs la′ē ăxᵉalī′saq qaᵉs lē laē′Las lā′xēs g·ō′kwē. Wä, la′xaē ẋwē′laxts!ōts lā′xa xā′xadzEmē. Wä, lā′xaē ts!ā′ts!Ek·odālasa ts!ā′p!axē laq. Wä, lā′xaa ē′t!ēdᵉEmxat! la t!ä′qEyîntsa t!ē′sEmē lāq. Wä, la mōp!Ena hë gwē′x·ᵉīdEq. Wä, g·î′lᵉmēsē mō′p!Enaxs la′ē gwā′ła. Wä, laE′m g·ē′ts!âyo lā′xa xa′xadzEmē, yîxs la′ē lā′woyEwēda ts!ā′p!axē. Wä, hë′ᵉmēsa t!ä′gEmē t!ē′sEma. Wä, la â′Em la yîkŭyî′ntsōsēs yîkŭya′ᵉyē. Wä, la t!Emā′k·întsEᵉwa. Wä, la g·ē′xasEᵉwa. Wä, laE′m gwāł la′xēq.

Curing Seaweed (2).—Wä, lā′xaē dē′xᵉwalēlEma małts!a′qē dzo′ẋuma na′q!Ebōdē ăwâ′sgEmasas. Wä, la dzō′dzEẋᵘbaa′kwa. Wä, la xō′ẋᵉwitsEᵉwēda k!waxLa′wē qa pE′lspadzōwēs. Wä, la maē′małdEn lā′xEns q!wā′q!wax·ts!ānaᵉyē ăwâ′dzEwasas. Wä, la k!ō′dEnē wēwâ′gwasas. Wä, la hăyaxk·!ō′dbōdē ăwâ′sgEmasas lā′xEns bā′Lax. Wä, la ăxᵉēdxa ts!ExEkwē ts!ēq! dEnasa qaᵉs yîłᵉaLElōdēs ōbaᵉyas lāxa la ɻanâ′lēs lā′xa lEgwī′lē dzō′ẋuma. Wä, la ē′t!ēd hë gwē′x·ᵉīdxa ăpsba′ᵉyē. Wä, la q!EL!Ets!ā′qa xō′kwē k!waxLā′wa la

at || the other end. There are six split cedar-sticks | tied to the poles in this way:



When it is done, | they take the seaweed, break it in pieces, and, when | the pieces are thin and flat, they hang them over the | drying-rack. As soon as it is browned by the fire, || it is turned over; and when it is browned again, | it is taken down from where it had been put, and placed on dressed deer-skin. Then it is made into a bunch. | A wedge is taken, and with it it is beaten as it is | lying on the board on the floor of the house. Then it is just like | powder after it has been beaten, and it is shaken into the || small box. Then a tight cover is put on, and it is placed in a | dry place in the house.

Boiled Huckleberries.—The woman goes | to get driftwood after she has picked huckleberries, | when she has many and they have been cleaned. | She goes herself to get driftwood; and when she gets home, || she carries it up the beach into the house, and | she throws it down. After she has carried in all the driftwood, she takes a medium-sized | basket and goes down to the beach in front of her house. She | puts stones into it, as many as she can carry. | Then she carries it on her back into her house || and puts it down. Then she continues carrying stones. | When she thinks she has enough,

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76 yaē'ɬlala lā'xa dzō'ẋumē g·a gwä'lēg·a (*fig.*). Wä, g·î'l^{s}mēsē gwā'-ɬExs la'ē ăx^{s}ētsE^{s}wa ɬEq!EstE'nē qā^{s}s pa'pEx·sālasE^{s}wē. Wä, g·î'l-^{s}mēsē la pE'lspEla g·î'lsg·îldEdzōxs la'ē gē'x·^{s}waLElodalayu lā'xa lEmẋ^{u}dEma. Wä, g·îl^{s}mēsē la kŭlẋ^{s}wīdExs laē ^{s}wī^{s}la lē'x·^{s}ītsE^{s}wa. 80 Wä, g·î'l^{s}Emxaā'wisē la kŭ'lẋ^{s}wīdExs la'ē ^{s}wī'^{s}la ăxa'maxoyâ qa^{s}s ăxdzo'dayuwē lā'xa ^{s}wā'dEkwē. Wä, la q!Enē'psEmtsE^{s}wa. Wä, la ăx^{s}ē'tsE^{s}wēda LE'mg·ayowē qa^{s}s t!E'lẋ^{s}wīdyowē laqē'xs la'ē ăxdzâ'līlxa paē'lē saō'kwa. Wä, laE'm la yō gwē'x·sa ts!ō'-layōxs la'ē gwāɬ t!Elẋwas E^{s}wa. Wä, â'^{s}mēsē la ɬaaxts!ō'yo lā'xa 85 xa'xadzEmaxs laē aEmxasE^{s}wēs yîkŭya'^{s}yē qa^{s}s g·ē'xasE^{s}wē lā'xa lEm^{s}wī'lē lā'xa g·ō'kwē.

1 **Boiled Huckleberries** (Dzēg·Ek^{s} gwādEm).—Wä, hëEm g·îl ăx^{s}ē-tsō^{s}sa ts!Edāqa q!ēxaɬē lEqwa, yîxs g·ālaē gwāɬ k·!Eɬaxa gwādE-mē, yîxs q!EyōLaaq. Wä, laEmxaāwisē ĕk·!EgEkwa. Wä, laEm gwālīlaxs laē ănēqaxa q!ēxaɬē. Wä, g·îl^{s}mēsē g·āx nä^{s}nakŭxs laē 5 hëx·^{s}idaEm wēx·wŭsdēsElaq, qa^{s}s lä wēg·iLElaq lāxēs g·ōkwē, qa^{s}s lä wēx·^{s}alīɬaq. Wä, g·îl^{s}mēsē ^{s}wi^{s}losdēsxa q!ēxalaxs laē ăx^{s}ēdxa hëɬa lExa^{s}ya qa^{s}s lä lEnts!ēs lāxa L!Ema^{s}isasēs g·ōkwē. Wä, lä xE^{s}x^{u}-ts!ōdālasa t!ēsEmē lāq. Wä, â^{s}mēsē gwanāɬa, qa^{s}s ɬâkwēsēxs laē ōxLEx·^{s}īdēq qa^{s}s g·āxē ōxLosdēsElas qa^{s}s lä ōxLaēLElaq lāxēs g·ō-10 kwē qa^{s}s lä ōxLEg·alīɬas. Wä, lä hanaɬ xEqwaxa t!ēsEmē. Wä, g·îl^{s}mēsē k·ōtaq laEm hëɬaxs laē ăx^{s}ēdxa maɬts!aqē hăa^{s}yalag·it

she takes two medium-sized | pieces of driftwood and puts them down as side-pieces at the place where she intends to | build her fire, and between them she puts kindling-wood. When | the kindling-wood is level with the two side-pieces, ‖ she takes short pieces of driftwood and puts them crosswise over the side-pieces. | The stones are to be placed on these. When (the wood) is all on, she puts the stones on top of it; | and after the stones are all on, she lights | the fire underneath. When it blazes up, she takes the | huckleberries, which she is going to cook in a high square box, which she puts down next to the fire which she has made, and also her ‖ long tongs and a bucket filled with water. She | places the bucket with water next to the fire, so that it may get warm. | After doing so, she takes spawn of the humpback-salmon and | puts it down in a dish. She takes her huckleberry- | baskets and pours the huckleberries into the high box in which ‖ they are to be cooked. When the box is nearly full, she stops | pouring in huckleberries; and when the stones get red-hot, | the woman who cooks the huckleberries takes her | tongs, picks up the red-hot stones, and | dips them into the water in the bucket, so that the ‖ ashes that stick to them come off. Then she puts them into the huckleberries which she is cooking. | She continues doing this, and the hot stones sink down | in the berries. There are not very many stones which she puts in, | when they begin

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q!ēxała qa^{ɛ}s k·āk·EDEnōdēs lāxēs gwE^{ɛ}yō qa^{ɛ}s lEx^{ɛ}wālīlasxēs lEqwēla^{ɛ}yē. Wä, lä ăx^{ɛ}ōdālasēs g·ālastayowē lāq. Wä, g·îl^{ɛ}mēsē lā ^{ɛ}nEmāk·Eyēda g·ālastayowē ḷE^{ɛ}wa małts!aqē x̣wēx̣wālEnwa^{ɛ}yaxs laē ăx^{ɛ}ēdxa ts!Ełts!Ex^{u}stowē q!ēxała, qa^{ɛ}s g̣ēk·Eyîndālēs lāq, qa xE^{ɛ}x^{u}dEmasa t!ēsEmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·aaLElaxs laē xEqŭyîndālasa t!ēsEmē laq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlk·EyîndExs laē mEnābōtsa gŭlta lāq. Wä, g·îl^{ɛ}mēsē x·īqostâxs laē ăx^{ɛ}ēdxēs dzēg·ats!ēLaxa gwādEmē ḷāwatsa, qa g·āxēs hănâlēsxa lEqwēla^{ɛ}yas. Wä, hë^{ɛ}mēsa g·îlt!a k·!îpLālaa. Wä, hë^{ɛ}mēsa nāgats!ē qōt!axa ^{ɛ}wāpē. Wä, laEm hănōlisasa ^{ɛ}wābEts!âla nag̣ats!ē lāxa lEqwēla^{ɛ}yas qa ts!Elxstax·^{ɛ}īdēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa gē^{ɛ}nä hănōnē, qa^{ɛ}s g·āxē hăng·alī^{ɛ}lasēxs g·ēts!âē lāxa łāloğŭmē. Wä, lä ăx^{ɛ}ēdxēs gwēgwadats!ē laElxa^{ɛ}ya, qa^{ɛ}s lä gŭxts!âlasa gwādEmē lāxa ḷāwatsaxa dzēg·ats!ēLaq. Wä, g·îl^{ɛ}mēsē Elāq qōt!ēda ḷawatsaxs laē gwāł gŭqasa gwādEmē lāq. Wä, g·îl^{ɛ}mēsē mēmEnłtsEmx·^{ɛ}īdēda t!ēsEmaxs laē hëx·^{ɛ}īda^{ɛ}ma dzēk·aLaxa gwādEmē ts!Edāq dāx·^{ɛ}īdxēs k·!îpLālaa, qa^{ɛ}s k·!îp!īdēs lāxa x·īx·ExsEmāla t!ēsEma, qa^{ɛ}s lä hānax̣^{ɛ}wid hăpstEnts lāx ^{ɛ}wābEts!âwa nāgats!ē, qa ^{ɛ}wīlâwēsa gŭna^{ɛ}yē k!wēk!ŭtāłaq. Wä, lä k·!îpEyînts lāxa gwādEmē dzēk·asō^{ɛ}s. Wä, lä hānał hë gwēg·ilē â^{ɛ}mēsē hämEnsElēda ts!Elqwa t!ēsEm lāq. Wä, k·!ēst!a âlaEm q!ēnEma t!ēsEmē lā k·!îp!EgEmsēqēxs laē mEdElx^{ɛ}wida. Wä, lä k·āg·îlīłaxa g̣ē^{ɛ}nēts!âla łaloğŭma,

to boil. Then she takes the dish with spawn | and empties it on the
35 boiling huckleberries. Next she takes ‖ a mat and covers (the high box), so that the steam does not come out; | and she piles up the fire over the rest of the red-hot stones. | Then she rests a long time before she takes off the mat covering. | When she sees that the salmon-spawn is turning white, she takes a | broken paddle and stirs with it
40 the huckleberries which have been ‖ mixed with salmon-spawn. As soon as they are mixed, she puts down her | broken stirring-paddle. She takes the tongs and | feels for the stones which are piled together in the bottom of the box in which the | huckleberries were boiled. She puts them down by the side of the | fire. When they are all out,
45 she takes up more ‖ red-hot stones that are on the fire. She first | dips them into the bucket with water, and then she | puts them again into the huckleberries that she is cooking; and she only stops | when the huckleberries mixed with salmon-roe are thoroughly boiling. |
50 Then she spreads the mat over them. ‖ After doing so, the woman goes into the woods to break off | broad leaves of skunk-cabbage. She does not break off very many of them, and | takes them home. Then she | takes her husband's crooked knife and cuts off the veins | in the middle of the leaves. As soon as (the veins) are all cut
55 off, she warms the leaves by the fire to make them ‖ pliable and

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qa^{e}s gŭqEyîndēs lāxa la maEmdElqŭla gwādEma. Wä, lä ăx^{e}ēdxa
35 ɬē^{e}wa^{e}yē, qa^{e}s nāx̣wodēs lāq qa k·!ēsēs kEx̣^{u}sâlēda k·!āɬEla. Wä, â^{e}mēsē q!ap!ēsgEmtsa lEgwīɬē lāxa waōkwē x·īx·EXsEmāla t!ēsEma. Wä, lä gagäɬaxs laē x·ōs^{e}īdEXs laē ăxōdxa ^{e}nāx̣umalīlē ɬē^{e}wa^{e}ya. Wä, g·îl^{e}mēsē dōqŭlaxa gē^{e}nē la ^{e}mEl^{e}mElsgEmx·^{e}īda laē ăx^{e}ēdxa q!Ekwasē sē^{e}wayowa, qa^{e}s xwēt!īdēs lāxēs dzēk·asE^{e}wē gwādEma,
40 qa lElgowēs ɻE^{e}wa gē^{e}nē. Wä, g·îl^{e}mēsē lElgōxs laē g·īg·alīɬaxēs xwēdayowē q!Ekwas sē^{e}wayowa. Wä, lä ăx^{e}edxēs k·!îpLālaa qa^{e}s k·!ap!Elēs lāxa t!ēsEmaxs laē xEq!ŭxɻālēs lāxa dzēg·ats!äxa gwādEmē k·!îmyaxɻa, qa^{e}s k·!îp!ālīɬElēs lāx māg·înwalīsasa lEgwīlē. Wä, g·îl^{e}mēsē ^{e}wī^{e}lōstaxs laē ēt!ēd k·!îp!ēd lāxa x·īx·EX-
45 sEmāla t!ēsEm xEx^{u}LālalēS lāxa lEgwīlē, qa^{e}s lä g·āg·alasēla k·!îpstents lāx ^{e}wābEts!âwasa nagats!ē. Wä, lāxaē ēt!ēd k·!îpEyînts lāxa dzēk·asE^{e}wasēda gwādEmē. Wä, āɬ^{e}Em gwāɬExs laē âlak·!āla la maEmdElqŭlēs dzēk·asE^{e}wē mālaqEla gē^{e}nē ɻE^{e}wa gwādEmē. Wä, lāxaē ăx^{e}ēdxa ɬē^{e}wa^{e}yē, qa^{e}s LEpEyîndēs lāq.
50 Wä, g·îl^{e}mēsē gwāɬExs laē lāxa āL!ēxa ts!Edāqē, qa^{e}s lä p!ōx^{e}wīd lāxa ăwādzoxLowē k·!Ek·!aōk!wa. Wä, lä k·!ēs q!ēxsē p!ōgwānEmasēxs g·āxaē gEmxElaqēxs g·āxaē nä^{e}nakwa. Wä, hëx^{e}ida^{e}mēsē ăx^{e}ēdEX xElx̣wāɬa k·!āwayâsēs ɬā^{e}wŭnEmē, qa^{e}s k·!axâlēx t!Ent!EnxEdzâ^{e}yas. Wä, g·îl^{e}mēsē ^{e}wī^{e}lâxs laē pEx·^{e}īdEq lāxa lEgwīlē, qa
55 ɬEnɬEndEdzōx̣^{e}wīdēs. Wä, g·îl^{e}mēsē gwāɬExs laē ɬā^{e}wŭnEmas ăx^{e}ēd-

thin; and after she has done so, her husband takes | a short board and makes a cover for the box. He | fits it so that it will not leak. Then his wife | takes olachen-fat that is left after the oil has been dried out of the olachen in | Knight Inlet. She puts it on a board, takes a stone ‖ and hammers it until it becomes a thick paste, which is very sticky. | After she has done so, she takes her tongs and with them picks the | stones out of the bottom of the box in which the huckleberries with salmon-spawn have been cooked. | When all the stones are out, she takes the pounded fat | and puts a little all around the opening of the ‖ box. Then she fits the cover on the box so that it | lies on the olachen-fat and so that it is air-tight. | Then her husband sits down on it, and the woman takes more olachen-fat and | smears it all around between the box and the cover. She takes | the heated skunk-cabbage leaves, cuts off a strip two finger-widths wide, ‖ and sticks it on to the olachen-fat | all around the box cover. When this is done, she puts it down in a | cool corner of the house. She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage leaves ‖ over the boiled huckleberries mixed with salmon-spawn. | She spreads them smoothly all around the corners; and after doing so, she puts on | the cover. All this is done in the same way with

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xa ts!āts!aχ^{u}samē, qa^{ɛ}s yîkŭyäg·ilēq qaēda ɫāwatsa. Wä, la^{ɛ}mē babanaakwa qa k·!ēsēs hatsâlēda hasa^{ɛ}yē laq, yîxs lāaɫēs gEnEmē ăx^{ɛ}ēdxa q!abōqwē yîx sEmyak·awa^{ɛ}yasa sEmk·äxa dzaχ^{ɛ}ŭnē lāx Dzāwadē, qa^{ɛ}s lEgEdzōdēs lāxa saχ^{u}dzEsē. Wä, lä ăx^{ɛ}ēdxa t!ēsEmē, qa^{ɛ}s lEsElgEndēs lāq, qa âlak·!ālēs gEnx·^{ɛ}īda, qa âlak·!ālēs k!ŭta. Wä, g·îl^{ɛ}mēsē gwāɫExs laē ăx^{ɛ}ēdxa k·!îpɫālaa, qa^{ɛ}s k·!îp^{ɛ}ŭstālēs lāxa t!ēsEmaxs laē xEq!ŭxɫālēs lāxa dzēg·îkwē malaqElaxa gē^{ɛ}nē ɫE^{ɛ}wa gwādEmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lostēda t!ēsEmaxs laē ăx^{ɛ}ēdxa lEdzEkwē q!abōqwa, qa^{ɛ}s xaL!Ex·^{ɛ}īdē gElsēits lāx ăwē^{ɛ}stās ăwaxsta^{ɛ}yasa ɫāwatsa. Wä, lä ăx^{ɛ}ēdxa yîkŭya^{ɛ}yē, qa^{ɛ}s yîkŭyîndēs lāq. Wä, la^{ɛ}me pāpaxk·Enaxa q!abōqwē, qaxs aEmxaakwaē. Wä, lä k!wāk·Eyîndē ɫā^{ɛ}wŭnEmasēqēxs laēs gEnEmē ăx^{ɛ}ēdxa q!abōqwē, qa^{ɛ}s gEltsē^{ɛ}stalīs lāx ăwē^{ɛ}stās pāqaɫaēna^{ɛ}yasa ^{ɛ}yîkŭya^{ɛ}yē. Wä, lä ăx^{ɛ}ēdxa pEnkwē k·!Ek·!aōk!wa, qa^{ɛ}s bExâlēxa māldEndzâyaakwē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä k!ŭdeg·înts lāxa q!abōqwē lāx ăwē^{ɛ}stäsa yîkŭya^{ɛ}yē. Wä, laEm gwāɫ laxēq. Wä, lä hăng·alīɫas lāxa wŭdanēgwīɫasēs g·ōkwē. Wä, laEm lālaaɫ lāxa tsēts!ēq!Enxaxa ts!ăwŭnxē hă^{ɛ}nēɫ lāq.

Wä, hëxōɫEn L!Elēwēsōxs lEpEyîndaasa pEnkwē k·!Ek·!aōk!wa lāxa dzēg·îkwē malāqElaxa gē^{ɛ}nē ɫE^{ɛ}wa gwādEmē. Wä, laEm aëk·!axs laē lEpEyînts lāq. Wä, g·îl^{ɛ}mēsē gwāɫExs lāwisɫaē yîkŭyînts yîkŭya^{ɛ}yas. Wä, hëEm ^{ɛ}nami^{ɛ}lälōtē gwäg·ilasaxa gwādEmē ɫE^{ɛ}wa

huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are treated when they are ‖ picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |

Viburnum[1]-Berries with Oil.—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them into the large swallowing-basket and the ‖ medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is two spans | wide and long, | and which is three spans high. ‖ The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down to the beach, ‖ and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

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sɛlɛmē ḷɛᶜwa nōx̣wa ḷɛᶜwa tsɛltsɛlē; ᶜnāx̣waɛm hë g̣wēg·ilasɛᶜwa mōx̣ᶜwidāłaxɛn ḷēḷɛqɛlasɛᶜwē lāx g̣wayīᶜlälasaxa g̣wādɛmaxs laē k·!ɛłāsɛᶜwa ḷōxs laē g̣watg̣ŭtsɛᶜwa, ḷɛᶜwa sɛsɛlɛmg·äxa sɛlɛmē, ḷɛᶜwa nōx̣ᵘnax̣waxa nōx̣wa, ḷɛᶜwa tsɛtsɛltsɛlēg·axa tsɛltsɛlē. Hëɛm ᶜnɛm ḷēg̣ɛmsa ᶜnōx̣wē qŭxalas. Laɛm ᶜwīᶜla g̣wāła.

Viburnum[1]-Berries with Oil.—Wä, laᶜmēsɛn ēdzaqwał g̣wāg̣wēx·sᶜālał laxa ʟ!äkwē t!ɛlsa yīxs ᶜnɛmaaʟē g̣wēg·ilasaqēxs laē ʟ!āʟ!op!asɛᶜwa lāxɛn g·ālē wāłdɛma. Wä, hëᶜmaaxs laē g̣wāła ʟ!āʟ!op!äqēxs laē ʟ!ōpa. Wä, âᶜmisē gŭxts!âlayo lāxa näg·aᶜyē ʟɛᶜwa hēlomag̣ɛmē lɛxaᶜya ḷōxs lɛᶜmaēda nanaag̣ɛmē lɛxaᶜya. Wä, g·îlᶜmēsē ᶜnāx̣wa qōqŭt!axa q!ōlkwē t!ɛlsaxs laēda ts!ɛdāqē ăxᶜēdxa ḷāwatsaxa yīxᵘsɛmē, yîxs maᶜłp!ɛnx·sēᶜstālaē lāxɛns q!wāq!wax·ts!ānaᶜyēx, yîx ᶜwadzosg̣ɛmasas. Wä, lāxaē hëɛm g·îldōᶜlatsē. Wä, lā yūdux̣ᵘp!ɛnk·ē ᶜwālasg̣ɛmasas lāxɛns q!wāq!wax·ts!ānaᶜyēx. Wä, lä bābanaakwē yîkwaᶜyas. Wä, hëɛm g·āx hăng·alīᶜlɛmsa ts!ɛdāqē. Wä, lä ăxᶜēdxa ᶜwālasē łōq!wa, qaᶜs g·āxē hăng·alīłas lāxēs k!waēlasē. Wä, lāxaē ăxᶜēdxēs ʟ!ēᶜna, qaᶜs lä gŭxts!ōts lāxa ᶜwālasē łōq!wa. Wä, g·îlᶜmēsē nɛg̣ōyoxsdalaxs laē g̣wāł gŭqas. Wä, lä ăxᶜēdxa lālaxamē, qaᶜs lä lɛnts!es lāxa ʟ!ɛmaᶜisē, qaᶜs xɛᶜxᵘts!ōdēsa q!ɛʟ!ɛsg̣ɛmē t!ēsɛm laqēxs g·āxaē k·!ōxk·!ōtɛlaqēxs g·āxaē lōsdēsɛla, qaᶜs lä k·!ōg̣wēʟɛlaq lāxēs g·ōkwē. Wä, lä k·!ōg̣ŭnōlisas lāxēs lɛg̣wīłē. Wä, hëx·ᶜidaᶜmēsē xɛxᵘʟɛntsa t!ēsɛmē

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[1] *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it down where she is going to work. She takes her tongs and || puts them down. Then she takes a small dish and puts it down. | Then she takes a bucket of water, and she pours the water | into the small dish. Now she watches the stones which are on the | fire until they are just hot enough to be a little red. | As soon as they have that color, she takes her tongs, || picks up the stones, dips them into the small dish with water | in it, so that the ashes on them come off, and she | puts them into the oil. She does the same with the other | stones; and when all the oil is melted, she takes a | bucket of water and pours it on the melted || oil. After it has staid there a little while, she picks the stones out | and throws them down by the side of the fire. After she has taken them all out, she | takes a large ladle, dips it into the oil and water, and moves it up and down. | When she has done this a little while, the oil and water are mixed, and | they get cold, and the mixture of oil || and water looks white. When they are well mixed, she takes a basket of viburnum-berries | and pours the berries into the high box. When | they are all emptied out, the box is full. Then she takes the dish in which she has | the water mixed with oil, and places it across the corner of the berry-box, and | pours (the contents) very slowly over the || viburnum-berries. Then the

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lāxēs lEgwīlē. Wä, lä ăxᵉēdxa nagats!ē ᵉwābEts!âlaxa ᵉwāpē, qaᵉs g·āxē hăng·alīłas lāxēs ēaxElasē. Wä, lä ăxᵉēdxēs ts!ēsLāla, qa g·āxēs k·adēła. Wä, lä ăxᵉēdxa łālogŭmē qaᵉs g·āxēxat! k·āg·alīłas. Wä, lä ăxᵉēdxa nagats!ē ᵉwābEts!âlīłxa ᵉwāpē, qaᵉs lä gŭqâsas lāxa łālogŭmē. Wä, lä dōqwałaxa t!ēsEmē xExᵘLālalēs lāxa lEgwīła, qa âᵉmēs hēłâłē ts!Elqwałaēnaᵉyas qa halsElaᵉmē x·īxsEmx·ᵉīda. Wä, g·îlᵉmēsē hë gwēgŭsgEmx·ᵉīdExs laē ăxᵉēdxēs ts!ēsLāla, qaᵉs k·!îp!īdēs lāxa t!ēsEmē, qaᵉs lä hăpstEnts lāxa ᵉwābEts!âlīłaxa łalōgŭmē, qa ᵉwīᵉlâwēsa gŭnaᵉyē k!wēk!ŭtsEmēq. Wä, lä k·!îp!Eqas lāxa L!ēᵉna. Wä, lä hānał hë gwēg·ilaxa waōkwē t!ēsEma. Wä, g·îlᵉmēsē ᵉwīᵉla yāxᵉīdēda L!ēᵉnäxs laē ăxᵉēdxa nagats!ē ᵉwābEts!âlīłxa ᵉwāpē, qaᵉs lä gŭq!Eqas lāxa yaxEkwē L!ēᵉna. Wä, g·îlᵉmēsē gagałaxs laē k·!îpᵉŭstalaxa t!ēsEmē lāq, qaᵉs k·!îbEnōlisElēs lāxēs lEgwīlē. Wä, g·îlᵉmēsē ᵉwīᵉlōᵉstaxs laē ăxᵉēdxa ᵉwālasē k·ats!Enaqa, qaᵉs tsēg·ostâlēsa L!ēᵉna ŗEᵉwa ᵉwāpē. Wä, g·îlᵉmēsē gēg·îlīłExs laē lElgowēda L!ēᵉna ŗEᵉwa ᵉwāpaxs laē wŭdaᵉstax·ᵉīda. Wä, laᵉmē âlak·!āla lā ᵉmElstowa qElōkwē L!ēᵉna ŗEᵉwa ᵉwāpē. Wä, g·îlᵉmēsē lElgōxs laē ăxᵉēdxa t!ēt!Elts!âla laElxaᵉya, qaᵉs lä gŭxts!âlas lāxa yîxᵘsEmē ŗāwatsa. Wä, g·îlᵉmēsē ᵉwīᵉlōsExs laē Elāq qōt!a. Wä, lä k·āg·îlīłaxa qElōx̣ᵘts!âläxa L!ēᵉna łōq!wa, qaᵉs lä k·ag·ägEnts lāxa t!Elsts!âla ŗāwatsa, qaᵉs k·!ēsē ēâłtsīlaxs laē qEbEᵉnākŭlasa qElōkwē L!ēᵉna lāx ōkŭyaᵉyasa t!Elsē. Wä, hëᵉmis la ts!axałts!âlatsa qElōkwē L!ēᵉna lāx awāga-

water and oil run down among the | berries. She keeps the dish with the mixed oil and berries turned over for a long time, | because the mixture does not run very fast. It runs in among the | viburnum-berries. When the mixed water and oil does not run in any more, she puts | the dish upright and places it on the floor of the house, for ‖ the berries are now covered with water and oil. She takes the cover of the | box, and her husband takes a | drill and his straight knife and splits good | red-pine wood. He cuts it out and makes pegs out of it. When | he has done so, he drills through the cover and the edge of the ‖ box, pulls out his drill, wets the pegs with his saliva, | and, when one is wet all over, he puts it into the | drill-hole and takes a stone and drives in the peg. | The drill-holes are three finger-widths apart. | He puts a peg into every hole. After ‖ he has done so, he puts the box down in a cool corner of the house. That is all about this. |

The First Dog-Salmon of the Season.—Now I will talk | about the salmon obtained by those who fish [on the rivers] at the mouth of the | river, when they are going to eat (the salmon) quickly. When the dog-salmon are seen | jumping at the mouth of the river, the man at once ‖ takes his fishing box and opens it, and he takes out | his two harpoon points, and he prepares them. And after | he

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ᶜyasa t!Elsē. Wä, lä gaēł qōgŭᶜnākŭlasa qElōgwats!äxa L!ēᶜna łōq!wa qaxs k·!ēsaē âłbalēda qElōkwē L!ēᶜnäxs laē ts!āts!aqElaxa t!Elsē. Wä, g·îlᶜmēsē gwāł ts!āxElēda qElōkwē L!ēᶜnäxs laē t!axᶜīdxa qElōx̣ᵘts!âläxa L!ēᶜna łōq!wa. Wä, lä hăng·alīłaxa lōq!wa, qaxs leᶜmaē t!EpEyālaxa qElōkwē L!ēᶜna. Wä, lä ăxᶜēdEx yîkŭyaᶜyasa L!ägwats!äxa t!Elsē ḷāwatsa. Wā, lä ăxᶜēdē łāᶜwŭnEmasēxēs sElEmē ḷEᶜwa nExx·äła k·!āwayowa, qaᶜs xōx̣ᶜwidēxa ëg·aqwa wŭnāgŭłā. Wä, lä k·!axᶜwīdEq, qaᶜs ḷapēlax·ᶜīdēq. Wä, g·îlᶜmēsē gwāłExs laē sElx·ᶜīdEx yîkŭyaᶜyas hëx·sâla lāx ōgwägaᶜyasa ḷāwatsa. Wä, lä lExŭLElōdxēs sElEmaxs laē mElxᶜŭntsēs k!ŭnēL!Exawaᶜyē lāq. Wä, g·îlᶜmēsē la k!ŭnxEnālaxs laē ḷastōts lāxēs sElaᶜyē. Wä, lä ăxᶜēdxa t!ēsEmē, qaᶜs dēxᵘbEtEndēsa ḷābEmē. Wä, lä yaēyūdux̣ᵘdEnē ăwâlagâlaasaē sElaᶜyas lāxEns q!wāq!wax·ts!ānaᶜyēx, yîxa la q!wāłxostâlaxa ḷābEmē. Wä, g·îlᶜmēsē gwāłExs laē hăng·alīłas lāxa wŭdanēgwīłasēs g·ōkwē. Wä, laEm gwāła.

The First Dog-Salmon of the Season.[1]—Wä, laᶜmē′sEn gwā′gwēx·sᶜālał laqē′xs g·ā′laē lā′lōL!asōsa wīwamēts!ēnoxwē lāx ō′x̣ᵘsiwaᶜyasa wā, qaᶜs hala′xwasEᶜwa. Wä, hë′ᶜmaaxs la′ē dō′gula gwaᶜxnī′sē Ek·a lāx ō′x̣ᵘsiwaᶜyasa wā. Wä, hë′x·ᶜidaᶜmēsēda bEgwā′nEmē ăxᶜē′dxēs wī′wak·ayEwa′ts!ē qaᶜs x·ō′x̣ᶜwīdēq. Wä, la ăxᶜwŭłts!ō′dxēs maᶜłtsE′m mēmä′sa qaᶜs hashē′naqēq. Wä, g·î′lᶜmēsē gwāł hashē′naqaqēxs la′ē ăxᶜē′dxēs t!ā′t!aq!wayowē qaᶜs hashē′naxē-

[1] Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, 8
putting on the prongs, so that they fit on firmly. | As soon as he has
done so, he goes to the beach where his fishing canoe is. || Then he goes 10
to spear the salmon, which swim in the | mouth of the slough. Then
he begins to spear them. If there are many | dog-salmon, it does
not take long until he has obtained many. | Then he goes home.[1] |

Then the woman herself[2] replies, "Yes," and goes up from the bank
of the river, and || takes an old mat and spreads it out on the beach 15
seaward from | the high-water mark. As soon as she has done this,
she goes down to the beach | where the spearsman's canoe is, and
she puts her fingers into the gills of two | dog-salmon, two in each
hand. Then she carries the | four salmon up from the beach, and
she puts them on the old mat which is spread out on the beach. ||
After she has taken them all out, she takes her fish-knives and | sharp- 20
ens them on a whetstone; and after she has sharpened | them, she
takes a small mat and spreads it out on the beach by her side. Then
she | puts the salmon on it. Then she can just reach the | salmon,
when she takes it to cut it open. Then she does the same as she ||
does when she is cutting open dog-salmon to be roasted, and she 25
only | cuts the meat thin along its skin, and the | edges of the cut
salmon are left on in this manner.[3] | After she has cut it on her

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dēx dzē'gŭmas qa^{s}s bE'nx·^{ɛ}īdēsa mē'mäsē lāq qa E'l^{s}alāłēs. Wä, 8
g·î'l^{s}mēsē gwā'łExs la'ē la'Ents!ēs lā'xēs t!ā't!aq!waats!äxs hă^{s}nē'-
saē. Wä, laE'm lāł t!ā't!aq!wałxa k·!ō'tEläxs mEnā'laē lāx ō'ẋ^{u}si- 10
wa^{s}yas wā'yalasas. Wä, la^{s}mē'sē t!ax^{s}wī'da. Wä, g·î'l^{s}mēsē q!ē'nE-
mēda gwa^{ɛ}xnisaxs la'ē k·!ēs gē'x·^{ɛ}īdExs la'ē q!Eyō'La. Wä, g·āx
nä'^{ɛ}nakwa.[1] . .

Wä, la q!ŭlē'x·s^{ɛ}Em[2] wâ'xēda ts!Edā'qaxs la'ē lâ'sdēs qa^{s}s lē
ăx^{ɛ}ē'dxēs k·!ā'k·!ōbanē qa^{s}s g·ā'xē LEp!ā'lisaq lāx L!ā'sa^{ɛ}yasa 15
yaâ'xmōtē. Wä, g·î'l^{s}mēsē gwā'łalisē ăxā'^{ɛ}yasēxs la'ē lE'nts!ēs
lāx hă^{s}nē'dzasasa t!ā't!aq!waats!ēx·dē. Wä, la gasx·Ex·^{ɛ}ī'dxa maē'-
mał^{ɛ}ē gwa^{ɛ}xnis lāx wā'x·sōłts!ānäs. Wä, la^{s}mē'sē gasō'sdēsElaxa
mō'wē k·!ōtEla qa^{s}s lē k·!EgEdzō'dalas lā'xa LEbē'sē k·!ā'k·!obana.
Wä, g·î'l^{s}mēsē ^{ɛ}wī^{s}lōłtâmasqēxs la'e ăx^{ɛ}ē'dxēs xwā'xŭ!ayowē qa^{s}s 20
g·ē'xElalax·^{ɛ}īdēq lā'xa g·ē'xēsdEmē. Wä, g·î'l^{s}mēsē gwāł g·ē'xa-
qēxs laē ăx^{ɛ}ēdxēs ămay^{ɛ}ē łē'^{ɛ}wa^{ɛ}ya qa^{s}s LEp!ā'lisēq lā'xa ō'gwägē-
līsas k·!Eg·ats!ä'sēxa k·!ō'tEla. Wä, â'^{ɛ}mēsē hë'łts!āpElaxa k·!ō'tE-
läxs la'ē dā'x·^{ɛ}īdEq qa^{s}s xwā'l^{s}īdēq. Hë'Emxaa gwē'g·ilaqē gwē'-
g·i^{ɛ}lasasa xwāLäxa L!ōbEkwēlasE^{ɛ}wa gwa^{ɛ}xnisē. Wä, lē'x·a^{ɛ}mēsēx 25
pEla'ē t!E'lsa^{s}yas yîx q!EmElts!â^{s}yas L!ē'sas. Wä, hë'^{ɛ}mēsēxs k·!ā'-
k·!EwasEnxElaēda t!Elē'kwē; g·a gwä'łēg·a (*fig.*[3]).

Wä, g·î'l^{s}mēsē gwāł t!E'lsaq lāxēs t!Elē'dzowē xag·a gwä'łēg·a[4] la'ē

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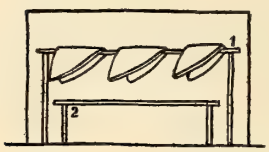
[1] Here follows a prayer, p. 609. [2] She answers her own prayer. [3] See first figure on p. 304.
[4] On a slanting board supported by a log See figure on p. 250.

cutting-board in this manner,[1] | and puts into it what she has ries it up on the beach and takes it she takes the | drying-poles, which places in the houses of the river

she takes her basket cut. Then ‖ she car- into her house. Then are always left in their people. | Then she hangs the cut salmon lengthwise on the drying-poles in this manner: |



After she has done so, she takes short boards and | puts them under the place where she has hung up her cut salmon. She does ‖ not allow the heat to strike what is now hanging lengthwise on the | drying-poles. Sometimes it hangs for one day; then the woman | looks at it. As soon as it is half dry, the woman takes it down; and | she gathers together the drying-poles, and she puts the cut salmon up again; | but it is spread out. Now it is spread out when she ‖ puts it up again; and it only differs from preserved skin of salmon | caught with a hook in the upper part of the river, in that (the salmon) is not fat | when it is found spawning | in the upper part of the river, while it is really fat when it is speared at the | mouth of the river. And as soon as they finish cutting up ‖ the speared salmon, the woman at once gathers the slime and | everything that comes from the salmon, and puts it into the basket, and | she goes and pours it into the water at the mouth of the river.

ăx^{ɛ}ēdxēs lExa^{ɛ}yē qa^{ɛ}s ăxts!ōdalēsēs t!Elsa^{ɛ}yē lāq. Wä, la k·!ōx^{ɛ}-ŭsdēsElaq qa^{ɛ}s läs laē'Las lā'xēs g·ō'kwē. Wä, la^{ɛ}mēs ăx^{ɛ}ē'dxa gayōqaxs hë'mEnāła^{ɛ}maē ăx^{ɛ}a'laLEla lā'xa wī'wamēdzats!ē g·ō'kwa. Wä, la^{ɛ}mē'sē aō'ts!aqâlēda t!Elē'kwē lā'xa gā'yowē; g·a gwä'lēg·a (*fig.*). Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē ăx^{ɛ}ē'dxa ts!ā'ts!Ex^{u}sEmē qa^{ɛ}s hē'lEwabōdēs lā'xa la g·îlā'laLElats t!Elē'kwē. Wä, laE'm k·!ēs hë'łq!alaq xa^{ɛ}mag·aaLElēda L!ē's^{ɛ}ala lā'xa la g·îlā'laLEla lā'xa gayō. Wä, la ^{ɛ}nā'ł^{ɛ}nEmp!Ena xa^{ɛ}mālaLElaxs la'ēda ts!Edā'qē dō'x-^{ɛ}wīdEq. Wä, g·î'l^{ɛ}mēsē k·!ā'yax^{ɛ}wīdExs la'ēda ts!Edā'qē ăxā'xōdEq qa^{ɛ}s q!ā'p!ēg·aaLElōdēxa gēgā'yowē. Wä, la^{ɛ}mē'sē x̣wē'laqōstōd LEp!ā'LElōtsa t!Elē'kwē lā'xa ë'k·!ē. Wä, laE'm LEpā'łaxs la'ē ē't!ēd ë'k·!ē^{ɛ}stEndEq. Wä, lē'x·aEm ō'gŭqālayōs lā'xa t!E'lsa qa^{ɛ}s xămsīlaxs hä'ēla ga'Lē ^{ɛ}nE'ldzäsa wäxs la'ē ts!ē'nas^{ɛ}īdēda gwa^{ɛ}xnī'saxs la'ē xwē'la^{ɛ}wa lā'xēs la q!ā'nEm qa^{ɛ}s xwē'la^{ɛ}waas lāx ^{ɛ}nE'ldzäsa wī'wā, yîxs â'laē tsE'nxwēda sEg·inē'tē lāx ōx^{u}-siwa^{ɛ}yasa wī'wa. Wä, hē^{ɛ}'mēsēxs g·î'l^{ɛ}maē gwāł xwā'LasE^{ɛ}wa sEg·inē'taxs l'aē hëx·^{ɛ}ida^{ɛ}ma ts!Edāqē q!ap!ēx·^{ɛ}īdxa k·!ēlē LE^{ɛ}wa ^{ɛ}na'x̣wa g·ayō'ł lā'xa k·!ōtEla qa^{ɛ}s lExts!ō'dēs lā'xa lExa'^{ɛ}yē qa^{ɛ}s lä qEpstE'nts lāxa ōx^{u}siwa^{ɛ}yasa ^{ɛ}wā.

[1] On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at night. That is what is called by the river people "taking salmon | with hooks at night up the river," when they are going to dry | the roasted dog-salmon for winter. Dog-salmon are speared ‖ by the river people at the mouth of the river when they are going to eat them at once, | while the dog-salmon are still phosphorescent. Then they will not | keep a long time without getting mouldy when they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the river | when it is still phosphorescent. When the man ‖ who spears the salmon gets one, he goes home as soon as he has | speared it. His wife at once takes an | old mat and spreads it over her back; then she takes her | belt and puts it on over the old mat on her back. | Then she takes along a large basket in which to carry the dog-salmon on her back. ‖ She goes to the canoe of her husband and puts | four dog-salmon into her carrying-basket. Then she goes up the beach to the place | where she is going to cut them. She puts them on an | old mat, which is spread on the ground outside of the house. As soon as | she has thrown them on the ground, she takes her fish-knife and sharpens it; ‖ and after she has sharpened it, she cuts off the gills of

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Roasted Salmon.—Wä, hë^{ɛ}maaxs la'ēda bEgwā'nEmē yä'ɬ^{ɛ}nEkŭ-ɭaxa gā'nuLē; wä, hë'Em gwE^{ɛ}yō'sa wīwayā'laēnoxwē nēgwī'saxa gā'LäXa gwa^{ɛ}xnī'saxa gā'nuLē lā'xa ^{ɛ}nE'ldzäsa wā, yîxs x îlē'LaxēS L!ō'pasōLē gwa^{ɛ}xnī's qaē'da ts!ăwŭ'nxē. Wä, hë'^{ɛ}mis sEk·a'sōsa wīwayā'laēnoxwa gwa^{ɛ}xnīsē lāx ō'x̣^{u}siwa^{ɛ}yasa wäs, yîxs hā'labālēLē ha^{ɛ}mä'xs hë'^{ɛ}maē ā'lēs bE'nkwēda g̣wa^{ɛ}xnī'sē, qaxs k·!eâ'saē gwē'x·^{ɛ}idaas gä'ła k·!ēs x·îts!Ex·^{ɛ}ī'dēda L!ō'bEkwaxs tsE'nxwaē.

Wä, hë't!aLEn g̣wā'g̣wēx·s^{ɛ}ālasLa sEg·inē'tē lāx ō'x̣^{u}siwa^{ɛ}yasa wā, yîxs hë'^{ɛ}maē ā'lēs bE'nkwēda g̣wa^{ɛ}xnī'sē. Wä, hë'^{ɛ}maaxs la'ē sEk·ē'da yä'ɬ^{ɛ}nEk!wēnoxwaxa g̣wa^{ɛ}xnī'sē. Wä, g·î'l^{ɛ}mēsē gwāł sEk·a'xs la'ē nä'^{ɛ}nakwa. Wä, hë'x·^{ɛ}ida^{ɛ}mēsē gEnE'mas la ăx^{ɛ}ē'dxēs k·!ā'k·!obanē qa^{ɛ}s LēbEg î'ndēs lā'xēs ăwī'g·a^{ɛ}yē. Wä, la ăx^{ɛ}ē'dxēs wŭsē'g·anowē qa^{ɛ}s qEk·iyŭ'ndēs lā'xēs LE'bēg·a^{ɛ}yē k·!ā'k·!obanē. Wä, la^{ɛ}mēs ō'xLEx·^{ɛ}ī'dxēs ^{ɛ}wā'lasē ō'xLaats!äxa gwā^{ɛ}xnī'sē. Wä, la^{ɛ}mē's lāx yā'^{ɛ}yats!äsēs ɬā'^{ɛ}wŭnEmē. Wä, lä^{ɛ}mē's k·!Exts!ō'tsa mō'wē g̣wa^{ɛ}xnī's lā'xēs ō'xLaakwē lExa'^{ɛ}ya. Wä, la^{ɛ}mē's lâ'sdēts qa^{ɛ}s lēs lā'xēs xwā'ɬ^{ɛ}īdaasLaq. Wä, la^{ɛ}mē's ăxts!ō'ts lā'xa k·!ā'k·!obanē LEp!Esa' lāx L!ā'sanâ^{ɛ}yasēs g·o'kwē. Wä, g·î'l^{ɛ}mēsē qEp!Elsaqēxs laē ăx^{ɛ}ēdxēs xwāḷayowē qa^{ɛ}s t!ēx·^{ɛ}īdēq. Wä, g·îl-^{ɛ}mēsē gwāl t!ēk·a'qēxs la'ē t!ō's^{ɛ}īdEx q!ō'sna^{ɛ}yasa gwā^{ɛ}xnisē.

the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ‖ As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they may not get burned when they stand ‖ by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon; and after she has ‖ tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,—|long and slender pieces. These are called "the lock." ‖ Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the "locks" which

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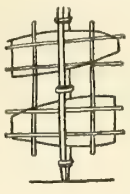
Wä, g·î'l^{s}mēsē lawä'masxa q!ō'sna^{s}yaxs la'ē t!ō'tsē^{s}stE'ndEX ōxā'-wa^{s}yas; la k·!ēs qak·ō'dEX hë'x·t!a^{s}yas lāx xEk·!ā'dzâs. Wä, la xwā'ł^{s}īdEX ō'xḶaatâ^{s}yas hä'xEla lā'xa mō'dEnē lāx ë'k·!a^{s}yas ts!ā'sna^{s}yas. Wä, laE'm pElē' q!EmEldzâ'^{s}yasa xā'k·!adzowē. Wä, g·î'l^{s}mēsē lā'g·aa lāx tEk·!äsēs xwā'LasE^{s}waxs la'ē ẋwē'ł^{s}īdEq. Wä, la g·ä'bEtEnd xwā'ł^{s}ēdEX wElxwā'xsda^{s}yas ë'k·!ōłEla lāx ō'xḶaatâ-^{s}yasēs xwā'LasE^{s}wē. Wä, g·î'l^{s}mēsē lawä'masEX xā'k·!adzâsēxs la'ē ăx^{s}ē'dxēs L!ō'psayowē qa^{s}s ăx^{s}ē'dēxa k·!ē'la qa^{s}s yîlts!ł^{s}E'ndēs lā'xa L!ō'psayowē qa k·!ē'sēLes k!ŭmElx·^{s}ī'dEł qō lāł Ḷanâ'lēsL lā'xa lEgwī'łas. Wä, lä qEx·^{s}ī'tsa dEnā'sē la'xa ^{s}nE'mp!Enk·ē la'xEns q!wā'q!wax·ts!āna^{s}yē, g·ä'x·^{s}īd lāx ō'xḶa^{s}yasa L!ō'psayowē. Wä, g·î'l^{s}mēsē g̣wā'łExs la'ē ăx^{s}ē'dxa xwā'ḶEkwē k·!ō'tEla qa^{s}s gē'ts!ōdēs lā'xa L!ō'psayowē. Wä, la ăx^{s}ē'dxa dEnā'sē qa^{s}s yîł^{s}ī'dē łEk!ŭdē'ts lāx ë'k·!a^{s}yasa xwā'ḶEkwē k·!ō'tEla. Wä, g·î'l^{s}mēsē gwāł yîLa'qēxs la^{s}ē ē't!ēd ăx^{s}ē'dxa ^{s}nE'mē k·!ō'tEla qa^{s}s xwē'ła-łēmasēqēxs la'ē gē'ts!ōts lāx ë'k·!ēLEläsa g·î'lx·dē ăxts!ō'yōs. Wä, lā'xaa ăx^{s}ē'dxa dEna'sē qa^{s}s yîł^{s}ī'dēs lāx ë'k·!Enxa^{s}yas. Wä, g·î'l^{s}mēsē gwā'łē yîLā'^{s}yasēxs la'ē xō'ẋ^{s}wīdxa k!wa^{s}xLā'^{s}wē, wī'swŭłtâ, la g·î'lsg·îlstâ. Wä, hë'Em Ḷē'gadEs k·!ā'adEmē. Wä, la^{s}mē'sē Lā's^{s}ītsa ^{s}nā'ł^{s}nEmts!aqē lā'xa mā'łdEnē g·ä'x·^{s}īdē lāx ēwŭ'nxa^{s}yasa q!E'mładza^{s}yasa k·!ō'tEla. Wä, la nā'qōdālax ē'wanuts!Exsta^{s}yasa L!ō'psayowē ao'ts!aqâła ḶE^{s}wa k·!ō'tEla. Wä, g·î'l^{s}mēsē g̣wā'łxēq la'ē Lā's^{s}ītsa g·î'lsg·îlstowē lāx nā'qawa^{s}yasa

she first put on. Now there is || one on each side of the roasting- 45
tongs in this manner: |  Then the same is done on the other side. After this is finished, | the woman puts (the tongs) up by the side of the fire. She first turns | the meat side towards the fire; and when it is done, | she turns it around to the skin side. As soon as that is done, the || man requests permission from his wife to in- 50
vite his friends | to come and eat the roasted salmon while it is warm. | As soon as his wife tells him to go ahead and call them, | the man goes and invites them. Then his wife takes a mat, | which is to be the food-mat of the guests of her husband; then she || spreads a mat for the guests of her husband to sit on; 55
and it does not | take long before her husband comes back followed by his guests, for | they try to come before the roasted salmon cools off. | Immediately they sit down on the mat that has been spread out; and when | they are all in, the woman takes the food-mat and || spreads it in front of her husband's guests. Then 60
she goes back | and takes the two roasted salmon in the tongs; and she takes them out, | one for each two men. Then she lays them skin down, | on the food-mat. When there are four men, | there are two food-mats, and there is one || roasted salmon. There is no 65

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k·!ō′tEla ḷE^{ɛ}wa g·î′lx·dē ăx^{ɛ}ā′LElōyōs k·!ā′adEma. Wä, laE′m ^{ɛ}nāl-^{ɛ}nEmts!aq lāx wā′x·sōt!Ena^{ɛ}yasa L!ō′psayōwē; g·a gwä′lēg·a (*fig.*). 45
Wä, laxa′ē hë′Em gwä′lēda ăpsā′dza^{ɛ}yas. Wä, g·î′l^{ɛ}mēsē gwā′lExs la′ēda ts!Edā′qē ḷā′nolīsas lā′xēs lEgwī′lē. Wä, laE′m gwä′sala lāxēs q!E′mladza^{ɛ}yē lā′xa lEgwī′lē. Wä, g·î′l^{ɛ}mēsē L!ō′pExs la′ē lē′x·^{ɛ}īdEq lā′xēs L!ē′sadza^{ɛ}yē. Wä, g·î′l^{ɛ}mēsē L!ō′pExs la′ēda bEgwā′nEmē hanā′k·axēs gEnE′mē, qa^{ɛ}s Lē′^{ɛ}lalēxēs ^{ɛ}nē^{ɛ}nEmō′kwē 50
qa g·ā′xēs hExhā′q^{u}xa L!ō′bEkwaxs hë′^{ɛ}maē ā′lēs ts!E′lqwē. Wä, g·î′l^{ɛ}mēsē wä′xē gEnE′mas qa Lē′^{ɛ}lālag·īs la′ē hë′x·^{ɛ}īda^{ɛ}mēda bEgwā′nEmē la Lē′^{ɛ}lāla. Wä, lā′ḷa gEnE′mas ăx^{ɛ}ē′dxa lē′^{ɛ}wa^{ɛ}yē qa ha^{ɛ}mā′dzōLEs Lē^{ɛ}lānEmLasēs łā′^{ɛ}wŭnEmē. Wä, lā′xaa LEp!ā′-lītax k!wadzE^{ɛ}wē′sōLas Lē^{ɛ}lānEmLasēs łā′^{ɛ}wŭnEmē. Wä, k·!ē′st!a 55
gä′laxs g·ā′xaē łā′^{ɛ}wŭnEmas hōgwī′k·Elaxēs Lē^{ɛ}lānEmE, qaxs ha^{ɛ}yā′łEmk·!aaqēxs k·!ē′s^{ɛ}maē wŭdEx·^{ɛ}ī′dēda L!ō′bEkwē. Wä, hë′x·^{ɛ}ida^{ɛ}mēsē k!ŭdzEdzō′lītxa LEbē′lē lē′^{ɛ}wa^{ɛ}ya. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī′lg·alītExs la′ēda ts!Edā′qē ăx^{ɛ}ē′dxa ha^{ɛ}mā′dzowē lē′^{ɛ}wa^{ɛ}yē qa^{ɛ}s lē LEpdzamōlītas lāx LE^{ɛ}lānEmasēs łā^{ɛ}wŭnEmē. Wä, g·āxē aēdaaqa 60
qa^{ɛ}s ăx^{ɛ}ē′dēxa L!ōpts!â′la ma^{ɛ}l L!ēL!ō′bEkwa qa^{ɛ}s lē x·îk·!Ex·^{ɛ}ī′dxa ^{ɛ}nE′mē qaē′da ma^{ɛ}lō′kwē bē′bEgwānEma. Wä, la nELEdzō′lītas lā′xa ha^{ɛ}mā′dzowē łē′^{ɛ}wa^{ɛ}ya. Wä, g·î′l^{ɛ}mēsē mō′kwa bē′bEgwānE-maxs la′ē ma′^{ɛ}ła ha^{ɛ}mā′dzowē łē′Elwa^{ɛ}ya; wä, la ^{ɛ}nał^{ɛ}nEmēda L!ō′-bEkwē. Wa, laE′m k·!eâ′s L!ē′^{ɛ}na ts!Epa′s qaxs LŌ′maē tsE′nxwēda 65

oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth of the river is not eaten, for it is fat; ‖ it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the guests finish eating it, | the man takes what is left and eats it ‖ with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife, he | gathers the bones and the skin left by his guests, ‖ puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

Blistered Salmon.—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the green salmon, and ‖ blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

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ġwā^{s}xnī′saxs hë′^{s}maē ā′łē^{s}s bE′nkwēxa mE^{s}nā′la lāx ō′ẋ^{u}siwa^{s}yasa wī′wa. Wä, la q!ŭlē′x·sEm lE′nqwēda k!wē′łaxs hExhā′qwaaxa sEg·inē′tē lāx ō′ẋ^{u}siwa^{s}yasa wā. La k·!ēs gaā′xstēxa gaā′lēda hExhā′-qwaxa sEg·inē′tē ġwa^{s}xnē′sa lāx ō′ẋ^{u}siwa^{s}yasa wā qaxs tsE′nxwaē. A′ł^{s}Em ha^{s}mx·^{s}ī′tsōxa la ġwāł nEqä′lēda ^{s}nā′la ḷE^{s}wa dzā′qwa. G·î′l^{s}EmḶa hExhā′x^{u}sōxa gaā′läxs la′ē lōẋ^{u}^{s}mē′qa sE′nbēxa ^{s}nā′läda ha^{s}mā′paq qaxs xE′nLElaē tsE′nxwa. Wä, hë′^{s}mēs lā′g·iłas k·îlE′m ha^{s}mä′xa gaā′la. Wa, g·î′l^{s}mēsē ġwāł hExhā′qwa lē^{s}lānEmaxs la′ē hë′x·^{s}ida^{s}mēda bEgwānEmē la ăx^{s}ēdxa ha^{s}mōtē qa^{s}s wā′waq!aayowē ḷE^{s}wis gEnE′maxs lā′aḷāł nax^{s}ē′dēs lē^{s}lanEmaxa ā′łta ^{s}wāp tsä′-nEms. Wä, g·î′l^{s}mēsē ġwāł nā′qaxs la′ē hō′qŭwElsēda k!wē′łdē. Wä, laE′m ā′l^{s}Emł ts!E′nts!Enkwał lā′xēs g·īg·ō′kwē. Wä, g·î′l-^{s}mēsēda bEgwā′nEmē gwāł wā′waq!aayō ḷE^{s}wis gEnE′maxs la′ē q!ap!ē′x·^{s}īdxēs ha^{s}mō′tē xāq ḷE^{s}wa L!ē′sasēs k!wē′ladzEmaxs la′ē ăxdzō′ts lā′xa łē′^{s}wa^{s}yē qa^{s}s lē k·!a^{s}stE′nts lā′xa dE′msx·ē lā′xa L!Ema^{s}isē. Wä, laE′m gwāł lā′xa sEg inē′tē lāx ō′ẋ^{u}siwa^{s}yasa wā.

Blistered Salmon.—Wä, hë′EmłxaEns ġwā′ġwēx·s^{s}ālaLa ā′łẋwasē k·!ō′lōẋwa. Wä, g·î′l^{s}Em qā′tsē^{s}stalēda hă^{s}yałäxa ā′łẋwasē k·!ō′-loẋwa la′ēda ts!Eda′qē ăx^{s}ē′dxa k·!ō′loẋwē lā′xē gē′ẋwałaasē. Wä, la ăx^{s}ē′dxēs ts!ē′sLāla qa^{s}s k·!îp!ē′dēs lā′xa k·!ō′loẋwē qa^{s}s pEx·ā′łēs E′lsadza^{s}yasa k·!ō′loẋwē lā′xa gŭ′lta. Wä, g·î′l^{s}mēsē qŭxdzō′^{s}nākŭlēda k!ō′loẋwaxs la′ē lēx·^{s}īdEq qa^{s}s gwā′s^{s}īdēq L!ē′sas lā′xa gŭ′lta. Wä, g·î′l^{s}mēsē hamElgEdzō′dēda pE′nsa lāx L!ē′sasa

covered with blisters, | the woman knows that it is done. Then | she puts it on the dish-mat. ‖

She takes water and sprinkles it over it to make it soft; | and after she has sprinkled it with cold water, she takes the | oil-dish and pours oil into it; and after she has done so, she | takes the blistered green salmon and puts it down flat, and places it before | those who are going to eat it. Then she takes an oil-dish and puts it ‖ outside of the blistered green salmon.[1] . . . As soon as the woman | takes the cup, the man breaks off a piece of the blistered | salmon and dips it into the oil, and puts it into his mouth. | He himself breaks off bits from what he is eating. |

Scorched Salmon.—Dried[2] salmon is the breakfast of the Kwakiutl. ‖ In the morning, as soon as they arise, the wife of the | chief takes dried salmon and scorches it by the fire. As soon as | she finishes scorching it, she pounds it on a mat spread out on the floor, to | remove the scales loosened by the fire. As soon as she finishes pounding it on the floor, | she rubs it to make it soft; and after she has rubbed it, ‖ she pounds it again on the floor of the house. Then she folds up the scorched dried salmon | and puts it down on the floor. Then she takes a dish and puts it down at | the place where

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k·!ō′loχwaxs la′ē q!ā′lēda ts!Edā′qaqēxs lE^{ɛ}ma′ē L!ō′pa. Wä, la ăxdzō′ts lā′xa hë′ɬaxstā′līɬē ɬē′^{ɛ}wa^{ɛ}ya.

Wä, la ăx^{ɛ}ē′dxa ^{ɛ}wā′pē qa^{ɛ}s xōsEldzō′dēs lāq qa pē′qwēs. Wä, g·î′l^{ɛ}mēs gwāɬ xō′sasa wŭda^{ɛ}sta′ ^{ɛ}wāp lā′qēxs la′ē ăx^{ɛ}ē′dxa ts!Eba′ts!ē qa^{ɛ}s k!ŭnxts!ō′dēsa L!e′^{ɛ}na lāq. Wä, g·î′l^{ɛ}mēsē gwā′ła la′ē ăx^{ɛ}ē′dxa la nEL̤dzâ′līlatsa pE′nkwē k·!ō′loχwa qa^{ɛ}s lē ăxdzamō′līłas lā′xa ha^{ɛ}ma′pLaq. Wä, la ăx^{ɛ}ē′dxa ts!Eba′ts!ē qa^{ɛ}s lē k·ā′x·^{ɛ}īts lāx L!ā′sa^{ɛ}yasa pE′nkwē k·!ō′loχwa[1]. . . Wä, g·î′l^{ɛ}mēsēda ts!Edā′qē dā′x·^{ɛ}īdxa k!wa^{ɛ}stä′xs la′ēda bEgwā′nEmē k·!ō′p!ēd lā′xa pE′nkwē k·!ō′loχwa qa^{ɛ}s ts!Ep!ē′dēs lā′xa L!ē′^{ɛ}na qa^{ɛ}s ts!ō′qŭsēs lā′xēq. Wä, laE′m q!ŭlē′x·sEm k·!ō′pk·!opa lā′xēs ha^{ɛ}mā′^{ɛ}yē.

Scorched Salmon.—Wä,[2] hë′Em gaā′xstēsa Kwā′g·uła xa^{ɛ}mā′sē. Wä, hë′^{ɛ}maaxs g·ā′laē L̤ā′χ^{ɛ}wīdxa g̣aā′la, wä, la ăx^{ɛ}ē′dē gEnE′masa g·ī′gămaɛyaxa xa^{ɛ}mā′sē qa^{ɛ}s ts!Ex·^{ɛ}ī.ēq lā′xa lEgwī′lē. Wä, g·î′l-^{ɛ}mēsē gwāɬ ts!Ex·ā′q la′ē χŭsχŭdzī′laq lā′xa LEbī′lē ɬE′^{ɛ}wa^{ɛ}ya qa lā′wēsa ts!Ex·mō′tasa gŭ′lta. Wä, g·î′l^{ɛ}mēsē gwāɬ χŭsχŭdzī′laqēxs la′ē q!wē′x·^{ɛ}īdEq qa pē′x^{ɛ}wīdēs. Wä, g·î′l^{ɛ}mēsē gwāɬ q!ō′yaqēxs la′ē ē′t!ēd χŭsχŭdzīłaq. Wä, la k·!ō′x^{u}sEmdxa ts!E′nkwē xa^{ɛ}mā′sa qa^{ɛ}s g·ī′g·alīłēq. Wä, la ăx^{ɛ}ē′dxa ɬō′q!wē qa^{ɛ}s ăx^{ɛ}ā′līłēq lā′xēs k!waē′lasē. Wä, la ē′t!ēd ăx^{ɛ}ē′dxa ts!E′nkwē xa^{ɛ}mā′sa qa^{ɛ}s ts!a-

[1] Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

[2] Lines 19–22 repeated from Publ. Jes. Exp. Vol. V, 427–428.

she is sitting, and she takes up again the scorched dried salmon, | opens it, and spreads it out; then she breaks out the belly-part | and puts it down. Then she breaks the dried salmon to pieces and puts it into the ‖ dish. As soon as she has finished, the woman arises again and | dips some oil out of the oil-box which stands in the corner of the | house. Then she takes an oil-dish [dipping-receptacle], and when it is full | she [comes] and puts it down on the floor at the place where she is sitting.[1] . . . After (the man) | has taken a drink he takes a piece of the dried salmon, folds it up, chews ‖ it, and then dips it into the oil.

Preserved Brittle Salmon.—Many men | like to eat preserved brittle old salmon roasted. | When a man goes to visit one who has | preserved roasted salmon, the one who has ‖ roasted old salmon at once requests the one who comes to visit him to go himself and | invite his friends. Immediately the man goes | and invites his friends who are sitting on the summer-seat. | As soon as the one who invites them comes, | they all go out of (the summer-seat), and they all go into the house with the one who goes to visit. Then a mat ‖ is spread out, and the one who goes to visit shows the guests where to sit. | Then the one who goes to visit does not sit among | his friends. Immediately the woman goes and opens the | basket in which the roasted salmon is kept, and her husband tends the fire. |

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x̣ᵉwī′dēq qa LEp!ē′dēs. Wä, lā′wisḷa k·!ō′pōdEx tEk·!Eqa′s qaᵉs g·ī′g·alīłēs. Wä, la k·!ō′k!ŭpsālaxa xaᵉma′sē qa ăxts!ā′lēs lā′xa łō′q!wē. Wä, g·î′lᵉmēsē gwā′ła, lē ē′t!ēd ḷāx̣ŭlīlēda ts!Edā′qe qaᵉs lē tsä′x·ᵉīd lā′xa dE′ngwats!ē L!ē′ᵉnaxs haᵉnēłaē lāxa onē′gwīłasa g·ō′kwē. Wä, laE′m la dā′laxa ts!Eba′ts!ē. Wä, qō′t!aᵉmēsēxs g·ā′xaē k·ā′g·alīłaq lā′xēs k!waē′lasē.[1] . . . Wä, g·î′lᵉmēs gwāł nā′qaxs la′ē ăxᵉē′d lā′xa xaᵉmā′sē qaᵉs k·lō′xᵘsEmdēq. Wä, la mā′lēx̣ᵘbEndEq qaᵉs ts!Ep!ē′dēs lā′xa L!ē′ᵉna.

Preserved Brittle Salmon.—Wä, la q!ē′nEma bē′bEgwānEmē ăxᵉē′xsd qaᵉs haᵉmā′pēxa la gē′masxa tsō′sa ts!Elā′k· L!ō′bEkwa. Wä, g·î′lᵉEm la qā′tsēᵉstālēda ᵉnEmō′kᵘ bEgwā′nEm lā′xa ăxnō′-gwădāsa gē′masē L!ō′bEkwa; wä, la hë′x·ᵉidaᵉmēsa ăxnō′gwadāsa ts!Elā′k·ē L!ō′bEkᵘ ăxk·!ā′laxa qā′tsēᵉstāla qa lēs q!ŭlē′x·sᵉEm LE′ᵉlālaxēs ᵉnēᵉnEmō′kwē. Wä, hë′x·idaᵉmēsē la qā′sᵉidēda bEgwā′-nEmē qaᵉs lē LE′ᵉlālaxēs ᵉnēᵉnEmō′kwaxs awā′qwałaē lā′xa awā′-qwaᵉyē. Wä, g·îlᵉmēsē lēda Lēᵉlaläqēxs g·ā′xaē hōqŭwEls qaᵉs g·ā′xē ᵉwi′ᵉla hō′gwīL lā′xēs qā′tsēᵉstālasē. Wä, laE′m gwā′lēłēda łē′ᵉwaᵉyē LEbEgwīlkwa. Wä, â′ᵉmēsē hë′ᵉma qa′tsēᵉstalax·dē q!ā′x·sīdzēxēs LE′ᵉlānEmē. Wä, laᵉmē′sēda qā′tsēᵉstalax·dē k·!ēs la k!wā·′g·ī-līłxēs ᵉnēᵉnEmō′kwē. Wä, hë′x·ᵉidaᵉmēsa ts!Edā′qē la x·ōx̣ᵉwīdxēs L!ō′bEgwats!ē L!ā′bata. Wä, lā′ḷa łā′ᵉwunEmas hē′łaxēs lEgwī′łē.

[1] Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat ‖ on the fire, with the skin of the roasted salmon downward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes ‖ oil and pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. ‖ Then the owner of the house just watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When ‖ they nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the ‖ water. After they have finished drinking, they just | wait for the second course. That is the end. |

Wä, lē′da qā′tsē^{ɛ}stālax·dē ăx^{ɛ}ē′dxa L!ō′bEkwē qa^{ɛ}s pElx·LE′ndēs lā′xa lEgwīlē. Wä, laE′m bEna′dza^{ɛ}yē L!ē′sasa L!ō′bEkwē. Wä, g·î′l^{ɛ}mēsē ts!Ex·^{ɛ}ī′dē L!ē′sasēxs la′e hā′labala LE′nLEnxsEndEq qa^{ɛ}s ăxdzō′dēs lā′xa łē′^{ɛ}wa^{ɛ}yē la LEbEła′. Wä, â′^{ɛ}mēsēda ts!Edā′qē x·ī′-ts!ax·îlaq. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē ăx^{ɛ}ē′dxa lō′q!wē qa^{ɛ}s k·!ā′ts!ōdēsa LE′ngEkwē L!ō′bEk^{u} lāq. Wä, hë′Emxaā^{ɛ}wisē ăx^{ɛ}ē′dxa L!ē′^{ɛ}na qa^{ɛ}s k!ŭnxts!ō′dēs lā′xa ts!Eba′ts!ē. Wä, g·î′l^{ɛ}mēsē gwā′łalīłExs la′ē k·ā′x·^{ɛ}ītsa łō′q!wa ɻE^{ɛ}wa ts!Eba′ts!ē la k·anē′q lāx L!ā′sanēqwasa łō′q!wa. Wä, hë′Emxaā′wisē la′sa ^{ɛ}wā′pē lāq. Wä, la^{ɛ}mē′se ts!Ewē′L!Exōda. Wä, g·î′l^{ɛ}mēsē gwāł ts!Ewē′L!Exōdexs la′ē nā′x^{ɛ}īda. Wä, g·ī′l^{ɛ}mēsē gwāł nā′qaxs la′ē hămx·^{ɛ}ī′da. Wä, la^{ɛ}mē′da ăxnō′gwadäsa g·ōkwē â′Em x·ī′ts!ax·îlaxa qā′tsē-^{ɛ}stālax·däxs la′ē aa′xsīlaxa L!ē′^{ɛ}na, qaxs lE^{ɛ}ma′ē q!ē′q!Ebalēda k!wē′łaxa L!ē′^{ɛ}näxs ts!Epaē. Wä, la nā′x^{ɛ}ēdē ^{ɛ}nā′ɣwa lā′xa L!ē-^{ɛ}näxs la′ē ^{ɛ}mEk·!Exâ′. Wä, hë′^{ɛ}mis la k!ŭnxts!ō′daatsa qā′tsē^{ɛ}stā-lax·däxs la′ē ^{ɛ}wī′lg·Ełts!âwēda ts!Eba′ts!äxa L!ē^{ɛ}na. Wä, g·îl^{ɛ}mēsē Elā′q gwā′ła ha^{ɛ}mā′paxs la′ēda qā′tsē^{ɛ}stālax·dē tsäx a′łtä ^{ɛ}wā′pa. Wä, k·!ē′st!a gä′x·^{ɛ}īdExs g·ā′xaē aē′daaqa. Wä, â′^{ɛ}mēsē la hă′nx·dzamōlīłasa nagats!ē′ ^{ɛ}wā′bEts!âla lā′xēs ^{ɛ}nē^{ɛ}nEmō′kwē. Wä, hë′x·^{ɛ}ida^{ɛ}mēsē ăx^{ɛ}ē′dxa łō′q!wē qa^{ɛ}s lē hă′ng·alīłas lāx k!wa-ē′lasasa ts!Edā′qē. Wä, la hë′x·^{ɛ}idaEm nā′x^{ɛ}īdēda k!wē′łaxa ^{ɛ}wā′pē. Wä, g·î′l^{ɛ}mēsē gwāł nā′qaxs la′ē â′Em la ăwŭ′lgEmg·a^{ɛ}līł qa^{ɛ}s hë′lēg·întsE^{ɛ}wē. Wä, laE′m gwā′ła.

Cold Roasted Salmon.—But now this is finished with two ways of doing with | roasted salmon-backs,—the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs. Now we will go on and talk about the ‖ roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in front of the guests, ‖ and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ‖ and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those who are eating the roasted salmon-back; ‖ for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.[1] . . . | As[2] soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

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Cold Roasted Salmon.—Wä, laE′mḷa gwā′ła maˢłē′dała gwē′g·ilasxa Lɬō′bEdzowē xā′k·ɬadzâ. Wä, lāˢxa ā′łxwaˢsē Lɬō′bEdzō xa′k·ɬadzâ. Wä, lā′x·dEns gwā′gwēx·sˢāla lā′xa gē′masē tɬēlkᵘ Lɬō′bEdzō xā′k·ɬadzâ. Wä, laˢmē′sEns wä′g·il gwā′gwēx·sˢālał lā′xa LɬōbEdzō xā′k·ɬadzâxs hămg·ī′layâē lā′xa haˢyā′łˢa, wā′x·ˢmaē la â′lak·ɬāla la lE′mxwaxa tsɬăwŭ′nxē. Wä, hë′ˢmaaxs la′ē hamg·ī′layō lā′xa hăˢyałˢa la â′Em yā′łyūduxᵘsEnd k·ō′k·Ex·sˢEntsEˢwa qaˢs ăxdzō′dayuwē lā′xa hē′łExstalīłē haˢmadzō′ łē′ˢwaˢya. Wä, â′ˢmis la ăxalē′lEm lāx Lɬā′sEx·dzamâˢyasa Lē′ˢlanEmē. Wä, â′Emxaāˢwisē la hă′ng·alēlEma tsɬEba′tsɬē lāx Lɬā′sEnxēlīltsa haˢmē′Lē. Wä, laE′mxaā′wisē hë′Em g·îl ăxˢē′tsōˢsa bEgwā′nEma ˢwā′pē qaˢs lē tsä′x·ˢīts lā′xēs LēˢlānEmē qa tsɬEwē′ɬExōdēs. Wä, la nā′xˢīd lā′qēxs la′ē gwāł tsɬEwē′ɬExōda. Wä, g·î′lˢmēsē gwāł nā′qaxs la′ē hămx·ˢī′dxa lē â′lak·ɬāla la tsō′sa qaē′xs la′ē lE′mxwa. Wä, lē′x·aˢmēsḷaL ō′gŭqałayōs lā′xa tɬē′lkwaxs k·lē′saē qɬē′qɬEbElaxa Lɬē′ˢnäxs tsɬEpa′ē. Wä, lā′ḷa qɬē′qɬEbalaxa Lɬē′ˢnäxs tsɬEpaā′sa tsōsa Lɬō′bEdzō xā′k·ɬadzâ, qaxs mEkwaē laxō′x haˢmaˢyēx. Wä, la hē′mEnīłˢEmxat! haˢnēłēda nagatsɬē lāx Lɬā′sEx·dzamâlīłasa haˢmā′pxa Lɬō′bEdzowē xā′k·ɬadzâ, qaˢs g·î′lˢmaē ˢmEk·ɬExō′wēda haˢmā′paqēxs la′ē hë′x·ˢidaEm tsä′x·ˢīd lā′xa ˢwā′pē qa ˢmEkwā′xēs ˢmEk·ɬExā′waˢyas.[1] · · Wä,[2] g·î′lˢmēsē gwāł haˢmā′pa haˢyā′łaxs la′ē qɬā′qɬēk·ɬEya nā′xˢēdxa Lɬē′ˢna, yîxē′s ănē′x·sâˢyē lā′xa Lɬē′ˢna g·ī′tsɬâxa tsɬEba′tsɬē. Wä,

[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.
[2] Continued from ibid., p. 428.

they finish drinking the oil, they drink some more water; ‖ and after they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, ‖ and the oil-dishes are filled with oil, for much oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the ‖ oil-dishes of his guests. After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the ‖ fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before

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g·î'l^{ɛ}mēsē gwāł nā'qaxa L!ē'^{ɛ}näxs la'ē ē't!ēd nā'x^{ɛ}īd lā'xa ^{ɛ}wa'pē. Wä, g·î'l^{ɛ}mēsē gwāł nā'qaxa ^{ɛ}wā'paxs la'ē ăwŭ'lgamg·alīł qa^{ɛ}s hë'lēg·întsE^{ɛ}wē. La^{ɛ}mē gwāł.

Old Salmon, roasted.—Hë'EmłxaEn gwā'gwēx·s^{ɛ}ālaLa ts!Elā'k·ē L!ō'bEkwa, yîxs hămg·ī'layâaxs k·!ē's^{ɛ}maē lE'mx^{ɛ}wēda â'la^{ɛ}ma. Wä, laE'm k·!ō'k!ŭpsālasE^{ɛ}wa qa^{ɛ}s ăxts!ō'yuwē lā'xa łō'q!wē. Wä, la qō'qut!ēda ts!ēts!ēba'ts!äxa L!ē'^{ɛ}na qaxs q!ē'q!Ebalayâ^{ɛ}ēda ałxwa'sē ts!ē'nas g·ä'yoł lāx ^{ɛ}nE'ldzäsa wīwā', qaxs â'lak·!ālaē ^{ɛ}mEkwa' lā'xōx ha^{ɛ}ma^{ɛ}yēx. Wä, la ^{ɛ}nā'l^{ɛ}nEmp!Ena naxnā'qēda ha^{ɛ}mā'paxa ts!E'lg·inētē L!ō'bEx^{u}xa L!ē'^{ɛ}näxs la'ē ^{ɛ}mEk·!Exâ'. Wä, la hē'mEnała^{ɛ}ma k!wē'lasē gŭqa'sa L!ē'^{ɛ}na lāx ts!ēts!Eba'ts!äsēs Lē'^{ɛ}lānEmē. Wä, g·î'l^{ɛ}mēsē gwāł ha^{ɛ}mā'pēda k!wē'łaxs la'ē q!ā'q!ēk·!Eya nā'x^{ɛ}ēdxa ^{ɛ}wā'pē. Wä, g·aE'mxaat! gaāxstēsa Kwā'g·ułaxa gaā'la. Wä, hë'Emxaa gwē'g·ilaxs ts!Ewē'L!Exōdaaxsa ^{ɛ}wā'paxs k·!ē's^{ɛ}maē hămx·^{ɛ}ī'da. Wä, la^{ɛ}mEns gwāł lāq.

Boiled Salmon.—Wä, la^{ɛ}mē'sEn gwā^{ɛ}gwēx·s^{ɛ}ālał lā'xa sEg·inē'taxs la'ē hă^{ɛ}mē'x^{ɛ}sīlasE^{ɛ}wa, yîxs k·!ē's^{ɛ}maē â'laEm lE'mx^{ɛ}wīda. Wä, hë'^{ɛ}maaxs la'ēda sEg·inē'tē k·!ă'ya^{ɛ}x^{u}wīda, la'ēda ts!Edā'qē ăxā'xōdEq. La^{ɛ}mē's ăx^{ɛ}ē'dxa hă'nx·Lanowē qa^{ɛ}s hă'nx·LEndēs lā'xa lEgwī'lē. Wä, la gŭxts!ō'tsa ^{ɛ}wā'pē lāq. Wä, la ăx^{ɛ}ē'dxēs xwā'ɫayowē qa^{ɛ}s t!ō't!Ets!Endēq; g·a gwä'lēs t'ō'sa^{ɛ}yēg·a (*fig.*). Wä, g·î'l^{ɛ}mēsē gwāł t!ō'saqēxs la'ē ăx^{ɛ}stE'nts lā'xa hă'nx·Lanâxs k·!ē's^{ɛ}maē

it | begins to boil. Then she takes a stone and puts it on top of it | to keep it under the water; and after she has done so, she takes ‖ a dish and a kelp bottle with oil in it, and puts them | at the place where she is sitting; and she does not leave (the salmon) long on the fire, | before it is done. Then she takes it off, and at once she | takes her tongs and lifts it out and puts it into the dish. | After it is all out, then she smoothes it in the dish, so ‖ that it is level. Then she takes her kelp with oil in it, and she | pours it over the quarter-dried salmon in the dish. | After she has done so, she gives water to those | whom she is going to give to eat. As soon as they have rinsed their mouths, they drink; | and after they finish drinking water, she puts the dish ‖ before those whom she is going to give to eat. When this is done, they go to draw | fresh water for them to drink after they have eaten; and it is not | long before he who went to draw water comes back; and after those | to whom she has given to eat have eaten, the woman takes soft | white cedar-bark and gives it to those to whom she has given to eat, to wipe their hands with, ‖ and to take the oil off of the hands of those to whom she has given to eat, for there is really much | oil on their hands, and they are always covered with oil when they are eating quarter-dried | speared salmon with oil for their food. After they have | wiped their hands, the woman takes |

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mEdE'lx^{e}wīda. Wä, la ăx^{e}ē'dxa t!ē'sEmē qa^{e}s ^{e}mEkwayî'ndēs lāq qa wŭ'nsałayōs. Wä, g·î'l^{e}mēsē gwāł aa'xsilaqēxs la'ē ăx^{e}ē'dxa łō'q!wa ḷE^{e}wēs ^{e}wā'^{e}wadē L!ē'^{e}nats!âla qa^{e}s g·ā'xē ăx^{e}ā'lîłas lā'xēs k!waē'lasē. Wä, k·!ē'st!a gē'x·Lalēda hă'nLEndäs lā'xa lEgwī'łaxs la'ē L!ō'pa. Wä, la^{e}mē'sē hă'nx·sEndEq. Wä, hë'x·^{e}ida^{e}mēsē ăx^{e}ē'dxēs tsē'sLāla qa^{e}s łEẋ^{e}ŭstE'ndēq qa^{e}s ăxts!â'lēs lā'xa łōq!wē. Wä, g·î'l^{e}mēsē ^{e}wī'^{e}lō^{e}staxs la'ē gwē'łałtslōts lā'xa ·łōq!wē qa ^{e}nEmā'k·îyēs. Wä, la ăx^{e}ē'dxēs ^{e}wā'^{e}wadē L!ē'^{e}nats!âla qa^{e}s k!ŭngELEyî'ndēs lā'xa la g·its!â'xa łō'q!wēda k!ŭngEgEkwē ts!ēts!EłEmāla. Wä, g·î'l^{e}mēsē gwā'l^{e}alīłExs la'ē tsä'x·^{e}ītsa ^{e}wā'pē lā'xēs hă^{e}mg·ī'lasōLē. Wä, g·î'l^{e}mēsē gwāł ts!Ewē'L!Exōdexs la'ē nā'x^{e}īda. Wä, g·î'l^{e}mēsē gwāł nā'qaxa ^{e}wā'paxs la'ē k·ā'g·îmlīłasa łō'q!wē lā'xēs hă^{e}mg·ī'lasōLē. Wä, g·î'l^{e}mēsē gwa'l^{e}alīłExs la'ē tsä'x·^{e}ītsE^{e}wēda ā'łta ^{e}wāp qa nā'gēg·īLEs qō gwāł ha^{e}mā'pLō. Wä, k·!ē'st!a gä'łaxs g·ā'xaē aē'daaqēda tsä'xa ^{e}wā'pē. Wä, g·î'l^{e}mēsē gwāł ha^{e}mā'pa hă^{e}mg·ī'lasE^{e}waxs la'ēda ts!Edā'qē ăx^{e}ē'dxa q!ō'yaakwē k·ā'dzEkwa qa^{e}s lē ts!âs lā'xēs hă^{e}mg·ī'lasE^{e}wē qa dēdE'nx^{e}wīdēs qa lawä's q!E'lq!Elts!āna^{e}yasēs hă^{e}mg·ī'lasE^{e}wē qaxs â'laē q!ē'nEmē q!E'lq!Elts!āna^{e}yas qaxs hë'mEnāła^{e}maē t!EbEgElī'sa k!ŭ'nqa^{e}yasa sEg·inē'tē ts!ē'ts!EłEmālaxa L!ē'^{e}näxs ha^{e}mā'^{e}yaē. Wā, g·î'l^{e}mēsē gwāł dēdE'nkwēda hă^{e}mg·ī'lasE^{e}waxs la'ēda ts!Edā'qē ăx^{e}ē'dxa ō'gŭ^{e}la^{e}mē łō'q!wa qa^{e}s qEpts!ō'dēsa ^{e}wā'pē lāq. Wä, la ē't!ēd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;[1] | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

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qax·dzamō′līłas lā′xēs hă^{ɛ}mg·ī′lasE^{ɛ}we. Wä, laE′m ts!E′nts!En- 30
x̣^{ɛ}wīda. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ēda ts!Edā′qē tsä′x·^{ɛ}ītsa ^{ɛ}wā′pē
lāq qa nā′x^{ɛ}īdēs. Wä, g·î′l^{ɛ}mēsē gwāł nā′qaxs la′ē ăwŭ′lgEmg·alīl
qa^{ɛ}s hë′lēg·întsE^{ɛ}wē. Wä, laE′m gwā′la.

Old Dried Salmon.—Hë′EmłxaEns gwā′gwēx·s^{ɛ}ālasLa xa^{ɛ}mā′sē. 1
Wä, hë′Em hamē′x·sīlaēnē^{ɛ}xa ā′łxwasē xā^{ɛ}mā′sEn g·î′lx.dē wā′ł-
dEma. Wä, hë′^{ɛ}mis hamē′x·sīlaēnēxa gē′masē xa^{ɛ}mā′sg·în lā′LEk·
āł wā′łdEma.[1] Wä, hë′^{ɛ}maaxs la′ē nEgEłtsE′mēg·ī ts!ăwŭ′nxa la′ē
^{ɛ}nā′x̣wa^{ɛ}mēda ts!ē′daqē ăx^{ɛ}ā′līłxa t!ē′lats!ē lāx ō′nēgwīłasēs g·ō′kwē. 5
Wä, la mō′stalīłtsa q!ē′nEmē xa^{ɛ}ma′s lāq. Wä, laE′m t!ē′łaq qa
tE′lx^{ɛ}wīdēs. Wä, g·î′l^{ɛ}mēsē ^{ɛ}nā′x·^{ɛ}īdxa gaā′läxs la′ēda ts!Edā′qē
ăx^{ɛ}ēdxa lā′xa t!ēlkwē xa^{ɛ}mā′sa qa^{ɛ}s k·!ō′x^{u}sEmdēq qa^{ɛ}s ăxts!ō′dēs
lā′xa hă′nx·Lanō qa^{ɛ}s hă′nx·LEndēs lā′xa lEgwīłasēs g·ō′kwē. Wä,
la ā′l^{ɛ}Em gŭ′q!Eqasa k·!ē′sē q!ē′nEm ^{ɛ}wap lāq. Wä, lë mEdElx- 10
^{ɛ}wīda. Wä, k·!ē′s^{ɛ}Emxaā′wisē gē′x·Lāla hă′nx·Lāla lā′xa lEgwī′łaxs
lā′ē hă′nx·sEntsE^{ɛ}wa. Wä, la ăx^{ɛ}ē′dēda ts!Edā′qaxa łō′qwē qa^{ɛ}s
hă′ng·alīłēs. Wä, la ăx^{ɛ}ē′dxēs ts!ē′sLala qa k·!îpŭstE′ndēq qa
k·!îpts!ō′dēs lā′xa łō′q!wē. Wä, la k·ā′k·Ewaq qa wŭdEx·^{ɛ}ī′dēs.
Wä, g·î′l^{ɛ}mēsē wŭdEx·^{ɛ}ī′dExs la′ē ăx^{ɛ}ē′dEq qa^{ɛ}s k·!ō′k!ŭpsE′ndē 15
qa ăm^{ɛ}Emā′yastowēs la′ē ăxts!ōdalas lā′xa łō′q!wē. Wä, la
ăx^{ɛ}ē′dxa ts!Eba′ts!ē qa^{ɛ}s k!ŭnxts!ō′dēsa L!ē′^{ɛ}na laq. Wä, laE′m
k·ā′gEmlīłas lā′xēs hă^{ɛ}mg·ī′lasō^{ɛ}Lē. Wä, lē′da waō·kwē k!ŭ′nq!Eqasa

[1] See p. 310.

soaked salmon when they break it into the dish; and ‖ the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the woman and put down on a mat. Then ‖ she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish, and oil from a ‖ kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ‖

Green Salmon.—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut: At this time it is not | really dry, and therefore it is called "half-dry ‖ green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |

ʟ!ᴇ′ᶜna lā′xa t!ē′lkwaxs la′ē k·!ō′pts!ᴇwakᵘ lā′xa łō′q!wē. Wä, lē′da Ǥō′sg·imoẋwē nā′xnaqax ᶜwā′paläsa t!ēlkwaxs t!ē′łt!ałaē qaxs k·!eâ′saē ʟ!ē′ᶜna.

Fresh Dried Salmon.—Wä, hë′ᴇm haᶜmä′sa wīᶜwā′misēda dzē′-dzᴇłmāla t!ᴇlē′kᵘ. Wä, hë′ᶜmaaxs hë′ᶜmaē ā′lēs dzē′lēda xaᶜmā′sē la′as ăxā′xayâsa ts!ᴇdā′qē qaᶜs ăxadzō′dēs lā′xa łē′ᶜwaᶜyē. Wä, la ăxᶜē′dxēs xwa′Ḷayowē qaᶜs t!ō′t!ᴇts!ᴇndēxa dzē′dzᴇłmāla xaᶜmā′sa. Wä, la ăxts!ō′ts lā′xa hă′nx·ʟanowē. Wä, la hă′nx·ʟents lā′xa lᴇgwīłasēs g·ō′kwē. Wä, lawī′sḶa gŭ′q!ᴇqasa ᶜwā′pē lāq. Wä, k·!ē′st!a gē′g·îltsīla maᴇ′mdᴇlqŭlaxs la′ē hă′nx·sᴇndxēs hă′nx·ʟendē. Wä, la hă′ng·alīłasēxs la′ē ăxᶜē′dxa łō′q!wē Ḷᴇᶜwīs ʟ!ē′ᶜna, lā′xa ᶜwā′ᶜwadēts!âlax·dē ʟ!ē′ᶜna. Wä, la ăxᶜā′līłas lā′xēs k!waē′lasē. Wä, la ăxᶜē′dxa ᶜwā′lēgaᶜyasēs k·ā′k·ᴇts!ᴇnaqē, qaᶜs xᴇlō′stᴇndēs lā′xa dzē′dzᴇłmāla qaᶜs ăxts!ō′dēs lā′xa łō′q!wē. Wä, g·î′lᶜmēsē ᶜwī′ᶜlaxs la′ē ᶜnᴇma′g·aałts!ōdxa dzē′dzᴇłmāläxs la′ē ăxᶜē′dxa ᶜwā′ᶜwadē g ī′tsᴇᶜwatsa ʟ!ē′ᶜna qaᶜs k!ŭ′nq!ᴇqēs lā′xēs hăᶜmg·ī′ᶜlayuʟē.

Green Salmon.—Wä, g·aᴇ′mxat! ᶜnᴇmx·ᶜīdāła gaā′xstēsa Kwā′-g·ułaxs la′ē g·ō′kŭla lā′xēs wīᶜwamē′dzasēda k·!ō′loẋwēxa nᴇgē′-g·aᶜyas xwā′ʟaᶜyē. Â′ᴇmg·a gwälē xwā′ʟaᶜyasēg·a (*fig.*). Wä, la k·!ēs â′laᴇm lᴇ′mẋwa. Wä, hë′ᶜmis lā′g·ilas la Ḷē′gadᴇs k·!ā′yaẋwa k·!ō′loẋwa. Wä, laᴇ′mxaa â′ᶜmēda ts!ᴇda′qē ăxā′xōdqēxs gē′ẋwa-laʟᴇlaē. Wä, laᴇ′m ăxdzō′ts lā′xa hăᶜmē′x·sīladzᴇᶜwē łē′ᶜwaᶜya.

and she takes her fish-knife and cuts up the green salmon. | Then what she is cutting is in small pieces. When she finishes this work, | she takes the kettle and puts it over the fire, and she ‖ pours water into it. As soon as it boils, she takes | the half-dry green salmon and puts it into the | boiling water on the fire. However, it is not on the fire really long, when she takes it off. | Then she puts it down and takes a dish, which she puts down; | then she takes oil from the kelp bottle and puts that down; then she ‖ takes an oil-dish and puts it down; and as soon as | all these things named have been brought, she takes the tongs and takes out | the cut pieces of green salmon and puts them into the dish. She | takes them up with the tongs because they are [not] quarter dry, and they are not | dry. This is called "half-dry green salmon." As soon as the dish is ‖ full, she levels it out so that it is level. Then she | takes an oil-dish and pours the oil into it.[1] | . . . (The[2] man who eats it) takes what he is going to eat and folds it up. He chews | one end of it; and as soon as what he has chewed is soft, he dips it | into the oil and puts it into his mouth; and he continues doing this while ‖ eating. |

As soon as he finishes eating, the woman rises from her | place and takes the dish and the oil-dish. Then she | puts them down near

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Wä, la ăx^{ɛ}ē′dxēs xwā′ɫayowē qa^{ɛ}s tɬō′tɬEtsɬE′ndē lā′xa k·ɬō′loχwē. Wä, laE′m ăm^{ɛ}amā′yastowē tɬō′sa^{ɛ}yas. Wä, la gwā′łē ăxā′^{ɛ}yasēxs la′ē ăx^{ɛ}ē′dxa hă′nx·Lanowē qa^{ɛ}s hă′nx·LEndēs lā′xa lEgwī′łē. Wä, la gŭxtsɬō′tsa ^{ɛ}wā′pē lāq. Wä, g·î′l^{ɛ}mēsē mEdElx^{ɛ}wī′dExsla′ē ăx^{ɛ}ē′dxa la k·ɬā′yaχwa k·ɬō′loχ^{u} qa^{ɛ}s ăxstE′ndēs lā′xa la hă′nx·Lala maE′mdElqŭla. Wä, k·ɬē′stɬa â′laEm gē′x·Lālaxs la′ē hă′nx·sEndEq. Wä, la hă′ng·alīłaqēxs la′ē ăx^{ɛ}ē′dxa łō′qɬwē qa^{ɛ}s hă′ng·alīłēs. Wä, la ăx^{ɛ}ē′dxēs Lɬē′^{ɛ}na ^{ɛ}wā′^{ɛ}wadētsɬâla qa^{ɛ}s ăx^{ɛ}ā′līłēs. Wä, la ē′tɬēd ăx^{ɛ}ē′dxa tsɬEba′tsɬē qa^{ɛ}s hă′ng·alīłēs. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la g·āx ăxē′łEn ɫē′ɫEqElasE^{ɛ}waxs la′ē ăx^{ɛ}ē′dxa tsɬēsLāla qa^{ɛ}s k·ɬîpŭstā′lēxa tɬō′tɬEtsɬaa′kwē k·ɬō′loχwa qa^{ɛ}s k·ɬîptsɬâ′lēs lā′xa łō′qɬwē. Hë′Em lā′g·iłas k·ɬîpŭstālaqēxs k·ɬē′saē dzē′dzEłmāla. Wä, la k·ɬēs lE′mχwa. Hë′Em ɫē′gadEs k·ɬā′yaχwa k·ɬōloχwa. Wä, g·î′l^{ɛ}mēsē qō′tɬēda łō′qɬwäxs la′ē ^{ɛ}nEmā′g·aałtsɬōdEq qa ^{ɛ}nEmā′k·îyēs. Wä, la ăx^{ɛ}ē′dxa tsɬEba′tsɬē qa^{ɛ}s kɬŭnxtsɬō′dēsa Lɬē′^{ɛ}na lāq.[1] . . Wä,[2] la dā′x·^{ɛ}īd lā′xēs ha^{ɛ}mā′lē qa^{ɛ}s k·ɬō′x^{u}sEmdēq. Wä, la malē′χ^{u}bEndEq. Wä, g·î′l^{ɛ}mēsē la tE′lx^{ɛ}wīdē malē′kwa^{ɛ}yasēxs la′ē tsɬEpɬē′ts lā′xa Lɬē′^{ɛ}na qa^{ɛ}s tsɬō′qɬŭsēs. Wä, hë′x·sä^{ɛ}mēs la gwē′g·ilaxs ha^{ɛ}mā′paē.

Wä, g·î′l^{ɛ}mēsē gwāł ha^{ɛ}mā′pExs la′ēda tsɬEdā′qē ɫā′χŭlīł lā′xēs kɬwaē′lasē qa^{ɛ}s lē ăx^{ɛ}ē′dxa łō′qɬwē ɫE^{ɛ}wa tsɬEba′tsɬē qa^{ɛ}s g·ā′xē

[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.
[2] Continued from ibid., p. 429.

the place where she is sitting. Then she pours | the green salmon that is left over back into the kettle in which it was boiled.[1] . . . Then[2] the man sits down ‖ and waits for her to give him the second course. I shall | talk about this later on, for I am talking now about | the breakfast. |

Soaked Green Salmon (1).—Now I will talk again | about soaked green salmon,—the food of those who do not go to catch | salmon in green salmon that have been dry for a long time. | They are always winter,—soaking in a soaking-box, which stands in the ‖ corner of the house, full of water. Dried green salmon are always kept | in it. After they have been soaking for two days, | they get soft; then the soaked green salmon are taken | and folded up. The kettle is taken, | and the soaked green salmon are put into it. Then (the kettle) is put ‖ over the fire of the house. As soon as it is well over the fire, | water is poured into it; but now it is a longer time over the fire | boiling before the cook takes it off. Then she takes | a dish and she puts it down, and she again takes an oil-dish | and oil and puts it on the floor where she is sitting. Then she ‖ takes her tongs and takes up the soaked green salmon | out of the kettle and puts them into the dish. Then she | waits for them (to cool off). Then she takes a food-mat and spreads it | before the one to whom she is going to give

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k·ā′g·alīłas lā′xēs k!waē′lasē. Wä, la qapstE′ntsa hëᶜmaxḶaᶜyē k·!ō′lox̣ᵘ lā′xa hă′nx·LEndaats!ēx·däq.[1] . . . Wä,[2] la k!wāg·aliłēda bEgwānEm, qaᶜs ăwŭ′lg̣Emg·āliłē qaᶜs hë′lēg·întsEᶜwē. Wä, ā′łᶜEmłwīsEn g̣wa′g̣wēx·sᶜālaL lāq qaE′n lē′xa·ēnēᶜmē g̣wā′g̣wēx·sᶜālasa haᶜmā′yaxa g̣aā′la.

Soaked Green Salmon (1).—Wä, hë′ᶜmEn lāł ē′t!ēdEL g̣wā′g̣wēx·sᶜālasLa t!ē′lkwē k·!ō′lox̣wa. Wä, hë′Em haᶜmaᶜyasa k·!ē′sē wī′ᶜwamēts!ēnoxwaxa ts!ăwŭnxa la g̣ä′łas lEmō′kwa k·!ō′lox̣wa. Wä, la hë′mEnałaEm t!ē′łasōᶜ lā′xa t!ē′lats!äxs hăᶜnē′łaē lax onē′g̣wīłasa g·ō′kwe qō′t!axa ᶜwā′pē. Wä, la hë′mEnāłaEm ăxᶜstā′ᶜlayōwēda lEᶜmō′kwē k·!ō′lox̣ᵘ lāq. Wä, hë′t!a la małp!E′nᶜstElsa t!ē′łasEᶜwē k·!ō′lox̣ᵘ lā′qēxs la′ē pē′xᶜwīda. Wä, la ăxᶜē′tsEᶜwēda t!ē′lkwē k·!ō′lox̣wa qaᶜs k·!ō′xᵘsEmtsEᶜwē. Wä, la ăxᶜē′tsEᶜwēda hănx·Lanowē qaᶜs ăxts!ō′yowēda t!ē′lkwē k·!ō′lox̣ᵘ lāq. Wä, la hă′nx·Lanō lā′xa lEg̣wī′łasa g·ō′kwē. Wä, g·î′lᶜmēsē E′lg·aaLElaxs la′ē gŭ′q!Eqasōsa ᶜwā′pē. Wä, laᶜmē′sḶa g̣ē′g̣ēx·Lālaem maE′mdElqŭlaxs laēda haᶜmēx·sīlElg·îsē hănx·sEndEq. Wä, laᶜmēs ăxᶜēdxa łō′q!wē qaᶜs ăxᶜā′līłēs. Wä, laEmxaā′wisē ăxᶜē′dxa ts!Eba′ts!ē ḶEᶜwa L!ē′ᶜna qaᶜs ăxᶜā′liłēs lā′xēs k!waē′lasē. Wä, la ē′t!ēd ăxᶜē′dxēs ts!ē′sLāla qaᶜs k·!îpŭᶜstE′ndēxa t!ē′lkwē k·!ō′lox̣wa lā′xa hănx·Lanowē qaᶜs k·!îpts!ōdēs lā′xa łō′q!wē. Wä, la k·ā′k·Ewaq. Wä, la ăxᶜē′dxa haᶜmadzō łē′ᶜwaᶜya qaᶜs lē LEpEmlī′-

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.
[2] Continued from ibid., p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she breaks them in pieces small enough for one ‖ bite.[1] . . .

As soon as she has finished breaking the soaked green salmon, she spreads them out | so as to make them level in the dish. Then she takes the oil-dish | and pours the oil into it. As soon as she has done so, she takes | the dish and the oil-dish and puts them ‖ in front of the one to whom she is going to give to eat. She puts down the oil-dish just | outside of the dish; and after doing so, she draws water and | gives it to him who is going to eat. Then the man who is going to eat takes | a mouthful of water and rinses the mouth; and after | rinsing the mouth, he drinks. After drinking, he takes ‖ a piece of the soaked salmon and dips it in the oil and puts it into his mouth. | He never chews it, because it is soft. Then he keeps on | doing this while he is eating; and when it is nearly all gone, he stops | eating[2]. . . .|

After he finishes drinking, he waits for the second course. ‖ That is the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe the following day, he | asks permission of his wife to give a feast (to his friends) on the following day. | The woman at once makes her husband go and fetch ‖ water and pour it into the soaking-box.

łas la′xēs g̣aā′xstalā′matsEᶜwē. Wä, g·î′lᶜmēsē k·ō′x̣ᶜwidēda t!ē′lkwaxs la′ē k·!ō′k!ŭpsEndEq qa hăyā′łᶜastowēs lāx ᶜnE′mp!Enq!Ets!aᶜyē.[1] . . .

Wä, g·îlᶜmēsē g̣wāł k·!ōpaxa t!ēlkwē k·!ōlox̣ŭxs laē g̣oliᶜlälaq qa ᶜnEmag·aałts!owēs lāxa łōq!wē. Wä, lä ăxᶜēdxa ts!Ebats!ē, qaᶜs k!ŭnxts!ōdēq yîsa L!ēᶜna. Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdēda ts!Edāqaxa łōq!wē Ḷēᶜwa ts!Ebats!ē qaᶜs lä k·ax·dzamōtsa łōq!wē lāxēs hăᶜmg·īlasEᶜwē. Wä, lä k·ax·ᶜītsa ts!Ebats!ē lāx L!āsaᶜyasa łōq!wē. Wä, g·îlᶜmēsē g̣wāłExs laē tsēx·ᶜīdxa ᶜwāpē qaᶜs lä ts!âs lāxa haᶜmāpLē. Wä, lä dāx·ᶜīdēda haᶜmāpLaxa ᶜwāpē, qaᶜs hămsg̣Emdīlaq qaᶜs ts!EwēL!Exōdē. Wä, g·îlᶜmēsē g̣wāł ts!EwēL!ExōdExs laē nāxᶜida. Wä, g·îlᶜmēsē g̣wāł nāqaxs laē dāxa lāxa t!ēlkwē k·!ōlox̣ᵘ qaᶜs ts!Ep!ēdēs lāxa L!ēᶜna qaᶜs ts!oq!ŭsēs. Wä, laE′m hēwä′xa mā′lēx̣ᵘbEndEq qaxs tE′lqwaē. Wä, â′x·säᶜmēs hë g̣wē′g·īlaxs haᶜmā′paē. Wä, g·î′lᶜEmsē Elā′q ᶜwī′ᶜlaxs la′ē g̣wāł haᶜmā′pa.[2] . . .

Wä, g·î′lᶜmesē g̣wāł nā′qaxs la′ē ăwE′lg̣Emg·alīł qaᶜs hē′leg·întsEᶜwē. Wä, laE′mxaa g̣wā′ła.

Soaked Green Salmon (2).—Wä, hë′ᶜmaaxs la′ē ᶜnē′k·ēda bEgwā′nEmē qaᶜs Lē′lalīłxēs g·ō′łg·ŭkulōtaxa lā′La ē′t!ēdEł ᶜnā′x·ᶜīdEL. Wä, laᶜmēsē hanā′k·axēs g̣EnE′mē qaᶜs k!wē′lasēłqēxa lā′La ᶜnā′x·ᶜīdEL. Wä, hë′x·ᶜidaᶜmēsa ts!Edā′qē ăxk·!ā′laxēs łā′ᶜwŭnEmē qa lēs tsäx ᶜwā′pa qaᶜs qEpts!ō′yōxa t!ē′lats!ē. Wä, hë′x·ᶜidaᶜmēsē la tsä′yē

[1] Here follows p. 750, lines 1–3. [2] The description of the eating of the salmon has been omitted.

Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is done, the man goes to get fire-wood and ‖ takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and it is not long before the messenger ‖ comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also | the oil-dishes and oil. As soon as this is all ready in the house, ‖ the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-leader begins to sing the new songs. Now they ‖ sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

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6 łā′ᵉwŭnEmas qaᵉs qEpts!â′lēs lāxa t!ē′lats!äxs haᵉnē′łaē lā′xa ō′nēgwīłasēs g·ō′kwē. Wä, g·î′lᵉmēsē nEgō′yōxa ᵉwā′paxs la′ēda ts!Edā′qē ăxᵉē′dxa L!ō′bEkwē qaᵉs lē axstE′nts lāq. Wä, g·îlᵉmēsē gwā′łExs lā′asēda bEgwānEmē ănē′xᵉēdxa lEqwa′ qaᵉs g·ā′xē ăxᵉā′līłas lā′xēs g·ō′kwē. Wä, laE′m dzā′qwa. Wä, g·î′lᵉmēsē gā′nułᵉīdExs la′ē kŭ′lx·ᵉīda. Wä, g·î′lg·īlᵉmas ᵉnā′x·ᵉīdxa gaā′läxs la′ēda bEgwā′nEmē ḷā′ẋᵉwīd qaᵉs lEgwī′łēxēs g·ō′kwē. Wä, g·î′lᵉmēsē x·ī′qōstâwē lEgwī′łaᵉyasēxs la′ē ᵉyā′laqasēs ᵉnEma′ēlwŭtē qa lēs Lē′ᵉlālaxa ᵉnā′ẋwa bē′bEgwānEma. Wä, k·!ē′st!a gä′łaxs g·ā′xaē aē′daaqēda Lē·ᵉlalElg·îsē, wä, hë′x·ᵉidaᵉmēsē ē′ẋᵉwīdxa g·ō′kwē. Wä, g·î′lᵉmēsē gwāł ē′kwaqēxs la′ē ăxᵉē′dxēs hă′nx·Lanowē qa g·ā′xēs haᵉnī′ł lā′xa ōstâ′līłasēs lEgwī′łē. Wä, lē′da ts!Edā′qē ăxᵉē′dxēs łō′Elq!wē qa g·ā′xēs mExē′ł lā′xēs k!waē′lasē. Wä, hë′ᵉmisa ts!ē′ts!Ebats!ē ḷEᵉwa L!ēᵉna. Wä, g·îlᵉmēsē ᵉwiᵉla la gwa′līła, laasa ē′tsēᵉsta. Wä, laE′m gē′g·îlsa ē′tsēᵉsta. Wä, laE′mḷa ᵉnālᵉnEmō′k!ŭmk·ēda bEgwā′nEmaxs g·ā′xaē hōgwī′LEla. Wä, ladzâ′laᵉmē ᵉwīᵉlaēLa. Wä, hëx·ᵉidaᵉmēsē ăxᵉētsEᵉwēda mEna′ts!ē qaᵉs lē ăxālēlEm lāx hë′łk·!ōdEnūLEmalīłasa k!wē′lē. Wä, hë′x·ᵉidaᵉmēsē nâ′q!aq!aᵉyas dâ′qâlasa ā′łtsEmē q!E′mdEma. Wä, la′x·ᵉdaᵉxᵘᵉmē k!wē′ᵉlāla dE′nxEla. Wä, lā′ḷēda k!wē′lasē ăxᵉŭstE′ndxa t!ē′lkwē L!ō′bEkᵘ qaᵉs g·ā′xē ăxts!ō′ts lā′xa ᵉwā′lasē hă′nx·Lānowa. Wä, g·î′lᵉmēsē qō′t!axs la′ē hă′nx·Lents lā′xa lEgwī′łē. Wä, a′lᵉmēsē gŭq!Eqa′sa ᵉwā′pē lāq. Wä, k·!ē′st!a gē′g·ilīł maE′mdElqŭ-

is taken off. It is only on the fire waiting ‖ for the guests to finish singing. As soon as they finish singing, | the man takes a mat and spreads it out, and he takes | his long tongs and takes the roasted boiled salmon out with them. | Immediately the woman takes one roasted salmon and | puts it into each dish; and when ‖ one roasted salmon has been put into each, the woman breaks it into small pieces | just the right size for our mouths; and | after she has broken it in pieces, she pours oil into the | oil-dish. After she has done so, the man | takes the drum and puts it down by the door of the house; and ‖ he puts down the dishes and gives one dish to each two men, | when really all the tribes are guests in the house; | and as soon as all the dishes have been put down, he takes a bucket and | places it before the guests highest in rank, and they rinse | their mouths; and after they have rinsed their mouths, they ‖ drink. After they have finished drinking, they begin to eat; and | when they begin to eat, the man goes to draw fresh water, for | they drink after they finish eating. After they have eaten, | the man takes away the dishes and takes them to the place where his | wife is sitting. After he has taken them away, he puts the bucket ‖ with water before the guest highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hă'nx·sanâ. Wä, â^{ɛ}mēsī'la hă^{ɛ}nē'ła ē'sɛla qa gwā'łēs dɛ'nxɛlēda lɛ'^{ɛ}lanɛmē. Wä, g·î'l^{ɛ}mēsē gwāł dɛ'nxɛlaxs la'ē ăx^{ɛ}ē'dēda bɛgwā'nɛmaxa łē'^{ɛ}wa^{ɛ}yē qa^{ɛ}s lɛp!ā'līłēq. Wä, la ăx^{ɛ}ē'dxēs g·î'lt!a ts!ē'sLāla qa^{ɛ}s lɛxŭstā'lēxa hă'nx·Laakwē L!ō'bɛkwa. Wä, hë'x·^{ɛ}ida^{ɛ}mēsēda ts!ɛdā'qē ăx^{ɛ}ē'dxa ^{ɛ}nāł^{ɛ}nɛmē'xLa łō'ɛlq!wa. Wä, g·î'l^{ɛ}mēsē q!wā'łōts!ɛwaẋ^{u}sa L!ō'bɛkwaxs la'ēda ts!ɛdā'qe k·!ō'k!ŭpsalaq qa ăm^{ɛ}ă'mayastowēs qa â'^{ɛ}mēs hă^{ɛ}yā'l^{ɛ}ats!ɛk·îla lā'xɛns sɛ'msēx. Wä, g·î'l^{ɛ}mēsē gwāl k·!ō'k!ŭpsālaqēxs la'ēda ts!ɛdā'qē k!'ŭnxts!ōdalaxa ts!ē'ts!ɛba'ts!äsa L!ē'^{ɛ}na. Wä, g·î'l^{ɛ}mēsē gwā'l^{ɛ}alīłɛxs la'ēda bɛgwā'nɛmē ăx^{ɛ}ē'dxa mɛna'ts!ē qa^{ɛ}s lēs lā'xa t!ɛx·î'läsēs g·ō'kwē. Wä, lä k·ā'x·^{ɛ}ītsa łō'ɛlq!wē. Wä, laɛ'm maēma^{ɛ}lō'kwa bɛgwā'nɛmē lā'xa ^{ɛ}nɛmē'xLa łō'q!wäxs â'laē ^{ɛ}wī'^{ɛ}laēLɛla k!wē'ła lē'lqwălaLa^{ɛ}yē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}lg·alīłēda łō'ēlq!wäxs la'ē k·!ō'kŭlīłxa nā'gats!ē qa^{ɛ}s lēs lāx nɛxdzamâ'līłasa nēnâ'xsâläsa k!wē'łē. Wä, la'x·da^{ɛ}xwē ts!ɛwē'L!ɛxōda. Wä, g·î'l^{ɛ}mēsē gwāł ts!ɛwē'L!ɛxōdɛxs, lā'x·da^{ɛ}xwaē nā'x^{ɛ}īda. Wä, g·î'l^{ɛ}mesē gwāł nā'qaxs la'ē hămx·^{ɛ}ī'da. Wä, g·î'l^{ɛ}mēsē hămx·^{ɛ}īdɛxs la'ē tsäyēda bɛgwā'nɛmax ā'łtä ^{ɛ}wā'pa qa nā'gēg·īłts qō gwāł ha^{ɛ}mā'pLō. Wä, g·î'l^{ɛ}mēsē gwāł ha^{ɛ}mā'pɛxs la'ēda bɛgwānɛmē k·ā'g·îlīłxa łō'ɛlq!wē qa^{ɛ}s lēs lax k!waē'lasasēs gɛnɛ'mē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}lamasɛq la'ē hăngɛmli'łasa ^{ɛ}wā'bɛts!âla nā'gats!ē lā'xa nâ'xsâlaga^{ɛ}yasa k!wē'łē. Wä, la tsä'x·^{ɛ}ītsa k!wa^{ɛ}sta' lāq qa^{ɛ}s ts!ɛwē's lāq. Wä, lā'x·da^{ɛ}xwē ^{ɛ}wī'^{ɛ}la nā'x^{ɛ}īda.

then they all drink; | and after they finish drinking, the woman washes | four dishes and pours water into them, and the | man puts them before the guests. Then ‖ they all wash their hands; and after they have washed their hands, | they wait for the next course. That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237], how salmon is kept in cellars for winter use.)

When there are no more | salmon in the rivers, the cellar is dug up. The salmon are washed in water | until all the clay and sand come off. As soon as all | the dirt is off, they are soaked in the river and are left there over ‖ night. As soon as day comes, the woman takes | out of the river what has been soaking. Now the quarter-dried | green salmon are thick; they are just like fresh salmon. | The woman just takes her fish-knife, and they are cut this way | into twelve pieces. Then she puts them into a ‖ kettle; then she puts it on the fire and pours water over | it. Then it is boiled a long time before it is taken off. | She stirs (the meat). As soon as it is all to pieces, she | puts the kettle back over the fire. Then it is left over the fire a very long time. | When it is done, it becomes a mush; and she pours ‖ oil into it while it is still over the fire, and it is stirred again. | Then the kettle is taken off and put down. Then | spoons are given to the

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Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ēda ts!Edā'qē ts!ō'x̣ŭg·îndxa mowē'xLa łō'Elq!wa qaᵉs gŭxts!ō'dēsa ᵉwā'pē lāq. Wä, lē'da bEgwā'nEmē hăng·alīłas lāx nExdzamâ'līłasa k!wē'łē. Wä, laᵉmē'sē ᵉnā'x̣wa ts!E'nts!Enx̣ᵉwīda. Wä, g·î'lᵉmēsē gwāł ts!E'nts!Enkwaxs la'ē ăwŭ'lgEmg·alīł qaᵉs hë'lēg·întsEᵉwē. Wä, laE'm gwāł lā'xēq.

Salmon Preserved in Cellars.—Wä, g·î'lᵉmēsē la k·!eō's k·!ō'k!ŭtElēda wī'ᵉwäxs la'ē ᵉlā'p!Eqoya qaᵉs lē ts!ō'x̣ᵉwītsōᵉ lā'xa ᵉwā'pē qa ᵉwī'ᵉlēs lawä'ēda L!ē'q!a ẓEᵉwa ë'g·isē. Wä, g·î'lᵉmēsē ᵉwī'ᵉlâwēda ts!Eqwä'xs la'ē t!ē'łᵉīdEq lā'xa wa. Wä, la xā'mastalisxa gā'nuLē. Wä, g·î'lᵉmēsē ᵉnā'x·ᵉīdExs la'ēda ts!Edā'qē ăxwŭstE'ndxēs t!ē'łasEᵉwē lā'xa wā. Wä, laE'm la wâ'kwēda dzē'łēᵉlakwē k·!ō'lox̣ᵘ. Yū'Em la gwē'x·sa alō'masē k·!ō'tEla. Wä, â'ᵉmēsa ts!Edā'qē ăxᵉē'dxēs xwā'ẓayowē qaᵉs t!ōt!Ets!E'ndēq; g·a gwä'łag·a (*fig.*) māłEg·Eyō'wēxs la'ē t!ō't!Ets!aakwa. Wä, la ăxts!ō'ts lā'xa hă'nx·Lānowē. Wä, laᵉmē'sē hă'nx·LEntsēxs la'ē qEp!Eqa'sa ᵉwā'pē lāq. Wä, laᵉmēs la gē'g·îłtsē laE'm maE'mdElqŭlaxs la'ē hănx·sE'ndEq. Wä, la xwē't!ēdEq. Wä, g·î'lᵉmēsē q!wē'q!ŭłts!Exs la'ē x̣wēᵉlaqa hă'nx·LEndEq. Wä laᵉmē'sē la â'la la gē'x·Lala hă'nx·Lala; wä, g·î'lᵉmēsē la L!ō'pExs la'ē xa'sᵉida. Wä, la gŭ'q!Eqasōᵉsa L!ē'ᵉnäxs hë'ᵉmaē ā'łēs hă'nx·Lalē. Wä, lä ē't!ēd xwēt!ētsEᵉwa. Wä, lawī'sẓa hă'nx·sEntsEᵉwa qaᵉs hă'ng·alīłēs. Wä, laE'm ts!â'yēda k·ā'k·äts!Enaqē lā'xa k!wē'łē. Wä, la ăxᵉē'dēda ts!Edā'qaxa łēłō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18
quarter-dried salmon that is to be eaten with spoons. Then the
dishes are nearly | full,[1] . . . They are not given a second course.
Sometimes ‖ green salmon are just put into a kettle and boiled for a 20
short time, | when they are taken off and cut to pieces. They are
put | into the dish without water. Then oil is poured over them. |
The man only takes them from the dish with his hands | and eats
them.[1] . . . Then (the guests) just lie down on their seats and ‖
wait for the next course until it is done. Another | course is not 25
given when they have eaten with spoons the quarter-dried green
salmon. This is | the way of the Denax·da^{ɛ}x^{u} in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast continues with the following notes on the preparation of middle parts of the salmon[2]:

(1) Then the woman | takes a dish and puts it down at the place 1
where she is sitting; then she goes | and opens the basket in which
the middle part of the salmon is, | and she breaks off the cedar-bark
with which the middle parts of the salmon are twined together.
When there are four ‖ men, the woman takes eight middle parts | of 5
salmon and breaks them up into two dishes, | four pieces into each
dish. As soon | as she has broken them, she takes her oil-dish and
pours | oil into it.[3] . . . They[4] take up what they are going to eat
and ‖ fold it over, and chew it to make it soft, and then they dip it | 10

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qa^{ɛ}s ts!ēts!â′lēsa yEwī′kwē dzē′łē^{ɛ}lak^{u} lāq. Wä, g·î′l^{ɛ}mēsē Elāq 18
qō′t!axs[1]. . . Wä, laE′m k!ēs hē′lēg·întsE^{ɛ}wa. Wä, lē ^{ɛ}nāł^{ɛ}nE′m-
p!Ena â′Em ăxts!o′yo lā′xa hă′nx·Lanowē qa^{ɛ}s yā′was^{ɛ}īdē mEdE′lx- 20
^{ɛ}wīdExs la′ē hă′nx·sEntsE^{ɛ}waxs la′ē t!ō′t!Ets!aak^{u}. Wä, â′^{ɛ}mēsē ăx-
ts!ō′yo lā′xa łō′q!wē k·!eō′s ^{ɛ}wā′paga^{ɛ}ya. Wä, la k!ŭnq!Eqasō^{ɛ}sa
L!ē′^{ɛ}na. Wä, lē′da bEgwā′nEmē â′Em dâłtâ′laq lā′xa łō′q!wäxs la′ē
ha^{ɛ}mā′pEq.[1] . . . Wä, lā′ḷa â′Em t!ē′k·îmgā^{ɛ}līła. Wä, laE′m
ē′sa^{ɛ}līl qa^{ɛ}s hē′leg·întsE^{ɛ}wē. Wä, laE′m gwā′ła. Wä, lā′ḷa k·!ēs 25
hē′leg·îndg·iłExs yō′sasE^{ɛ}waēda dzē′łē^{ɛ}lakwē k·!ō′loẋwa. Wä, g·aE′m
gwē′g·ilatsa DEna′x·da^{ɛ}xwē lāx Dzā′wadē.

Middle Part of Salmon, cold or boiled.—[1] Wä,[2] lē′da ts!Edā′qē 1
ăx^{ɛ}ē′dxa łō′q!wē qa^{ɛ}s k·ā′g·alīłēs lā′xēs k!waē′lasē. Wä, la qā′s^{ɛ}īd
qa^{ɛ}s lē x·ō′ẋ^{ɛ}wīdxa L!ā′batē, yîx g·ē′ts!E^{ɛ}wasasēs q!ā′q!ag̣a^{ɛ}yē. Wä,
lä ă′l^{ɛ}ēdxa dEna′sē ya′pōłayōsa q!aq!agayē. Wä, g·î′l^{ɛ}Em mō′kwa
bē′bEgwānEmaxs laē′da tsEdā′qē ăx^{ɛ}ē′dxa ma^{ɛ}łgŭna′łExsē q!ā′q!a- 5
g̣a^{ɛ}ya, qa^{ɛ}s p!ōxts!â′lēs lā′xa ma^{ɛ}łExLē′ łōElq!wa. Wä, lāE′m
maē′moxsē p!ō′xts!ōyōs lā′xa ^{ɛ}nā′ł^{ɛ}nEmē′xLa łō′q!wa. Wä, g·î′l-
^{ɛ}mēsē g̣wāł p!ō′qwaxs la′ē ăx^{ɛ}ē′dxēs ts!Eba′ts!ē qa^{ɛ}s k!ŭ′nxts!ōdēsa
L!ē′^{ɛ}na lāq.[3] . . . Wä,[4] laE′m ăx^{ɛ}ē′d lā′xēs ha^{ɛ}mä′Lē qa^{ɛ}s k·!ō′x^{u}-
sEmdēqēxs la′ē malē′ẋ^{u}bEndEq qa tE′lx^{ɛ}wīdēsēxs la′ē ts!Ep!ī′ts 10

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[1] Here follows a description of the eating of the food, which has been omitted.
[2] Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.
[3] Continued from ibid, p. 431, line 7. [4] Continued on ibid, p. 430, line 25.

into the oil; and then they put it into their mouths and they begin to eat,[1] . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are soaked ‖ in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes ‖ them for those that have been taken out.[2] . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the kettle; and her husband puts the kettle ‖ on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also takes the tongs ‖ and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.[3] . . . |

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lā′xa L!ē′ᶜna. Wä, la′wisḷa ts!ō′q!ŭsas, wä, laE′m haᶜmx·ᶜī′dEx·daᶜxwa.[1] . . . Wä, laE′m ăwŭ′lg̣Emg·alīł qaᶜs hē′lēg·întsEᶜwē. Wä, laE′m g̣wā′ła.

(2) Wä, g·ī′lᶜmēsē la â′la la lE′mx̣ᶜwēda q!ā′q!ag̣aᶜyaxsla′ē t!ē′łasō lā′xa t!ē′lats!äxs hăᶜnē′łaē lā′xa ōnēg̣wīłasa g·ō′kwē. Wä, laE′m hë′mEnałaEm la q!ō′ts!âsōsa ᶜwā′pē. Wä, laᶜmē′sa ts!Edā′qē hë′mEnałaEmxat! ăxstā′lasa q!ā′q!ag̣aᶜyē lāq qa qō′t!ēs. Wä, hë′ᶜmaaxs la′ē ăxᶜwŭstE′ndxa q!ā′q!ag̣aᶜyē qaᶜs haᶜmē′x·sīlasEᶜwē. Wä, la â′Em x̣wē′laqa ăxᶜē′dxa lE′mx̣wa q!ā′q!ag̣ēᶜ qaᶜs L!ā′yoᶜstE′ndēs lā′xēs la ăxŭstā′nâ.[2] . . . (Wä, g·îlᶜmēsē g·āxē łāᶜwunEmasēxs) la′ēda ts!Edā′qē ăxᶜē′d lā′xēs t!ē′lasEᶜwē q!ā′q!ag̣aᶜya. Wä, laE′m ḥō′sEmtsa maē′maᶜłExsa q!ā′q!ag̣ēᶜ lā′xa ᶜnā′łᶜnEmōkwē bēgwā′nEma. Wä, laE′m ăxᶜē′dxa maᶜłExsā′g·Eyowē. Wä, hë′ᶜmis la ăxts!ō′yosēxa hă′nx·Lanowē. Wä, laᶜmē′sē hă′nx·Lanōs łā′ᶜwŭnEmas lā′xa lEg̣wī′łē. Wä, hë′Emxaā′wisē la gŭ′q!Eqasa ᶜwā′pē lāq. Wä, la ăxᶜē′dēda ts!Edā′qaxa maᶜłExLa′ łēłō′q!wa. Wä, hë′ᶜmisa maᶜłExLaᶜmaxat! ts!ēts!Eba′ts!ä qaᶜs lē k·ā′g·ałElas lā′xēs k!waē′lasē. Wä, lä k·!ēs â′laEm g̣ē′x·Lalēda hă′nx·Lanâx, la′ē hă′nx·sanâ lā′xa lEg̣wī′ł. Wä, hë′Emᶜxaā′wisēda bEgwā′nEmē ăxᶜē′dxa ts!ē′sLāla qaᶜs k·!îpwŭstā′lēxa t!ē′lkwē q!ā′q!ag̣ē qaᶜs k·!îpts!â′lēs lā′xa ō′gŭᶜlaᶜmaxat! ᶜwā′las łō′q!wa g·āx hăᶜnē′ła; hëkwē′lēEm qaē′da hë g̣wä′łas haᶜmē′x·sīlasEᶜwē.[3] . . .

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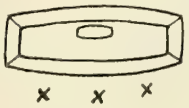
[1] Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1–14.
[2] Continued in ibid., p. 431, lines 15–39.
[3] Continued in ibid., p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, and | he measures what he is breaking so that they will be the right size for our mouths; ‖ and his wife pours oil into the oil-dishes; | and after the man has finished breaking what he is working at, | the guests finish singing.[1] . . . Then (the man) takes up two | oil-dishes and puts them | in the far side of the dish, | in this manner:[2]



. . . As soon as (the guests) finish, they wait ‖ for the next course.

Split-Backs.—(The split-backs are eaten without being boiled or blistered. The man takes the "split-down" and folds it up and dips it into the oil and puts it into his mouth.) He does not chew it before he | dips it into the oil, for it is really soft.[3] . . . After | the men have finished drinking, they wait for the second course. | That is the end of this. For they never soak this split-down, ‖ because it does not get hard, although it may be old. Even if it is two | years old, it never gets hard, for it is really worked thoroughly. Therefore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the soaked backbones out of the water in the soaking-box, and puts them ‖ on a mat that is spread at the place where she is sitting. Then the man | breaks them into three pieces and puts them into the kettle. |

Wä,[1] lë łā′ᵉwŭnEmas p!ō′xᵉwīdxa t!ē′lkwē q!ā′q!aga·ᵉya. Wä, laE′m â′Em ᵉmE′nsasēs p!ō′qwaᵉyē qa hëłts!EqElēs lā′xEns sE′msēx. Wä, lā′ɫa gEnE′mas k!ŭ′nxts!ōtsa L!ē′ᵉna lā′xa ts!ēts!Eba′ts!ē. Wä, g·î′lᵉmēsē gwāł p!ō′qwēda bEgwā′nEmaxēs ăxsEᵉwa′xs laē gwāł dEnxElēda k!wēlē.[1] . . . Wä, lā′xaa k·ā′g·ilīłxa maᵉłExLa′ ts!ēts!Eba′ts!ä qaᵉs lē k·anē′qwas lāx L!āsanēqwasa łō′q!wē; g·a gwä′łēg·a (*fig.*).[2] . . . Wä, g·î′lᵉmēsē gwā′łExs la′ē ăwŭ′lgEmg·ālił qaᵉs hē′lēgîntsEᵉwē.

Split-Backs.—Wä, laE′m k·!ēs malēxᵉbE′ndqēxs k·!ē′sᵉmaē ts!E-pī′ts lā′xa L!ē′ᵉna qaxs â′laē tE′lqwa.[3] . . . Wä,[4] g·î′lᵉmēsē gwāł nā′qaxs la′ē ăwŭ′lgEmg·alīlēda bEgwā′nEmē qaᵉs hē′lēg·întsEᵉwē. Wä, laE′m gwāł lā′xēq qa k·!ē′ts!ēnaᵉyas t!ē′łasEwa Lē′qwaxa, qaxs hēwä′xaē p!ē′sᵉīdEx wā′x·ᵉmaē la gä′ła, wā′x·ᵉmaē la maᵉłE′nxē ts!ăwŭ′nxas la hēwä′xaEm p!ē′sᵉīd qaxs â′laē aē′k·!aakwa; lā′g·īłas hë′mEnāłaEm tE′lqwa. Wä, laE′m gwā′ła.

Soaked Backbones, boiled or blistered (1).— Wä, laᵉmē′s ăxᵉŭstE′ndxa t!ē′lkwē xā′k·!adzâ lā′xa t!ē′lats!ē qaᵉs g·ā′xē ăxdzō′ts lā′xa łē′ᵉwaᵉyē LEbē′ła lāx k!waē′lasa. Wä, laᵉmē′sēda bEgwā′nEmē yā′łyūduχᵘsāla k·ō′k·oxsālaq qaᵉs hă′nts!ālēs lā′xa hă′nx·Lanowē.

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[1] Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4–21.
[2] Continued in ibid., p. 432, line 21, to p. 434, line 40.
[3] Continued in ibid., p. 434, line 40, to p. 435, line 8.
[4] Continued from ibid., p. 435, line 8.

After he has done so, he puts the kettle on the fire; and | as soon as it stands there firmly, the man pours water into it; | and it does not take long before it begins to boil. Then the kettle is taken off; ‖ and the woman takes five dishes and | puts them down, and also five oil-dishes. As soon as | it is all on the floor, the man takes his tongs, and | takes the soaked backbone out of the water and puts it into the dishes.[1] | . . . When they finish (eating) they wait for a second ‖ course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the house to heat it, when there are not many who have been | invited,—for instance, two men,—or when the owner of the house | is given this, to eat by his wife. She just goes and takes some ‖ soaking backbone, and blisters it by the fire. When | it is done, she puts it on a food-mat; | and an oil-dish is taken and oil poured into it. | When it is put on the food-mat outside | of the blistered soaked backbone, it is eaten by the one ‖ man and his wife and his children, in this manner. | Sometimes old people desire to eat it blistered in this | way, for it has a different taste from boiled | soaked backbone, and therefore some men like it. | They never sing when their food ‖ is going to be soaked backbone; for this is going to be their food when few

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Wä, g·î′lˢmēsē gwā′ɬExs la′ē hă′nx·Lents lā′xa lEgwī′łē. Wä, g·î′lˢmēsē E′lx·Lālaxs la′ēda bEgwā′nEmē gŭ′q!Eqasa ˢwā′pē lāq. Wä, laˢmē′sē gē′g·îltsīlaEm la maE′mdElqŭlaxs la′ē hă′nx·sanâ. Wä, lē′da ts!Edā′qē ăxˢē′dxa sEk·!ē′xLa łō′Elq!wa qaˢs g·ā′xē mExˢā′līłas ḶEˢwa sEk·!ē′xLaˢmaxaēda ts!ēts!Eba′ts!ē. Wä, g·î′lˢmēsē ˢwī′lg·alīłExs la′ēda bEgwā′nEmē ăxˢē′dxēs ts!ē′sLāla qaˢs k·!îpwEstalēxa t!ē′lkwē xā′k·!adzō qaˢs k·!îpts!â′lēs lā′xa łō′Elq!wē.[1] . . . (Wä, g·îlˢmēsē gwāła) la′ē ăwŭ′lgEmg·alīł qaˢs hē′lēg·înˢwē.

(2).—Wä, laˢnā′lˢnEmp!Ena pEnē′sasEˢwa t!E′lkwē xā′k·!adzō lā′xa lEgwī′łasa g·ō′kwē, qa ts!E′lxˢwīdēs, yîxs k·!ē′saē q!ē′nEma Lē′ˢlānEmē, yîxa maˢlō′kwē bē′bEgwānEma Ḷōxs hë′ˢmaēda g·ō′gwadäsa g·ō′kwē hăˢmg·ī′lasōˢsēs gEnE′mē. Wä, â′ˢmēs la ăxˢē′d lā′xēs t!ē′łasEˢwē xā′k·!adzâ qaˢs pEnnōlī′sēq lā′xa lEgwī′łē. Wä, g·î′lˢmēsē L!ō′pEx⁻ la′ē â′Em ăxō′dzoyō lā′xa haˢmā′dzowē łē′ˢwaˢya. Wä, la ăxˢe′tsEˢwa ts!Eba′ts!ē qaˢs k!ŭ′nxts!ōtsEˢwēsa L!ē′ˢna. Wä, â′ˢmēs la k·ā′dzōdayō lā′xa haˢmā′dzowē łe′ˢwaˢya lax Lā′salīłasa pE′nkwē t!ēlkᵘ xā′k·!adzō. Wä, laE′m hë′ˢmēsa ˢnEmō′kwē bEgwā′nEm ḶEˢwī′s gEnE′mē Ḷōˢmē′s sā′sEmēda hë gwă′łē. Wä, la ˢnā′lˢnEmp!Enaˢmaqŭlsq!ŭlˢyakwē bēbEgwā′nEm haˢmaē′xsdxa hë gwē′kwēxa pEnnōlē′dzEkwē qaxs ō′gŭxp!amaē lā′xa hă′nx·Laakwē t!ēlkᵘ xā′k·!adzâ. Wä, hë′ˢmis lā′g·īłas ăxˢē′xstsōˢsa ˢnāłˢnEmō′kwē lā′xa bEgwā′nEmē. Wä, la k·!ēs dE′nxElag·īlExs haˢmā′ˢyē′lēda t!ē′lkwē xā′k·!adzâ, yîx haˢmaˢē′Lē qaxs hō′lałaēda haˢmā′paq

[1] Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | and the only time they eat this is in the morning. That is | all about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pectoral fins and anal fins and the tails of the | dog-salmon. These three kinds are [never not] always eaten at | noon and in the evening. When they are going to eat pectoral fins ‖ and anal fins and tails, a soaking-box is taken, | and water is poured into it. Then (several handfuls of) | pectoral fins are picked up and put into it. For four days they are soaking in it. | Then they are taken out and put into a kettle; and | water is poured on them before they are put on the fire. ‖ When they are covered with water, they are put on the | fire. Sometimes they are kept boiling until it is nearly noon, | for they try to boil the bones soft. When the bones are boiled to pieces, | the kettle is taken off the fire. Then the | woman takes a dish and puts it alongside the kettle. ‖ Then she takes a large spoon, | and ladles out the pectoral fins, and she pours them into the | dish. When they are all in it, she places it before the one who is to eat it; | and next water is given to drink to him who is going to eat it. As soon | as (the guests) finish drinking, they eat. No oil is ‖ dipped with it when

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qaxs k·!ē′saē q!ē′nEmēnoxwa ha^{ɛ}mā′paxa hë gwä′łas ha^{ɛ}mē′x·sīlaēnē^{ɛ}. Wä, lē′x·aEmxaa ha^{ɛ}mā′pdEmqēda ga̧ā′la. Wä, laE′m gwā′ła.

Fins and Tails (1).—Wä, la^{ɛ}mē′sEn gwā′gwēxs·^{ɛ}ālał lā′qēxs la′ē ha^{ɛ}mē′x·sīlasE^{ɛ}wēda pEL!Exā′wa^{ɛ}yē ŗE^{ɛ}wa peŗā′ga^{ɛ}yē ŗE^{ɛ}wa ts!ā′sna^{ɛ}yasa gwa^{ɛ}xnī′sē. Wä, k·!eyâ′s k·!ēs ha′^{ɛ}maEnxg·ada yū′duxwīdāłak·xa nEqä′la ŗE^{ɛ}wa dzā′qwa. Wä, g·î′l^{ɛ}Em ha^{ɛ}mä′La pEL!Exā′wa^{ɛ}yē ŗE^{ɛ}wa peŗā′ga^{ɛ}yē ŗE′wa ts!ā′sna^{ɛ}yaxs la′ē gEyō′ł ăx^{ɛ}ē′tsE^{ɛ}wa t!ē′lats!ē qa^{ɛ}s gŭxts!ō′yâēda ^{ɛ}wā′pē lāq. Wä, la^{ɛ}mē′sē k·!ā^{ɛ}stanowēda pEL!Exā′wa^{ɛ}yē lāq. Wä, hë′t!a la mō′p!Enxwa^{ɛ}stalī′ł lā′qēxs la′ē ăx^{ɛ}wustā′nâ qa^{ɛ}s ăxts!ōyuwē lā′xa hă′nx·Lanowē. Wä, lā′xaa gEyō′ł gŭq!Eqa′sōsa ^{ɛ}wā′paxs k·!ē′s^{ɛ}maē hă′nx·Lanâ lā′xa lEgwī′łē. Wä, g·î′l^{ɛ}mēse la q!ō′gŭlīłxa ^{ɛ}wā′paxs la′ē hă′nx·LEndayō lā′xa lEgwī′łē. Wä, la′mē^{ɛ}sē ^{ɛ}nāl^{ɛ}nEmp!Ena Elā′q^{ɛ}Em k·!ēs ^{ɛ}nEqä′lag·īla maE′mdElqŭla, qaxs xā′xayasE^{ɛ}waēs xā′qē. Wä, g·î′l^{ɛ}mēsē xā′s^{ɛ}īdēda xā′qaxs la′ē hă′nx·sanōwēda hă′nx·Lanowē. Wä, la^{ɛ}mē′sēda ts!Edā′qē ăx^{ɛ}ē′dxa łō′q!wē qa^{ɛ}s k·a′g·alīłēs lāx ō′nâ′^{ɛ}yasa hă′nx·Lanowē. Wä, la^{ɛ}mē′sēda ts!Edā′qē ăx^{ɛ}ē′dxa ^{ɛ}wā′lasē k·ā′ts!Enāqa qa^{ɛ}s xā′lōstEndēs lā′xa pEL!Exā′wa^{ɛ}yē. Wä, la xE′lts!âlas lā′xa łō′q!wē. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī′^{ɛ}lts!âxs la′ē k·ā′gEmlīłas lāx ha^{ɛ}mā′pLaq. Wä, la^{ɛ}mē′sa ^{ɛ}wā′pē mā′k·îläq qa nā′x^{ɛ}ītsōsa ha^{ɛ}mā′pLē. Wä, g·î′l^{ɛ}mēsē gwāł nā′qaxs la′ē hamx·^{ɛ}ī′da. Wä, laE′m k·!eâ′s L!ē′^{ɛ}na ts!Epā′sōs lāqēxs ha^{ɛ}mapaaxg·ada pEL!Exā^{ɛ}wa^{ɛ}yē ŗE^{ɛ}wa peŗāga^{ɛ}yē ŗEwa

they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given to eat, | and they wash their hands in it. After ‖ they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that, about which I am talking. ‖ Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house. As soon as the guests are all in, ‖ the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests begin to eat, ‖ the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

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ts!ā′snaᶜyē. Wä, g·î′lᶜmēsē gwāł haᶜmāpExs la′ē ăxᶜē′dēda ts!Edā′-qaxa łō′q!wē, yîx haᶜmaats!ē′x·däsa haᶜmg·ī′lasEᶜwas, qaᶜs ăxᶜē′dēxa ᶜwā′pē qaᶜs gŭxts!ō′dēs lāq. Wä, la ẋwē′laqa k·ā′gEmlītas lā′xēs haᶜmg·ī′lasEᶜwē. Wä, laᶜmē′se ts!E′nts!EnẋᶜwīdEx·daᶜxᵘ lāq. Wä, g·î′lᶜmēsē gwā′łExs la′ē tsä′xᶜīsōsa ᶜwā′pē. Wä, laE′m nā′xᶜīdEx·daᶜxᵘ lāq. Wä, la q!ŭnā′la k·!ēs hë′lēg·întsEᶜwēda haᶜma′paxa pEL!Exāwaᶜyē ṭEᶜwa pEḷāgaᶜyē. Wä, hëmisḷēda ts!āsnaᶜyē. Wä, laEm âEm ho′qŭwElsēda LēᶜlanEmx·dē. Wä, laE′mxaā′wisēda q!ŭls-q!ŭ′lyakwē hë′mEnāła haᶜmā′pEx gwē′x·sdEmasg·în gwā′gwēx·sᶜā-lasEk·; lē′x·aᶜmēda wiᶜwōsElāga hēmawälanuẋᵘsg·ada yū′duẋᵘwī-dāłag·în gwā′gwēx·sᶜālasa. Wä, laE′m gwāła. . .

(2).—Wä, g·î′lᶜmēsē q!ē′nEma L!ō′bEkwē ts!ā′snaᶜya, la′ē hë′xᶜi-daᶜma ăxnō′gwadās LēᶜlalaxēsᶜnēᶜnEmō′kwaxa gaā′la qa g·ā′xēs gaā′xstāla lāx g·ō′kwas. Wä, la g·î′lᶜEm ᶜwī′ᶜlaēLēda LēᶜlanEmaxs la′ēda Lēᶜlālāqᶜ ăxᶜe′dxa haᶜmādzowē łēᶜwaᶜya qaᶜs LEp!ālilēs lāx L!ā′sEx·dzamâᶜyasēs LēᶜlānEmē. Wä, la ăxᶜē′dxa L!ō′bEkwē ts!ā′s-naᶜya qaᶜs lē k·adEdzō′ts lā′xa haᶜmā′dzowē łᶜwaᶜya. Wä, lä ăxᶜē′dxa ᶜwā′pē qaᶜs lē tsä′xᶜīts lāq. Wä, g·î′lᶜmēsē gwāł nā′qaxs la′ē haᶜmx·ᶜī′dEx·daᶜxwa. Wä, g·î′lᶜmēsē haᶜmx·ᶜī′dēda LēᶜlānEmaxs la-ēda bEgwā′nEmē ăxᶜē′dxēs nā′gats!ē qaᶜs lē tsäx a′łtä ᶜwā′pa qa nagē′g·īLEs. Wä, g·î′lᶜmēsē g·āx aē′daaqaxs la′ē k·!ō′xᶜwalīłxa nā′-gats!ē ᶜwā′bEts!âla. Wä, g·î′lᶜmēsē gwāł haᶜmā′pa ts!ēts!ā′snēg·äxs la′ēda bEgwā′nEmē hă′ng·îmlīłtsa ᶜwā′bEts!âlē nā′gats!ē lāq. Wä,

water in it before them, and | immediately they drink of it. After they finish drinking, ‖ they go out. There is no oil to dip with it, and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and ‖ they do not wipe their hands when they eat roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, ‖ when he gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the "plucked cheeks" and pours them into the ‖ soaking-box. She soaks them four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the "plucked cheeks," for only the chiefs | eat this kind (of food). The man at once goes and ‖

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hë′x·ᵉidaᵉmēsē na′xᵉīdᴇx·daᵉxᵘ lāq. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ē hō′qŭwᴇlsa. Wä, laᴇ′m k·!eō′s ʟ!ē′ᵉna ts!ᴇpa′s. Wä, hë′-ᵉmesēxs k·!eō′saē łō′q!wa. Wä′ hëᵉmisēxs k·!ē′saē ts!ᴇwē′ʟ!ᴇxōd qaxs ᵉnē′k·aēda g·ā′lē bᴇgwā′nᴇmqēxs hë′x·ᵉidaᵉmaē k·!eyō′ẋᵉwīdēda dzaᵉwŭ′naqēxs ăxᵉē′tsᴇᵉwaēg·ada yū′duẋᵉwīdałag·a. Wä, hë′ᵉmis lā′g·iłas ăxᵉē′dg·īłxa aldzᴇwē′ haᵉmadzō′ łē′ᵉwaᵉya. Wä, hë′ᵉmis lā′g·iłas k·!ēsxat! dēdᴇ′nkwēda haᵉmā′paxa ʟ!ō′bᴇkwē ts!ā′snaᵉya ᶩōᵉma ʟ!ō′bᴇkwē xā′k·!adzōsa dzaᵉwŭ′nē, q!ŭnā′laē â′ᴇm dzā′k·ō-dēda ʟē′ᵉlānᴇmaxēs eᵉeyasowaxs la′ē gwāł haᵉmā′pa qa lᴇ′mẋwa-ʟᴇlēsa tsᴇ′nxwaᵉyēsēs haᵉma′ᵉyē. Wä, â′ᵉmēs lēda ăxnō′gwadäsa ts!ā′snaᵉyē, yîx k·!ē′ts!aᵉyawayᵉasēx lē′x·dē haᵉmā′p la hă′mx·hᴇmk·a lā′qēxs la′ē pō′sq!ᴇx·ᵉīda. Wä, la hë′ᴇmxat! gwē′g·ilaxa ʟ!ō′bᴇ-kwē xā′k·!adzâ. Wä, laᴇ′m gwā′ła.

Salmon-Cheeks.—Wä, g·î′lᵉmēsē ts!ăᵉwŭ′nxᵉīdᴇxs la′ē ăxᵉē′d-xēs t!ē′lats!ē qaᵉs lē hă′ng·alīłaq lā′xa ō′nēgwīłases g·ō′kwē. Wä, la tsä′ts!ōtsa ᵉwā′pē lāq, qa nᴇgoyâ′lēsa t!ē′lats!äxa ᵉwāpē. Wä, la ăxᵉē′dxēs p!ᴇlodzats!ē lᴇxā′ᵉya qaᵉs gŭxstᴇ′ndēs lā′xa t!ē′lats!ē. Wä, laᵉmē′sē mō′p!ᴇnẋwaᵉs t!ē′łtalīła. Wä, g·î′lᵉmēsē mō′p!ᴇnẋwaᵉs tā′līła, la′ēda ts!ᴇdā′qē ăxk·!ālaxēs łā′ᵉwŭnᴇmaxa wā′x·ᵉᴇm la nᴇqä′la qa lēs ʟē′ᵉlālaxa q!ŭlsq!ŭ′lyakᵘ g·ī′g·igᴇmaᵉya qa g·āxēs p!ᴇp!ᴇlō′sg·axa p!ᴇlōsē, qaxs lē′x·aᵉmaēda g·ī′g·igămaᵉyē haᵉmā′pxa hë gwē′x·sē. Wä, hë′x·ᵉidaᵉmēsa bᴇgwā′nᴇmē la lā′līł-

selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.] As soon as they are all in, the ‖ man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the woman takes dishes and ‖ puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in the dishes, she places ‖ one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes another ‖ dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

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qE^{c}waxa g·ī′g·igăma^{c}yē. Wä, k·!ē′st!a gä′łaxs g·ā′xaē ^{c}wī′^{c}la hō′gwī-LEla lāx g·ō′kwas. Wä, hë′xōḶEN L!Elē′wēsE^{c}wē gENE′masēxs hë′-x·^{c}ida^{c}maē LEp!ā′līłElaxa łē′Elwa^{c}yē qa k!ŭdzEdzâ′lī^{c}lasLEsa k!wē′łE-La; wä, lā′g·īłas hë^{c}nā′kŭla^{c}ma Lē^{c}laNEmē qa^{c}s lē k!ŭdzEdzâ′lī-łaxa LEbEgwī′lkwē łē′El^{c}wa^{c}ya. Wä, g·î′l^{c}mēsē ^{c}wī′^{c}laēLExs la′ēda bEgwā′nEmē ăx^{c}ē′dxa hă′nx·Lanowē qa^{c}s gŭxts!ō′dēsa ^{c}wā′pē lāq. Wä, la hă′nx·LEnts lā′xēs lEgwī′łē. Wä, lā′Ḷa ā′x̣^{u}sīlē gENE′mas, ăx^{c}ē′dxa lExa′^{c}yē qa^{c}s lē k·!ō′stEndxa p!Elō′sē qa^{c}s k·!ats!ō′dēs lā′xa lExa′^{c}yē qa^{c}s lä gŭxts!ō′ts lā′xa hă′nx·Lāla hă′nx·Lanâ. Wä, la^{c}mē′sē maE′mdElqŭla gē′g·îlīła, la′asa ts!Edā′qē ăx^{c}ē′dxa łō′Elq!wē qa^{c}s g·ā′xē ăx^{c}ā′līłas lā′xēs k!waē′lasē; wä, hë′^{c}mīsē ts!ē′sLāla. Wä, g·î′l^{c}mēsē k·ō′taq laE′m L!ō′pa la′e łā′^{c}wŭnEmas hă′nx·sEndxa hă′nx·Lanowē. Wä, hë′x·^{c}ida^{c}mēsēda ts!Edā′qe ăx^{c}ē′dxēs ts!ē′sLāla qa k·!îpwŭsta′lēxa p!Elō′sē qa^{c}s k·!îpts!â′lēs lā′xa łō′Elq!wē. Wä, g·î′l^{c}mēsē ^{c}wi′^{c}lts!â lā′xa łō′Elq!wäxs la′ē k·ax·dzamō′līłas lā′xa maē′mokwē bē′bEgwānEma lā′xa ^{c}nā′l^{c}nEmēxLa łō′q!wa. Wä, g·î′l-^{c}mēsē ^{c}wī^{c}laxs la′ē ăx^{c}ē′dxa ^{c}wā′bEts!âla nā′gats!ä qa^{c}s lē hă′nx·-dzamōlīłas lā′xēs k!wē′lēkwē. Wä, hë′x·^{c}ida^{c}mēsē nā′x^{c}īdEx·da-^{c}xwa. Wä, g·î′l^{c}mēsē gwāł nā′qaxs lā′x·da^{c}xwaē hă^{c}mx·^{c}ī′da. Wä, g·îl^{c}mēsē hămx·^{c}ī′dExs la′ēda ts!Edāqē ăx^{c}ē′dxa ō′gŭ^{c}la^{c}maxat! łō′-q!wa qa^{c}s gŭxts!ō′dēs ^{c}wā′palāsa p!Elō′sē lāq. Wä, lā′xaa hō′sEmtsa k·ā′k·Ets!Enaqē lā′xa k!wē′lē qa^{c}s lē ts!âs lāq. Wä, lā′xaa k·ā′-g·îlīłxa ^{c}wā′bEts!âla łō′q!wa qa^{c}s lē k·ax·dzamō′līłas lāq qa yo′-

places it in front of them, to | eat it with spoons while they are eating the "plucked cheeks." They eat (the liquid) with spoons | while they are eating (the heads). After they have eaten, ‖ the woman takes up the dish and pours out what was in it. | Then she pours some good water into it, and she | places it in front of her guests again. Then they wash their hands; | and after they have done so, the bucket with water in it is put before them, | and they drink out of it. After ‖ they finish drinking, they go out; for no second course is served after | eating the "plucked cheeks," and also no oil is dipped with it. | Therefore only liquid of the "plucked cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at once when they are soft, for often | the old people come to the owner of this kind (of food to ask to be invited). | Then it is just put down on a food-mat and placed in front of those ‖ who ask to be invited. They do not eat it in the morning, only | at noon and in the evening; and those who eat it do not rinse their mouths, | for that is only done in the morning. They only drink water | before they eat the roasted heads, and they also drink water | after they finish eating; and then they take a mouthful of water ‖ and squirt it over their hands to wash them, for | their hands are greasy from the fat of their food,

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ts!ēk·ɛlēsēqēxs ha^{ɛ}mā′paaxa p!ɛlō′sē. Wä, la′x·da^{ɛ}xwē yō′-ts!ēk·îlaqēxs la′ē ha^{ɛ}mā′pa. Wä, g·î′l^{ɛ}mēsē gwāł ha^{ɛ}mā′pɛxs la′ēda ts!ɛdā′qē k·ā′g·îlīłxa łō′ɛlq!wē qa^{ɛ}s lē gŭx^{ɛ}ī′dɛx g·ī′ts!â-x·däq. Wä, la^{ɛ}mē′sē gŭxts!ō′tsa ë′k·ē ^{ɛ}wāp lāq. Wä, laɛmxaā′wi-sē k·ax·dzamō′līłas lā′xa k!wē′łdē. Wä, lax·da^{ɛ}xwē ts!ɛ′nts!ɛnx̣-^{ɛ}wīda. Wä, g·î′l^{ɛ}mēsē gwāłɛxs la′ē hă′ngɛmlīlɛma ^{ɛ}wābɛts!âla nāgats!ä′. Wä, hë′x·^{ɛ}ida^{ɛ}mēsē nā′x^{ɛ}īdɛx·da^{ɛ}x^{u} lāq. Wä, g·î′l-^{ɛ}mēsē gwāł nā′qaxs la′ē hō′qŭwɛls qaxs k·!ē′saē hë′lēg·întsɛ^{ɛ}wa ha^{ɛ}mā′paxa p!ɛlō′sē. Wä, laɛ′mxaa k·!eâ′s ʟ!ē′^{ɛ}na tsɛpa′sōs. Wä, hë′ɛm lā′g·îłas â′ɛm nā′qasɛ^{ɛ}wē ^{ɛ}wā′paläsa p!ɛlō′saxs ha-^{ɛ}ma^{ɛ}yaē. Wä, laɛ′m gwā′ła.

Fresh Salmon-Heads (X̣ō′x̣ŭsde).—Wä, la ^{ɛ}nā′ł^{ɛ}nɛmp!ɛna hë′-x·^{ɛ}ida^{ɛ}ɛm hă^{ɛ}mx·^{ɛ}ī′dqēxs hë′^{ɛ}maē ā′łēs ts!ɛ′lqwē, yixs q!ŭna′laē qā′tsē^{ɛ}stalēda q!ŭlsq′ŭlyakwē lāxa ăxnō′gwadäsa hë gwē′x·sē. Wä, laɛ′m â′ɛm ăxdzō′yō lā′xā hă^{ɛ}madzowē′ łē′^{ɛ}wa^{ɛ}ya qa^{ɛ}s lē ăxdzamō′-lī^{ɛ}lɛm lā′xa qā′tsē^{ɛ}stāla. Wä, la k·!ēs ha^{ɛ}mä′xa gaā′la, lē′x·a^{ɛ}ma nɛqä′la ʟɛ^{ɛ}wa dzā′qwa. Wä, la k·!ēs ts!ɛwē′ʟ!ɛxōdēda ha^{ɛ}mā′-paq qaxs la^{ɛ}mē′x·dē gaā′xstāla. Wä, lāʟa nā′x^{ɛ}īdaɛmxa ^{ɛ}wā′paxs k·!ē′s^{ɛ}maē hă^{ɛ}mx·^{ɛ}ī′dxa x·ō′x̣ŭsdē. Wä, lā′xaa nā′x^{ɛ}īdaɛmxs laē gwāł ha^{ɛ}mā′pa. Wä, hë′^{ɛ}mis laxat! hă′msgɛmdaats lā′xa ^{ɛ}wā′pē qa^{ɛ}s hă′mx·ts!anɛ′ndēsēxs la′ē ts!ɛ′nts!ɛnx̣^{ɛ}wēda, qaxs q!ɛ′lq!ɛl-ts!ānaē lāx tsɛ′nxwa^{ɛ}yasēs ha^{ɛ}ma′^{ɛ}yē qaxs â′^{ɛ}maē dā′x·^{ɛ}īdxa sē′sɛ-

for they just take | the whole roasted salmon-heads and hold them when they eat them, therefore | their hands are very greasy. As soon as they finish, | they go out of the house, for no second course is served after fresh ‖ roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted salmon-heads when they cook them in winter. When | it is winter, the common people are invited to come | to the house of the owner of the roasted salmon-heads. Then ‖ they do again the same thing that I told of before,[1] when they spread out | mats behind the fireplace of the house for the guests to sit down on | when they come in. As soon as they are in, | they are led by the woman to their seats on the spread | mats. When they are all in, the ‖ woman at once takes the basket in which she keeps the salmon-heads, and she puts it down | at the place where she is sitting; and her husband takes a large | kettle and puts it down also, next to the place where his wife is sitting. | At once the woman opens the top of the basket, | and she takes out the roasted salmon-heads and puts them into the kettle. ‖ Then she places them in it so that all stand on the part where | the head has been cut off, and so that the faces of the roasted heads are upward; and she only | stops when the kettle is full. Her

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nāla x·ō′ẋŭsdä qa^{ɛ}s dēda′lalīlēqēxs la′ē ha^{ɛ}mā′pEq. Wä, hë′^{ɛ}mis lā′g·īłas xE′nLEla q!E′lq!Elts!anē. Wä, g·î′l^{ɛ}mēsē ġwā′łExs la′ē â′Em hō′qŭwEls qaxs k·!ē′saē hë′lēg·întsE^{ɛ}wa ha^{ɛ}mā′paxa ā′łẋwasē x·ō′ẋŭsdä. Wä, laE′m ġwāł lā′xēq.

Preserved Salmon-Heads.[1]—Wä, la^{ɛ}mē′sEns ġwā′ġwēx·s^{ɛ}ālał lā′xa x·ō′ẋŭsdäxs la′ē ha^{ɛ}mē′x·sīlaqēxs la′ē ts!ă^{ɛ}wŭ′nxa. Wä, hë′^{ɛ}maaxs la′ē ts!ă^{ɛ}wŭ′nxa la′ē Lē′^{ɛ}lālasE^{ɛ}wēda bē′bEgwānEmq!ālaEm qa g·ā′xēs lāx g·ō′kwasa ăxnō′gwadasa x·ō′ẋŭsdē. Wä, hë′Emxaā′wis ġwē′x·^{ɛ}īdē ġwī′g·ilasasa g·îg·î′lēyîn wā′łdEma laE′m LEp!ā′lēlEma łē′^{ɛ}wa^{ɛ}yē lāx ō′gwīwalīłasa lEgwī′łasa g·ō′kwē, qa k!ŭdzEdzo′līłasōsa Lē^{ɛ}lānEmē qō g·āxL hō′gwīLō. Wä, g·î′l^{ɛ}mēsē g·āx hō′gwīLExs la′ē q!ā′x·sīdzēsōsa ts!Edā′qē qa läs k!ŭdzEdzō′līłEla lā′xa LEbElkwē′ łē′^{ɛ}wa^{ɛ}ya. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī′^{ɛ}laēLExs la′ē hë′x·^{ɛ}ida^{ɛ}ma ts!Edā′qē ăx^{ɛ}ē′dxa x·ō′ẋŭsdaats!ē L!ā′bata qa^{ɛ}s g·ā′xē hă′ng·alīłas lā′xēs k!waē′lasē. Wä, lā′ḷa łā′^{ɛ}wŭnEmas ăx^{ɛ}ē′dxēs ^{ɛ}wā′lasē hă′nx·Lanâ qa^{ɛ}s g·ā′xē hă′ng·alīłas lā′xaaxa k!waē′lasasēs ġEnE′mē. Wä, hë′x·^{ɛ}ida^{ɛ}mēsēda ts!Edā′qē x·ō′ẋ^{ɛ}wīdEx t!Emā′g·îmasa L!ā′batē. Wä, la ăx^{ɛ}wŭłts!â′laxa x·ō′ẋŭsdē qa^{ɛ}s lē ăxts!â′las lā′xa hă′nx·Lanowē. LaE′m aë′k·!a k!ŭts!â′las qa ^{ɛ}nā′ẋwa^{ɛ}mē hë k!wā′łayōsēs qa′k·a^{ɛ}yē. Wä, laE′m ë′k·!EgEmłts!awēda x·ō′ẋŭsdē. Wä, ā′l^{ɛ}mēsē ġwā′łExs la′ē qō′t!ēda hă′nx·Lanowē. Wä, lā′ḷa łā′^{ɛ}wŭnEmas

[1] See p. 330.

husband | at once takes up two buckets and goes to draw water | for the liquid of what is being cooked. As soon as he comes back, ‖ he pours (the water) into (the kettle). When it is half full of water, | his wife takes an old mat and covers it over, so | that the steam may not come through when it boils. As soon as | this has been done, she puts the kettle on the fire. Immediately | the guests begin to sing the songs of their ancestors. ‖ Four songs are sung. Then the | host takes the dishes and puts them down at the place where his | wife is sitting; and when that is done, she dips up some water, so that | everything stands ready on the floor of the house. After it has been boiling for a long time, the | kettle is taken off; and it just stands on the floor of the house, ‖ for she wants (what is being cooked) to swell up. After the guests finish singing, | and when the hostess thinks that what is being cooked is (thoroughly) soaked, | then she takes the tongs and takes off the covering. | Then she takes a large long-handled ladle and takes out | what has been cooked and puts it into the dishes; ‖ and she only stops when they are all full of what has been cooked. | Then (the host's) wife takes an old [bad] food-mat and | spreads it out in front of the guests. After she has done so, | her husband takes up the dishes and places them before his | guests. There are four men to each dish. ‖ After this has been done,

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hë'x·ᵉidaɛm k·!ō'qŭlīłxa maᵉłtsɛ'mē nēnā'gats!ä qaᵉs lē tsäx ᵉwā'pa
qa ᵉwā'palasēs haᵉmē'x·sīlasɛᵉwē. Wä, g·î'lᵉmēsē g·āx aē'daaqaxs
la'ē gŭq!ɛqa's lāq. Wä, â'ᵉmēsē t!ɛpɛya'x·ᵉīdxa ᵉwā'paxs la'ē
ăxᵉē'dē gɛnɛ'masēxa k·!ā'k·!ōbanē qaᵉs nasɛyî'ndēs lāq qa
k·!ē'sēs k·ŭx̣ᵘsâ'lēda k·!ā'łɛla qō mɛdɛ'lxᵉwīdlō. Wä, g·î'lᵉmēsē
g̣wā'łɛxs la'ē hă'nx·lents lā'xa lɛg̣wī'łē. Wä hë'x·ᵉidaᵉmēsē
dɛ'nxᵉēdēda k!wē'łasa g·î'lts!ɛyalayō q!ɛ'mdɛma. Wä, laɛ'm
mō'sgɛmēda dɛ'nxᵉēdayōs q!ɛ'mq!ɛmdɛma. Wä, laᵉmē'sɩ̣aɩ̣ēda
k!wē'lasē ăxᵉē'dxēs łō'ɛlq!wē qa g·ā'xēsē mɛxᵉā'līł lāx k!waēᵉlasasēs
gɛnɛ'mē. Wä, la g̣wā'łɛxs lā'ē tsä'x·ᵉīdxa ᵉwā'pē qa g·ā'xēsē
haᵉnē'ł gwā'līła. Wä, laᵉmē'sē gē'g·îlīlᵉɛm la maɛ'mdɛlqŭlēda
hă'nx·laläxs la'ē hă'nx·sɛndɛq. Wä, â'ɛmxaā'wisē la haᵉnē'ła,
qaxs ᵉnē'k·aē qa pō'sᵉīdē. Wä, laɛ'mɩ̣a g̣wāł dɛ'nxɛlēda k!wē'łē.
Wä, g·î'lᵉmēsē k·ō't!ēdēda k!wēᵉlasaq laɛ'm pō'sᵉīdēs haᵉmē'x·sīläxs
la'ē ăxᵉē'dxa ts!ē'slāla qaᵉs k·!îp!ī'dēs lā'xa nāyî'mē qaᵉs ăxō'dēq.
Wä, la ăxᵉē'dxa ᵉwā'lasē g·î'lt!ɛxɩ̣āla k·ā'ts!ɛnāqa qaᵉs xɛlō'łts!âlēs
lā'xēs haᵉmē'x·sīlasɛᵉwē qaᵉs lē xɛlts!â'las lāxa łō'ɛlq!wē. Wä,
ā'lᵉmēsē g̣wā'łɛxs la'ē ᵉwī'ᵉlōłts!âmasxēs haᵉmē'x·sīlasɛᵉwē. Wä,
laᵉmē'sē g̣ɛnɛ'mas ăxᵉē'dxa ᵉyā'x·sɛᵉmē haᵉmadzō' lē'ᵉwaᵉya, qaᵉs
lē lɛpdzamō'līłas lā'xēs lēᵉlānɛmē. Wä, g·î'lᵉmēsē gwā'łɛxs la'ē
łā'ᵉwŭnɛmas k·ā'g·îlīłxa łō'ɛlq!wē qaᵉs lē k·ax·dzamōlīłɛlas lā'xēs
lēᵉlanɛmē. Wä, laɛ'm maē'mâlasɛᵉwa ᵉnā'lᵉnɛmēxła łō'q!wa. Wä,
g·î'lᵉmēsē g̣wā'łɛxs la'ē tsä'x·ᵉītsa ᵉwā'pē lāq qa nā'xᵉīdēs lāq. Wä,

she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, ‖ for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again ‖ before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host; ‖ and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |

Steamed Salmon-Heads.—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her ‖ husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

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g·î′lˢmēsē g̣wāł nā′qaxs la′ē hăˢmx·ᵉīda. Wä, laE′m â′Em dā′x·ᵉīdxa ᵉnā′lˢnEmsg̣Emē hë′x·t!aˢya qaˢs dā′lalīlēqēxs la′ē haˢmā′pEq. Wä, laˢmē′sē ts!Eg̣Edzō′dalaxa xā′qesawaˢyē lā′xēs haˢmadzō′wē łē′ᵉwaˢya. Hë′Em lā′g·īłas hë ăxᵉē′tsōsa ᵉyā′x·saˢmē haˢmadzō′łē′ᵉwēxs, yîxs xE′nLElaē k!ŭ′tēda tsE′nxwaˢyasa hë′x·t!aˢyasa k·!ō′tEla lā′xa łē′ᵉwaˢyē. Wä, g·î′lmēsē g̣wāł haˢmā′pExs la′ēda ts!Edā′qē ăxᵉē′dxa ha′ᵉmaats!ēx·dē łō′Elq!wa qaˢs lē g̣ŭxts!ō′tsa k·!ēts!aˢyawayasa haˢmä′x·dē lā′xa hă′nx·Lanowē. Wä, la ts!ōx̣ŭg·îndEq. Wä, g·î′lˢmēsē gwā′łExs la′ē g̣ŭxts!ō′tsa ᵉwā′pē lāq, qaˢs lä′ᵉxat! ē′t!ēd k·axdzamō′līłas lā′xēs haˢmg·ī′lasōx̣ᵘdē. Wä, hë′x·ᵉidaˢmēsē ᵉwīˢla ts!E′nts!Enx̣ᵉwīda. Wä, g·î′lˢmēsē g̣wāł ts!E′nts!Enkwaxs la′ēda bEgwā′nEmē, yîxa LēˢlānEmaq tsä′x·ᵉītsa ᵉwā′pē lāq. Wä, lā′x·daᵉxwē ᵉwī′ᵉla nā′xᵉīda. Wä, g·î′lˢmēsē g̣wāł nā′qaxs la′ē yā′q!eg·aˢłē q!ŭ′lyak!ŭgaˢyasa k!wēł. Wä, laE′m ts!E′lwaqaxa LēˢlanEmäq. Wä, g·î′lˢmēsē q!wē′łˢīdExs la′ē mō′mElk·!ālēda k!wē′lasas wā′łdEmas. Wä, g·î′lˢmēsē q!wē′łˢēdExs la′ē ăwŭ′lg̣Emg·aˢłīl qaˢs hē′lēg·întsEᵉwē. Wä, laE′m g̣wāł la′xēq.

Steamed Salmon-Heads (K!wEᵉyaa′kᵘ hëx·t!ē).—Wä, laˢmē′sEn ē′dzaqwał g̣wā′g̣wēx·sᵉālał lā′xa hë′x·t!aˢyaxs la′ē nEk·ā′sEᵉwa, yîx hë′xt!aˢyasa ᵉnā′x̣wa k·!ō′k!ŭtEla. Wä, hë′ᵉmaaxs la′ē xwā′LēdaEda ts!Edā′qaxa k·!ō′tEla. Wä, g·î′lˢmēsē gwā′łExs la′ē łā′ᵉwŭnEmas LE′mlEmx·sEndxa lEqwa′. Wä, g·î′lˢmēsē gwā′łExs la′ē lā′p!alīsa lā′xa L!Emaˢisē. Wä, la LŌ′xts!âlasa LE′mg·Ekwē lEqwa′

After he has done so, he piles stones into it; | and when the fire-wood is covered with stones, | he puts fire under the pile of wood and stones; and when the pile of wood and stones blazes up, ‖ he goes back into the woods and gets | skunk-cabbage leaves; and when he gets many of them, he brings them and puts them down | near the pile of wood and stones; and he takes his tongs | and he brings his bucket. His wife takes off | the gills from the salmon-heads, and her husband takes ‖ eel-grass, drifted ashore; and after this has been done on the beach, | and when the stones are hot enough the man takes his tongs | and takes up a fire-brand and puts it down on the beach, far away from | the place where the heads are to be steamed; and when all the fire has been taken out, | he levels the stones; and when they are all level, ‖ he takes the eel-grass and puts it around the stones; | and when this has been done, he takes the skunk-cabbage leaves and spreads them | over the stones; and he only stops when there are four layers | of skunk-cabbage leaves spread out. As soon as this is done, he takes the | salmon-heads and places them, nose upward, on the skunk-cabbage leaves. ‖ As soon as they are all on the stones, he takes several skunk-cabbage leaves and | spreads them over the salmon-heads; and when these are spread also four layers thick, | he takes his bucket, dips up sea-water | on the beach, and brings it up to the steaming-hole. | Then he takes mats and places

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lāq. Wä, g·î'l^{ɛ}mēsē gwā'ɬExs la'ē xEqŭyîndālasa t!ē'sEmē lāq. Wä, g·î'l^{ɛ}mēsē hamElqayî'ndēda t!ē'sEmē lā'xa lEqwa'xs la'ē mEnā'botsa gŭ'lta la'xēs t!ēqwapa^{ɛ}yē. Wä, g·î'l^{ɛ}mēsē x·ī'qōstowē t!ē'qwapa^{ɛ}yasēxs la'ē ā'Lē^{ɛ}sta lā'xa ā'L!ē qa^{ɛ}s lē ăx^{ɛ}ē'd lā'xa k·!Ek·!aō'k!wa. Wä, g·î'l^{ɛ}mēsē q!Eyō'LEqēxs g·ā'xaē gE'mxalēsaq lā'xa nEẋwā'ła lā'xēs t!ē'qwapa^{ɛ}yē. Wä, lā'xaa ax^{ɛ}ē'dxēs k·!îpLā'la qa g·ā'xēs k·ādē'sē ḷE^{ɛ}wis nā'gats!ē. Wä, lā'ḷa gEnE'mas ăxâ'lax q!ō'sna^{ɛ}yasa hë'x·t!a^{ɛ}yē. Wä, lā'xaē lā'^{ɛ}wŭnEmas ăx^{ɛ}ē'd lā'xa qulE'mē ts!ā'ts!ayî'ma. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}la g·āx gwā'^{ɛ}lisaxs la'ē mēmEnltsE'mx·^{ɛ}īdē. Wä, lē'da bEgwā'nEmē ăx^{ɛ}ē'dxa k·!îpLā'la qa^{ɛ}s k·!îpsā'lēxa gŭ'lta qa^{ɛ}s ăx^{ɛ}ā'līsElēs lā'xa qwā'qwēsāłaEm lā'xa nEg·ā'sLaxa hë'x·t!a^{ɛ}yē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}lx·sēda gŭ'ltäxs ^{ɛ}nEma'-k·Eyîndxa t!ē'sEmē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}la ^{ɛ}nEmā'k·E^{ɛ}yaxs la'ē ăx^{ɛ}ē'dxa ts!ā'ts!Esmōtē qa^{ɛ}s lē ăxsē^{ɛ}stā'las lax ăwē'^{ɛ}stäsa t!ē'sEmē. Wä, g·î'l^{ɛ}mēsē gwā'łaxs la'ē ăx^{ɛ}ē'dxa k·!aō'k!wē qa^{ɛ}s LEp!ā'lōdalēs lā'xa t!ē'sEmē. Wā, ā'l^{ɛ}mēsē gwā'ɬExs la'ē mō'x^{u}dzEk!wēda LEp!aa'kwē k·!aō'k!wa. Wä, g·î'l^{ɛ}mēsē gwā'ɬExs la'e ăx^{ɛ}ē'dxa hë'x·t!a^{ɛ}yē qa^{ɛ}s lē k!ŭdzEdzō'dālas lā'xa k·!Ek·!aō'k!wa. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}lg·aālaxs la'ē ăx^{ɛ}ē'dxa waō'kwē k·!Ek·!aō'k!wa qa^{ɛ}s LEpEyî'ndalēs lā'xa hë'x·t!a^{ɛ}yē. Wä, g·î'l^{ɛ}mēsē laxat! mō'x^{u}dzEkwāłaxs la'ē ăx^{ɛ}ē'dxēs nā'gats!ē qa^{ɛ}s lē tsä'x·^{ɛ}īts lā'xa dE'msx·ē lā'xa L!Ema^{ɛ}isē. Wä, g·ā'xē hă^{ɛ}nō'lisas lā'xēs nE'k·asōLē. Wä, la ăx^{ɛ}ē'dxa łē'Elwa^{ɛ}yē qa^{ɛ}s ăxnō'lisēs lāq. Wä, la ăx^{ɛ}ē'dxa

them by the side of it, and he takes a ‖ pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the steaming-hole) ‖ he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands while they are still hot; ‖ and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon and of silver-salmon caught by trolling, and ‖ of all the other kinds of salmon. |

Boiled Salmon-Heads.—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and silver-salmon, when they are first caught, ‖ her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

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ë′x·ba k!waxLā′ˢwa qaˢs L!E′nqEmx·sâlēs lā′xa nayî′mē k·!Ek·!aō′-k!wa qa g·ayî′mx·sâlatsa ˢwā′pē qō tsā′sˢīdLō. Wä, g·î′lˢmēsē gwā′ŁExs la′ē ăxˢē′dxa ˢwā′bEts!âla nagats!ā′ qaˢs tsa′ts!ELEyî′n-dēs lā′xa k·!Ek·!aō′k!wa. Wä, la ăxˢē′dxa łē′Elˢwaˢyē qaˢs nā′sˢīdēs lāq qa k·!ē′sēs k·îx̣ᵘsâ′lēda k·!āŁEla. Wä, g·î′lˢmēsē gwāł nā′saqēxs la′ē LĒ′ˢlālaxēs ˢnēˢnEmō′kwē qa lēs k!ŭsˢā′lis lax ăxā′s nEg·a′sa-sēxa hë′x·t!aˢyē. Wä, g·î′lˢmēsē gagä′ła k!ŭdzē′sExs la′ē lō′t!ēdēda bEgwā′nEmaxēs nEk·a′. Wä, hë′x·ˢidaˢmēsa lē′da LĒˢlānEmē qaˢs lē k!ŭtsēˢsta′laxa nEg·Ekwē′ hë′x·t!aˢyē. Wä, hë′x·ˢidaˢmēsē xamax·-ts!ā′na hăˢmx·ˢī′dxa hë′x·t!aˢyē, yîxs hë′ˢmaē ā′łēs ts!E′lqwē. Wä, g·î′lˢmēsē gwāl haˢmā′pExs la′ē tsäx·ˢītsEˢwēda ˢwā′pē qa nā′gēg·ēs, Ļō qa ts!E′nts!Egwayōs. Wä, g·î′lˢmēsē gwāł nā′qaxa ˢwā′paxs la′ē ts!E′nts!Enẋˢwīda. Wä, lā′x·daˢxwē nä′ˢnakwa. Wä, hë′Em haˢmē′x·sīlaēnēˢsa bā′k!umaxa hë′x·t!aˢyasa gwāˢxnisaxs g·a′lōĻānEmaē ĻEˢwa hăˢnō′nē ĻEˢwa dō′gwinētē dzăˢwu′na, Ļōˢma ˢnā′ẋwa k·!ō′k!ŭtEla.

Boiled Salmon-Heads (Hă′nx·Laakᵘ hëx·t!ēˢ).—Wä, laˢmē′-sEn gwāgwēx·sˢalał lā′xaa hë′x·t!aˢyaxs hă′nx·Laakwaē. Wä, hë′ˢmaaxs g·ā′laē gwāł xwā′LēdaEdā′qaxa g·ā′lōĻānEmē k·!ō′tElaxa gwāˢxni′sē Ļōˢma dzăˢwŭ′nē. Wä, hë′x·ˢidamēsē łā′-ˢwŭnEmas ăxˢēdxa hă′nx·Lanowē qaˢs gŭxts!ō′dēsa ˢwā′pē lāq. Wä, lāĻa gEnE′mas ăxâ′lax q!ō′snaˢyasa hë′x·t!aˢye. Wä, g·î′l-

the heads. | After this has been done, she puts the salmon-heads into the kettle; | and when it is full, she takes an old mat and | covers the salmon-heads which are in the kettle. ‖ After she has covered them, she puts them over the fire. | Then they invite whom they like to invite among their tribe; | and when the guests come in, the woman takes | her dishes and her spoons, and takes them to the place where she is sitting. | The kettle has not been boiling a long time, ‖ before it is taken off the fire. Then the cover is taken off. | The woman takes a long-handled ladle made for the purpose, | and dips out the salmon-heads one by one, and | puts them down into a dish. Then she counts the salmon-heads, so that | there are two for each man. ‖ There are eight salmon-heads in each dish for | four men. After she has done this, a | food-mat is spread on the floor of the house in front of the guests, and | an empty dish is taken and put down outside | of the food-mat spread on the floor. Then ‖ the dish with the heads in it is picked up and placed before the guests, | inside of the empty dish and nearest to the guests; | and (the woman) also takes the spoons and distributes them among the guests. | The guests at once pick off the skin of the salmon-heads | and eat it; and after all the skin has been eaten, ‖ they pick off the bones and suck them.

ᶜmēsē gwā'ɬExs la'ē ăxts!â'lasa hë'x·t!aᶜyē lā'xa hă'nx·Lanowē. Wä, g·î'lᶜmēsē qō't!axs la'ē ăxᶜē'd lā'xa k·!ā'k·!ōbanē qaᶜs nā'sEyîndēs lā'xa hë'x·t!aᶜyaxs la'ē g·ē'ts!â lā'xa hă'nx·Lanowē. Wä, g·î'lᶜmēsē gwāł nā'saqēxs la'ē hă'nx·LEnts lā'xa lEgwī'łē. Wä, la Lē'ᶜlālaxēs gwEᶜyowē qaᶜs Lē'ᶜlālasō lā'xēs g·ō'kŭlōtē. Wä, g·î'lᶜmēsē g·āx ᶜwī'ᶜlaēLēda LēᶜlānEmaxs la'ē gEnE'mas ăxᶜē'dxēs łō'Elq!wē ḷEᶜwis k·ā'k·Ets!Enaqē qa g·ā'xēs ăxē'ł lāx k!waē'lasas. Wä, k·!ē'st!a â'laEm gē'g·îlił maE'mdElqŭlēda hă'nx·Lanâxs la'ē hă'nx·sanâ. Wä, hë'x·ᶜidaᶜmēsē ăxō'yuwē na'sEyaᶜyas. Wä, lē'da ts!Edā'qē ăxᶜē'dxa hëkwīlaᶜyē g·î'lt!Exḷāla k·ā'ts!Enaqa qaᶜs ᶜna'lᶜnEmsgEmEmk·ē xElō'łts!âlaxa hë'x·t!aᶜyē qaᶜs lē xE'lts!âlas lā'xa łō'q!wē. Wä, laE'm hō'saxa hë'x·t!aᶜyē qa maē'maᶜłtsEmk·!Esēsa ᶜnāłᶜnEmō'kwē bEgwā'nEma. Wä, laE'm maᶜłgŭnā'łtsEma hë'x·t!aᶜyē lā'xa ᶜnEmē'xLa łō'q!wa qaē'da mō'kwē bē'bEgwānEma. Wä, g·ī'lᶜmēsē gwā'łExs la'ē LEp!ā'līlEma haᶜmadzowē' łē'ᶜwaᶜya lāx ᶜnExdzamōlīłtsa k!wē'łē. Wä, lā'xaa ăxᶜē'tsEᶜwēda lō'pts!âwē łō'q!wa qaᶜs lē k·!ā'dzōdayō lāx L!ā'sEnxaᶜyasa la LEbē'ł haᶜmadzō' łē'ᶜwaᶜya. Wä, lawē'sḷa k·ā'g·îlīłxa hë'x·ts!âla łō'q!wa qaᶜs lē k·a'x·dzamōlīłas lā'xa k!wē'łē. Wä, laE'm ā'Lēsa lō'pts!â łō'q!wa qaᶜs lē mā'k·ała lā'xa k!wē'łē. Wä, ā'xaa ăxᶜē'dxa k·ā'k·Ets!Enaqē qaᶜs lē ts!Ewanaēsas lā'xa k!wē'łē. Wä, hë'x·ᶜidaᶜmēsēda k!wē'łē xElwä'lax L!ē'tsEmaᶜyasa hë'x·t!aᶜyē qaᶜs hămx·ᶜī'dēq. Wä, g·î'lᶜmēsē ᶜwīᶜla hămx·ᶜī'dxa L!ē'tsEmaᶜyasēxs la'ē xē'lx·ᶜīdEx xā'qas qaᶜs k·!ix̣ᶜwē'dēq. Wä, g·î'lᶜmēsē

Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they pick up out of the dish with their hands ‖ the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the salmon-heads, and they wash their hands. ‖ After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

Mush of Boiled Salmon-Heads.—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a long time on the fire, so that they ‖ fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

ᶜwīᶜla k·!îx·ō′dEx ë′g·Eᶜmasēxs la′ē ts!Exts!â′lasēs k·!a′x̣ᵘmōtē xāq lā′xa lō′pts!â łō′q!wa qaxs hë′ᶜmaē lā′g·îłas hă′ng·alīlEmē qaēda k·!ax̣ᵘmōtē xā′qa qa ts!Exts!â′lasēq. Wä, g·î′lᶜmēsē ᶜwī′ᶜlâmasxa xā′xsEmaᶜyasa hë′x·t!aᶜyaxs la′ē xā′max·ts!āna dā′g·îłts!ōdxa hămts!âwasa hë′x·t!aᶜyē qaᶜs hăᶜmx·ᶜīdēq. Wä, g·î′lᶜmēsē gwāł haᶜmā′paxs la′ē hë′x·ᶜidaᶜma bEgwā′nEmē ăxᶜē′dxa xā′xts!âla łō′q!wa qaᶜs lē qEpts!ō′dEs lā′xa hă′nx·Lanowē. Wä, la ts!o′x̣ŭ-g·îndEq. Wä, la qEpts!ō′tsa ᶜwa′pē lāq qaᶜs lē hănx·dzamō′līłas lā′xa hēx·ha′x·daxa hë′x·t!aᶜyē. Wä, lā′x·daᶜxwē ts!E′nts!Enx̣-ᶜwēda. Wä, g·î′lᶜmēsē gwāł ts!E′nts!Enkwaxs la′ēda bEgwā′nEmē tsä′x̣·ᶜītsa ᶜwā′pē lāq qa nā′xᶜīdēs. Wä, g·î′lᶜmēsē gwāł nā′qaxs la′ē hō′qŭwElsa. Wä, laE′m gwāł lā′xēq.

Mush of Boiled Salmon-Heads.—Yuē′kᵘ hë′x·t!ēsa ᶜnā′x̣wa k·!ō′-k!ŭtElag·în ē′dzagŭmLEk·. Wä, hë′Emxaa gwä′lēda g·î′lx·dEn gwā′gwēx·sᶜālasa. Wä, lē′x·aᶜmēs ō′gŭᶜqałayōsēxs k·!eō′saē nā′-yEm k·!ā′k·!ōbanä. Wä, hë′ᶜmisēxs gē′x·Laᶜlaē maE′mdElqŭla qa xā′sᶜīdēs. Hë′Em lā′g·îłas xā′xts!ēda hë′x·t!aᶜya qaxs hë′mEnēlᶜmaē xwē′taseᶜwa qa lE′lx·sēsa hë′x·t!aᶜyē. Wä, la hă′nx·sanawēda hă′nx·Lanō lā′xa lEgwī′lē. Wä, la tsäts!ō′dayō lā′xa łō′q!wē qaᶜs lē k·a′x·dzamōlīłas lā′xa yū′saLaq. Wä, la ts!Ewanaēdzema k·ā′-k·Ets!Enaqē lā′xa LēᶜlānEmē. Wä, la hë′x·ᶜidaEm yo′sᶜīdEq.

spoons are given to the guests. Then they at once eat it. ‖ There are hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, ‖ it is cooked, and then it is called "milky." | This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when ‖ it gets warm, the man takes a large | stirring-ladle with a long handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn‖ with its liquid is dipped out into a dish, and oil is poured into it. Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. ‖ They do not eat the milky spawn in the morning, for it makes them sleepy, | on

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Wä, laE'm hă'lsElaEm pō'x·ōlax xā'qas qaxs â'laē xā'sa. Wä, g·î'l^{ɛ}mēsē gwāł yō'saxs la'ē tsä'x·^{ɛ}ītsōsa ^{ɛ}wā'pē. Wä, la nā'x^{ɛ}ī-dEq. Wä, g·î'l^{ɛ}mēsē gwāł nā'qaxs la'ē hō'qŭwElsa. Wä, laE'm-xaa k·!eâ's L!ē'^{ɛ}na lāq ḷE^{ɛ}wa g·î'lx·dEn wā'łdEma.

Milky Salmon-Spawn.—. . . .[1] la'ē gā'gaēłEla lā'xa g·ō'kwē qa^{ɛ}s ha^{ɛ}mē'x·sīlasE^{ɛ}wē. Wä, hë'Em ḷē'gadEs dzEmō'kwē. Wä, hë'-^{ɛ}maaxs la'ē tsē'ts!o^{ɛ}yō lā'xa hă'nx·Lanowē, wä, la^{ɛ}mē'sē gŭq!Eqa-sōsa ^{ɛ}wā'pē. Wä, la^{ɛ}mē'sē xwē't!ētsE^{ɛ}wa. Wä, ā'l^{ɛ}mēsē gwāł xwētasōxs la'ē â'lak·!āla la dzE'mx^{u}stâ. Wä, lawī'sḷa hă'nx·Lanâ lā'xa lEgwī'lē. Wä, la^{ɛ}mē'sēda bEgwā'nEmē dō'qwałaq. Wä, g·î'l-^{ɛ}mēsē dzEs^{ɛ}ē'dExs la'ēda bEgwā'nEmē ăx^{ɛ}ē'dxa hëkwē'la^{ɛ}yē ^{ɛ}wā'las xwē'dayō k·ā'ts!Enaqa g·î'lt!Exḷāla qa^{ɛ}s xwē't!ēdēs lāq. Wä, la-^{ɛ}mēs hē'mEnāłaEm xwē'taqēxs la'ē mEdE'lx^{ɛ}wīda. Wä, k·!ē'st!a â'laEm gē'g·îlīł maE'mdElqŭlaxs la'ē hă'nx·sanâ. Wä, laE'm L!ō'pa. Wä, la^{ɛ}mē'sē tsē'ts!ōyō lāxa łō'q!wēda dzEmō'kwē gē'^{ɛ}nē ḷE^{ɛ}wis ^{ɛ}wā'pala. Wä, la k!ŭ'nq!Eqasōsa L!ē'^{ɛ}na. Wä, lawī'sḷa k·ā'x·^{ɛ}idayō la'xa ha^{ɛ}mā'pLaq. Wä, laE'm yō'sasa k·ā'ts!Enaqē lāq. Wä, g·î'l^{ɛ}mēsē gwā'ła yō'säxs la'ē nā'gēk·îlaxa ā'łta ^{ɛ}wā'-pa, yîxs nā'naqałg·iwala^{ɛ}mēx·dăxa ^{ɛ}wā'paxs k!ē's^{ɛ}mēx·dē yō's^{ɛ}ida. Wä, yū'Em ha^{ɛ}mä'sa bā'k!umaxa nEqä'la ḷE^{ɛ}wa dzā'qwa. Wä, la k·!ēs yō'saxa dzEmō'kwē gē'^{ɛ}nēxa gaā'la, qaxs kwālats!Emaē qaē's tsE'nxwa^{ɛ}yē. Wä, la la^{ɛ}mē'sEn gwā'gwēx·s^{ɛ}ālał lā'xaaxa

[1] Continued from p. 235, line 14.

account of its fat. Now I will talk also about the | milky salmon when it lasts until the winter. | Then it is called "clayey." When the | old men are invited at noon or in the evening by the one who owns it,—for this also is not ‖ eaten in the morning,—when all | the guests are in, the owner who invited them takes a kettle and | washes it out well, so that it is quite clean. He takes it up, | and puts it down by the side of the box in which the milky spawn was | before it began to rot. Then he takes ‖ a large clam-shell and dips out the really | rotten-smelling spawn, and dips it out into the kettle; and when | the kettle is half full of salmon-spawn, the man stops dipping it out. | Then he takes up the kettle and puts it down | by the side of the fire, and pours water into it; and he only ‖ stops pouring into it when the kettle is half full of water. He does not | stir it. As soon as it is done, he takes another | kettle and washes it out well with water; and when it is | clean, he puts it down on the floor of the house; and then he takes from the floor of the house | the kettle in which the salmon-spawn is, and puts it over the fire; ‖ and when it is on the fire, he takes his long-handled stirring- | ladle and dips up the salmon-spawn and its liquid, and pours it back | into the kettle; and he continues doing this until it | boils over. He never stirs it: he only | dips it up. He does not dip it up for a long time,

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ăx^{ɛ}ē′daasaxa dzEmō′kwē gē′^{ɛ}nēxs la′ē lā′g·aa lā′xa la ts!ăwŭ′nxa. Wä, laE′m ḷē′gadEs L!ē′gEkwē lā′xēq. Wä, hë′^{ɛ}maaxs la′ēda q!ŭlsq!ŭ′lyakwē Lē^{ɛ}lānEmxa nEqä′la ḷō^{ɛ}ma dzā′qwa, yîxs k·!ē′s^{ɛ}maaxat! gaā′xstēxa gaā′la, yîsa ăxnō′gwadäs. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wi′-^{ɛ}laēLēda Lē^{ɛ}lānEmaxs la′ēda LE′^{ɛ}lāla ăx^{ɛ}ē′dxa hă′nx·Lanowē qa^{ɛ}s aë′k·!ē ts!ō′ẋŭg·îndEq qa â′lak·!ālēsē la ë′g·îg·a. Wä, la k·!ō′qŭ-laq qa^{ɛ}s lē ha^{ɛ}nō′lîłas lā′xa L!ē′gEgwats!ē ḷā′watsa, yîxs dzEmo′-gwats!aaḷExs k·!ē′s^{ɛ}mēx·dē q!ał^{ɛ}ē′dēda gē′^{ɛ}nē. Wä, la^{ɛ}mē′sē ăx^{ɛ}ē′d-xa xā′laēsasa mEt!ā′na^{ɛ}yē qa^{ɛ}s xElō′łts!ōdē lā′xa â′lak·!āla la q!ałp!ā′la ģē′^{ɛ}nä qa^{ɛ}s lē xElts!â′las lā′xa hănx·La′nowē. Wä, g·î′l-^{ɛ}mēsē nEgō′yoxsdalēda hă′nx·Lanōxa gē′^{ɛ}näxs la′ē ģwāł xElts!â′lēda bEgwā′nEmaq. Wä, la k·!ō′qwalīłxa hă′nx·Lanowē qa^{ɛ}s lē hănō′-lisas lā′xa lEgwīłē. Wä, la gŭq!Eqa′sa ^{ɛ}wā′pē lāq. Wä, ā′l^{ɛ}mēsē ģwāł gŭ′qaxs la′ē nEgō′yâlēda hă′nx·Lanâxa ^{ɛ}wā′pē. LaE′m k·!ēs xwē′t!ēdEq. Wä, g·î′l^{ɛ}mēsē gwā′ła, la ăx^{ɛ}ē′dxa ō′gŭ^{ɛ}la^{ɛ}maxat! hă′nx·Lanâ qa^{ɛ}s aë′k·!ē ts!ō′ẋŭg·întsa ^{ɛ}wā′pē lāq. Wä, g·î′l^{ɛ}mēsē ëg·Eg·a′xs la′ē hă′ng·alīłaq. Wä, lawī′sḷa k·!ō′qwalīłxa hă′nx·-Lanō, yîx la ăxtsE^{ɛ}wa′tsa gē′^{ɛ}nē qa^{ɛ}s hă′nx·LEndēs lā′xa lEgwī′łē. Wä, g·î′l^{ɛ}mēsē lā′x·Lālaxs la′ē ăx^{ɛ}ē′dxēs g·î′lt!EXḷāla xwē′dayō k ā′-ts!Enaqa qas tsē′g·ōstâlīs lā′xa gē′^{ɛ}nē ḷE^{ɛ}wis ^{ɛ}wa′pē qa^{ɛ}s ẋwē′laqa-^{ɛ}mēxat! gŭxstE′nts lāq. Wä, laE′m hëx·sä′Em gwē′gilaq lā′laa lāx tE′nx·^{ɛ}īdEx·dEmLas. Wä, laE′m hewä′xaEm xwē′t!ēdEq. Â′x·säEm tsē′g·ōstâlaq. Wä, la k·!ēs ģēg·îlīł tsē′g·ōstâlaqēxs la′ē yā′was^{ɛ}īd

before it ‖ boils a little; and as soon as it boils over, it is taken off the fire | and poured into the cold kettle. Then it | is done. The reason why it is quickly poured into the | cold kettle is, that, if it is allowed to boil for a long time, then the | water gets clear, and the spawn separates from the liquid. ‖ When it is poured into the cold kettle | as soon as it begins to boil over, then it is just like boiled flour, and it is mushy. | Immediately the man takes the dishes and | puts them down close to the place where the kettle is standing | in which the clayey spawn is. Then he takes a long-handled ‖ ladle and dips up the clayey salmon, and puts it | into the dishes; and when the dishes are full of the | clayey spawn, he takes oil and pours it into it,— | really much oil. The reason why they take much | oil is that it chokes those who eat it. After (the man) finish ‖ putting oil into it, he puts it before the guests, | and his wife takes her spoon-basket and distributes the spoons | among the guests. They do not drink water before | they eat it. They just eat it right away. As soon as | they begin to eat, the man draws fresh water for his guests to drink ‖ after they have eaten. As soon as the one who went to get water comes back, | he puts down the water that he has drawn, and waits for his guests to finish | eating; and after they finish eating,

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mEdE'lx^{s}wīda. Wä, g·î'l^{s}mēsē tE'nx·^{ɛ}īdExs la'ē hă'nx·sEndayō qa^{s}s lē gŭqâ'dzEm lā'xa wŭdEsgE'mē hă'nx·LanŌ. Wä, laE'm L!ōp lā'xēq. Wä, hë'Em lā'g·ĭłas hā'labala gŭqâ'dzEm lā'xa wŭdEsgE'mē hă'nx·Lanâ, yîxs g·î'l^{s}maē gē'g·ilīł tE'ntEnk·îlaxs la'ē la q!ō'łtsē^{s}sta. Wä, laE'm gwē'ł^{s}idēda gē'^{ɛ}nē ḶE^{s}wis ^{ɛ}wā'pala. Wä, g·î'l^{s}mēsē hë'x·^{ɛ}idaEm gŭqâ'dzEm lā'xa wŭdEsgE'mē hă'nx·Lanâxs g·ā'laē tE'nx·^{ɛ}īda; wä, la yū gwē'x·sa hă'nx·Laakwēx qŭxa' la gE'nk·a. Wä, hë'x·^{ɛ}ida^{s}mēsēda bEgwā'nEmē ăx^{ɛ}ē'dxa łō'Elq!wä qa^{s}s g·ā'xē mEx^{ɛ}ālīłElaq lā'xa mā'k·ała^{s}mē lāx ha^{s}nē'^{ɛ}lasasa hănx·Lanowē, yîx la g·ī'ts!E^{s}watsa L!ē'gEkwē gē'^{ɛ}nä; wä, la ăx^{ɛ}ē'dxa g·î'lt!ExḶa k·ā'ts!Enaqa qa^{s}s tsē'x·^{ɛ}īdēs lā'xa L!ē'gEkwē gē'^{ɛ}nä qa^{s}s tsēts!â'lēs lā'xa łō'Elq!wē. Wä, g·î'l^{s}mēsē qō'qŭt!ēda łō'Elq!wäxa L!ē'gEkwē gē'^{ɛ}nēxs la'ē ăx^{ɛ}ē'dxa L!ē'^{ɛ}nē qa^{s}s k!ŭq!Eqē's lāq, yîsa â'lak·!āla la q!ē'nEma L!ē'^{ɛ}na. Wä, hë'Em lā'g·ĭłas q!ē'nEma L!ē'^{ɛ}na lā'qēxs mEkwa'ē lā'xōx ha^{s}ma'^{ɛ}yēx. Wä, g·î'l^{s}mēsē gwāł k!ŭ'nqasa L!ē'^{ɛ}na lā'qēxs la'ē k·ax·dzamō'līłas lā'xēs lē^{s}lānEmē. Wä, lā'Ḷa gEnE'mas ăx^{ɛ}ē'dxēs k·ā'yats!ē qa^{s}s lē ts!Ewanaē'sas lā'xa k!wē'łē. Wä, laE'm k·!ēs nā'naqałg·iwālax ^{ɛ}wā'paxs k·!ē's^{ɛ}maē yō's^{ɛ}īda. Wä, laE'm â'Em hë'x·^{ɛ}idaEm yō'sa. Wä, g·î'l^{ɛ}mēsē yō's^{ɛ}īdExs la'ēda bEgwā'nEmē tsäx ā'łtä ^{ɛ}wā'pa qa nā'gēg·ēsēs lē^{s}lānEmē qō gwā'łL yō'saLō. Wä, g·î'l^{s}mēsē g·āx aē'daaqēda lāx·dē tsäxs la'ē hă'ng·alīłxēs tsä'nEmē qa^{s}s ē'sElē qa gwā'łēs yō'sēs lē^{s}lānEmē. Wä, g·î'l^{s}mēsē gwāł yō'saxs la'ē ăx^{ɛ}ē'dxa łō'El-

he takes the dishes | and puts them down at the place where his wife is sitting. | Then he takes the water and places it before his guests, ‖ and they drink; and after they have finished drinking, they | go out. They never eat anything before they eat salmon-spawn, | and those who eat it never eat a second course with it. |

Salmon-Spawn with Salmon-Berry Sprouts.—When | salmon-berry sprouts are eaten, the dried salmon-spawn is taken and eaten with it, | for it is not dipped in oil, for dried salmon-spawn and oil do not agree: | therefore they do not dip it into it. It is also eaten ‖ with fern-root, when it is eaten by the old women and | men. It is eaten with salmon-berry sprouts | and fern-roots, because it makes one feel sick when it is eaten alone, | when it is not eaten with these two. It does not make one feel sick, | when the salmon-spawn is eaten with salmon-berry sprouts and fern-root. When ‖ the winter dancers are brought back, and the singing-masters continue to sing, | the whole length of the night in the winter, and | when the speaker of the house has to speak every time (a dancer) goes out of the house, | when they lose their voices, they take dried salmon-spawn | and pass it to those who have lost their voices, that they may eat it. ‖ They chew it for a long time, and they swallow the juice | that is in their mouths, for what comes from it is just like what comes from gum. Then | they have no longer lost their voices; and also the

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78 q!wē qa^{ɛ}s g·ā′xē mEx^{ɛ}ā′līłas lā′xēs k!waē′lasē ɫE^{ɛ}wis gEnE′mē. Wä, la ăx^{ɛ}ē′dxa ^{ɛ}wā′pē qa^{ɛ}s lē hănx·dzamō′līłas lā′xa k!wē′łē.

80 Wä, lā′x·da^{ɛ}x^{u} nā′x^{ɛ}īda. Wä, g·î′l^{ɛ}mēsē gwāl nā′qaxs la′ē hō′qŭwElsa. Wä, hēwä′xaEm ha^{ɛ}māłg·iwalēda hă^{ɛ}mā′paxa gē′^{ɛ}nē. Wä, lā′xaa k·!ēs hē′līg·întsE^{ɛ}wēda ha^{ɛ}mā′paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wä, g·î′l^{ɛ}mēsē ha^{ɛ}mā′^{ɛ}ya q!wā′łEmē, la′ē ăx^{ɛ}ē′tsE^{ɛ}wēda lā′łlEm^{ɛ}wē′dzEkwē qa^{ɛ}s mā′yEmē lāq, yîxs k·!ē′saē ts!Epa′sE^{ɛ}wēda lē′^{ɛ}na, qaxs aō′ts!agâēda lā′łlEm^{ɛ}wēdzEkwē ɫE^{ɛ}wa L!ē′^{ɛ}na; lā′g·îłas k·!ēs ts!E′pEla lāq. Wä, lāxaa mā′yEm lā′xa sāgŭmē, yîxs ha′^{ɛ}mayaā′sa q!ŭlsq!ŭ′lyakwē ts!ē′daqa ɫō^{ɛ}ma bē′bEgwānEmē. Wä, hë′Em lā′g·îłas mā′yEm lā′xa q!wā′łEmē ɫE^{ɛ}wa sāgŭmē, yîxs ts!E′x·sEmts!E^{ɛ}maaxs lē′x·a^{ɛ}maē ha^{ɛ}mā′^{ɛ}ya, yîxs k·!ē′saē mā′yEma mā^{ɛ}ł^{ɛ}ēdā′ła. Wä, la k·!ēs ts!Ex·sEmsElē′da mā′säsa lāłlEm^{ɛ}wē′dzEkwē lā′xa q!wā′łEmē ɫE^{ɛ}wa sāgŭmē. Wä, hë′^{ɛ}mēsēxs g·î′l^{ɛ}maēda nēnâ′gadē hë′mEnāłaEm dE′nxElaxs k·ik·î′lnElaēda ts!ē′ts!eqäx ^{ɛ}wā′sgEmasasa gā′nuLaxa la ts!ăwŭ′nxa ɫō^{ɛ}ma yā′yaq!Entēmēłasēxs hēmEnk·!āla^{ɛ}maē yāq!Ent!ālax lā′naxwaas lāwElsa yaēxa. Wä, g·î′l^{ɛ}mēsē L!Eml^{ɛ}ēdExs laē ăx^{ɛ}ētsE^{ɛ}wedă lā′łlEm^{ɛ}wē′dzEkwē qa^{ɛ}s lē ts!Ewā′naē′dzEm lā′xa la L!ēL!E′mła qa hămx·^{ɛ}-ī′dēsēq. Wä, la gē′g·îlīł mā′lēkwaq qa^{ɛ}s nEqwē′xēs ^{ɛ}wā′paēL!xawa^{ɛ}yaxs la′ē hë gwēx·s gwa^{ɛ}lē′k·ēda g·ā′yōlē lāq. Wä hë′x·^{ɛ}ida^{ɛ}mēse gwāł L!E′mła. Wä, hë′^{ɛ}misa k·!ā′k·!Et!ēnoxwē, g·î′l^{ɛ}maē k·!ā′taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and ‖ he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ‖
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. ‖ Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into ‖ oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as ‖ the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

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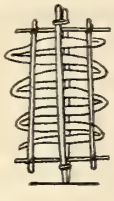
tsā′k·ɛmaᶜyasa g·ō′kwē la′ē ăxᶜē′dxa q!ō′ᶜyaakwē k·ā′dzɛkwa qaᶜs 18
ăxē′ʟēs lā′xēs sɛ′msē. Wä, la ăxᶜē′dxa lā′łlɛmᶜwēdzɛkwē qaᶜs
q!ɛx·ᶜī′dē lāq. Wä, la mā′mɛlēk·oq ḷɛᶜwa k·ā′dzɛkwē. Wä, 20
g·î′lᶜmēse qō′t!aēʟ!xōxa hë g̣wēx·s g̣waᶜlē′k·a dzɛ′mx̣ᵘstō, la′ē
hămts!â′las lā′xēs k·!ā′t!aasē. Wä, ā′łᶜmēsē g̣wā′łɛxs la′ē ɛlā′q
qō′t!ēs k·!ā′t!aasē, wä, hë′x·ᶜīdaᶜmēsē ăxō′dxēs malē′kwasōx·dē
qaᶜs g·ē′ts!ōdēs lā′xēs habā′yoats!ē g·ā′g·îldayɛma. Wä, la ăxᶜē′dxa
ts!ɛg̣ŭ′tē qaᶜs g·ēxɛłts!â′lēs lāx la q!ō′ts!ɛwa′tsēs hămts!â′layox̣ᵘdē. 25
Wä, ā′łᶜmēsē g̣wā′łɛxs la′ē â′lak·!āla la ts!ō′łtox̣ᶜwīdē k·!ā′tɛlaʟas.
Wä, laɛ′mᶜxaa g̣wā′ła.

Sticky Salmon-Spawn.—Wä, g·î′lᶜmēsē q!wā′xɛnxɛxs la′ē ăxā′xo-
yowa q!ɛ′ngwats!ē lā′xēs tē′kwāłaasē qaᶜs qwabɛnō′tsawē. Wä,
lā′nax̣wa xā′ʟ!ax·ᶜīd ăxᶜē′tsɛᶜwēda q!ɛ′nkwē, yîxs g·ā′xaē g̣ɛ′mxēła 30
q!wā′łɛmē. Wä, la sē′x·ᶜītsō qas mayɛmaēda q!ɛ′nkwē lā′xa
q!wā′łɛmaxs la′ē haᶜmā′ᶜya, yîxs q!ɛ′msaē ts!ɛpē′dēda sē′x·axa
q!wā′łɛmaxa ʟ!ē′ᶜna, qaxs aō′ts!ag̣âēda ʟ!ē′ᶜna ḷɛᶜwa q!ɛ′nkwē.
Wä, g·î′lᶜmēsē k·!eâ′s q!ɛ′nkwa waō′kwē bɛgwā′nɛma la′ē ts!ɛpa′xa
ʟ!ē′ᶜnäxs sē′x·aaxa q!wā′łɛmē. Wä, hë′ᶜmēsa sā′gŭmaxs sā′x·sɛ- 35
kwaēda q!ŭlsq!ŭ′lyakwē ḷōᶜma łē′ɛlk!wanaᶜyē. Wä, g·î′lᶜmēsē la
sa′kwēda ts!ɛdāqaxa sā′gŭmē; wä, g·î′lᶜmēsē q!ɛyō′łqēxs la′ē
nä′ᶜnakwa. Wä, hë′x·ᶜidaᶜmēsē k!wanō′lisxēs lɛg̣wī′łē qaᶜs ʟ!ē′x·ᶜ-
idēxa sā′gŭmē lāx ăwā′bolīsasēs lɛg̣wī′łē. Wä, g·î′lᶜmēsē k!wē-
k!ŭmɛlk·!ɛnx·ᶜīdɛxs la′ē ʟ!ō′pa. Wä, la ăxᶜē′dxa lɛqwa′ qaᶜs 40

and | puts it down on the floor of the house; and she takes her shortest wedge, | and she takes the roasted fern-root, and, holding it in the left hand, | she puts one end of it on the fire-wood; then she begins to beat | it with the wedge, and she only stops beating it when it is flattened out. ‖ After she has beaten it soft, she measures off lengths of | four finger-widths and breaks them off; | and after this has been done, she puts them on a food-mat. | Then she takes some of the sticky spawn to eat with the roasted | fern-root, and they eat the fern-root. When there is no sticky spawn to eat with the fern-root, ‖ they dip it into oil. |

Roasted Salmon-Spawn.—Now I will talk again about the spawn. | When various kinds of salmon are first caught by the fishermen who go trolling, | the woman takes the whole salmon-spawn, and she takes the roasting-tongs | and she puts the salmon-roe into them doubled up in this way: ‖



After this has been done, she puts it up by the side of the fire; and when it is | white all over, she takes it off. Then it is done. | It is eaten at once, while it is still hot; for | it is not eaten afterwards when it is cold; and it is not dipped into | oil, but they drink much water after having eaten ‖ the roasted salmon-roe. Then a flat stone is put on the fire; | and when it is

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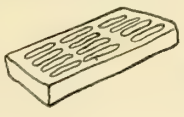
k·ā′t!aˢlīłēq. Wā, laxaa ăxˢē′dxa ts!Ek!wā′gaˢyasēs LE′mg·ayō. Wā, la ăxˢē′dxa L!E′nkwē sā′gŭm qaˢs dā′łēsēs gE′mxōłts!āna lā′qēxs la′ē k·ā′t!ēts ō′baˢyas lā′xa lEqwa′. Wā, hë′ˢmis la t!E′lχˢwīdaatsēq, yîsa LE′mg·ayō. Wā, ā′lˢmēsē gwāł t!E′lχwaqēxs la′ē pēpExEnx·ˢīda. Wā, g·î′lˢmēsē gwāł t!E′lχwaqēxs la′ē ˢmE′nsˢīdEq qa mō′dEnēs ăwâ′sgEmas lā′xEns q!wā′q!wax·ts!ānaˢyē, la′ē aEłts!ā′laq. Wā, g·î′lˢmēsē gwā′łExs la′ē ăxdzō′ts lā′xa haˢmadzō′wē łē′ˢwaˢyē. Wā, la ăxˢē′d lā′xa q!E′nkwē qaˢs mā′sēsēxs lā′xa L!Enkᵘ sā′gŭmxs la′ē L!EX·L!ax·a. Wā, g·î′lˢmēsē k·!eâ′s q!E′nkwa L!EX·L!ā′x·axs la′ē ts!Epa′xa L!ē′ˢna.

Roasted Salmon-Spawn.—Wā, laˢmē′sEn ē′dzaqwałtsa gē′ˢnē. Wā, hë′ˢmaaxs g·ā′laē lâ′ḷanEma k·!ō′k!ŭtElasa dō′dEk!wēnoxwē; wä, la ăxˢē′dēda ts!Edā′qaxa sEnē′ts!aˢyē gē′ˢnä qaˢs ăxˢē′dēxa L!ō′psayō qaˢs gwā′naxEndālēsa gē′ˢnē lāq, g·a gwā′łēg·a (*fig.*). Wā, g·î′lˢmēsē gwā′łExs la′ē ḷā′nōlīsaq lā′xa lEgwī′lē. Wā, g·î′lˢmēsē ˢnā′χwa ˢmE′lˢmElsgEmx·ˢīdExs la′ē ă′xsanâ. Wā, laE′m L!ōpa laxē′q. Wā, hë′x·ˢidaˢmēsē hămx·ˢī′tsEˢwa, yîxs hë′ˢmaē ā′łēs ts!E′lqwē, qaxs k·!ē′saē haˢma′xs la′ē wŭdEx·ˢī′da. Wā, k·!ē′sˢEmxaa ts!EpEla′ lā′xa L!ē′ˢna. Wā, la q!ēk·!Ets!aˢya ˢwā′paxs la′ē nā′xˢīdēda haˢmā′pdäxa L!ō′bEkwē gē′ˢnä. Wā, lā′xaa lāx·Lanowēda pE′xsEmē t!ē′sEma. Wā, g·î′lˢmēsē ts!E′lxsEmx·ˢīdaxs la′ē k·!îpsanâ′wēda t!ē′sEmē lā′xa

hot, the stone is taken off from the | fire and laid by the side of the fire. Then the | whole salmon-spawn is taken and is laid down lengthwise on the hot stone | in this manner:  This is named "stuck-on-the-stone." As soon || as it is all on the stone, it is put up edgewise by the fire, so that | the spawn is heated. As soon as it all turns white, | it is done. Then it is taken off from the fire and scraped off; | and it is eaten at once, while it is still hot; it is also | not dipped into oil by those who eat it, only much water || is drunk after it has been eaten; also it is not used for inviting people of | another house; only the owner of this kind of | spawn eats what is stuck on the stone. |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon, when it is first caught by trolling, is also boiled. || After the woman has cut open the salmon, she takes | a kettle and puts spawn into it. Then she pours | water into it, until it covers the spawn. | Then she puts it on the fire. It is not left to boil long, before it becomes white. | Then it is taken off the fire. The woman just takes the spoons || and gives them to her children and to her husband, | and the woman just puts the kettle with the spawn in it | before her children and her husband, and they eat it with spoons. | They only eat quickly the

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lEgwī'łē qa^{ɛ}s paxālē'lEmē lā'xa ōnâ'lisē. Wä, la^{ɛ}mē'sē ăx^{ɛ}ē'tsE^{ɛ}wa sEnē'dza^{ɛ}yē gē'^{ɛ}nä qa^{ɛ}s lē k·ādEdzōdā'layō lā'xa ts!E'lqwa t!ē'sEma; g·a gwä'lēg·a (*fig.*). Wä, hë'Em ɻē'gadEs k!ŭt!aa'k^{u}. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}la la ăxā'laxs la'ē k·!ō'gŭnōlidzEm lā'xa lEgwī'łē qa hēs L!ē'salasE^{ɛ}wēda gē'^{ɛ}nē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}la la ^{ɛ}mE'lx·^{ɛ}īdExs la'ē L!ō'pa. Wä, hë'x·^{ɛ}īda^{ɛ}mēsē ăxsā'nō qa^{ɛ}s k·ō'sElōtsE^{ɛ}wē. Wä, la hë'x·^{ɛ}idaEm hă^{ɛ}mx·^{ɛ}ītsE^{ɛ}wa, yîxs hë'^{ɛ}maē ā'łēs ts!Elq^{u}. Wä, laE'mxaa k·!eâ's L!ē'^{ɛ}na ts!Epa'sōsa ha^{ɛ}mā'paq. Wä, â'^{ɛ}mēs q!ē'nEma ^{ɛ}wā'pē nā'gēg·ēsa ha^{ɛ}mā'paq. Wä, lā'xaa k·!ēs Lē^{ɛ}lālayō la'xa ō'gŭ-^{ɛ}lats!Esē g·ōk^{u} bē'bEgwānEma. Â'Em lē'x·a^{ɛ}ma ăxnō'gwadäsa gē'^{ɛ}nē hë gwē'g·ilē ha^{ɛ}mā'pxa k!ŭt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wä, lā'xaa hă'nx·LEntsE^{ɛ}wēda gē'^{ɛ}näxs g·ā'laē lâ'ɻanEmēda dō'gwinētē dzä^{ɛ}wŭ'na. Wä, laE'm g·î'l^{ɛ}Em gwāł xwā'LasE^{ɛ}wa, yî'sa ts!Edā'qē. Wä, la ax^{ɛ}ē'dxa hă'nx·Lanowē qa^{ɛ}s ăxts!ō'dēsa gē'^{ɛ}nē lāq. Wä, la qEp!Eqa'sa ^{ɛ}wā'pē lāq qa t!EpEyā'lēsa gē'^{ɛ}näxa ^{ɛ}wā'pē. Wä, la hă'nx·LEnts. Wä, k·!ē'st!a gē'g·îlił maE'mdElqŭlaxs la'ē ^{ɛ}mE'l^{ɛ}mElsgEmx·^{ɛ}īda. Wä, la hă'nx·sEndEq. Wä, â'^{ɛ}mēsēda ts!Eda'qē ăx^{ɛ}ē'dxa k·ā'k·E-ts!Enā'qē qa^{ɛ}s ts!Ewā'naēsēs lā'xēs sā'sEmē ɻE^{ɛ}wīs łā'^{ɛ}wŭnEmē. Wä, â'^{ɛ}mēsē hă'nx·dzamōlīłēda ts!Edā'qasa hă'nx·Lanowē gē'^{ɛ}nē-ts!âla lā'xēs sā'sEme ɻE^{ɛ}wis łā'^{ɛ}wŭnEmē. Wä, lā'x·da^{ɛ}xwē yō's^{ɛ}īda. Wä, laE'mxaa ā'ł^{ɛ}Em ha^{ɛ}mā'^{ɛ}ya dzē'łē halā'xEk^{u} gē'^{ɛ}nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in the morning, for || it makes one sleepy. After they have eaten the salmon-spawn, | they drink water. That is all about the salmon-spawn. |

Sockeye-Salmon.—Now[1] I will talk about the | way it is cooked. When winter comes, the | woman takes her soaking-box and puts it down in the corner of the | house. Then she pours water into it. When it is half full || of water, she takes the basket with the split salmon and | brings it out, and puts it down near the soaking-box. Then she takes out the | split salmon and puts them into the soaking-box. After she has done so, | she takes two large stones and puts them on top of | the split salmon that are to be soaked, to keep them under water. || Sometimes they are left in four or six | days soaking in the house. As soon as they are soft, the woman | takes a kettle and puts it by the side of the fire; then | she takes out the split salmon, and takes them where the kettle is standing. | Then she cuts the split salmon into three pieces with her fish-knife, || and she puts them into the kettle. | After she has done so, she takes a piece of old mat and covers over | the split salmon that is in the kettle. | After she has tucked in (the mat) all around, she pours a little | water over it. Then she puts it over the fire. As

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nEqä′la ḷōˢma dzā′qwa. Wä, la k·!ēs haˢmē′xa gaā′la, qaxs kwā′lats!Emaē. Wä, g·î′lˢmēsē gwāł haˢmā′pa yō′säxa gē′ˢnēxs ḷa′ē nā′gēk·îlaxa ˢwā′pē. Wä, laE′m gwā′ła gē′ˢnē lā′xēq.

Sockeye-Salmon. — Wä,[1] laˢmē′sEn gwā′gwēx·sˢālał lā′qēxs la′ē haˢmē′x·sīlasEˢwa. Wä, hë′ˢmaaxs la′ē ts!ăwŭ′nxˢīda. Wä, lē′da ts!Edā′qē ăxˢē′dxēs t!ē′lats!ē qaˢs hă′ng·alīłēq lāx ōnē′gwīłasēs g·ō′kwē. Wä, la gŭxts!o′tsa ˢwā′pē lāq. Wä, g·î′lˢmēsē nEgo-yâ′laxa ˢwā′paxs la′ē ăxˢē′dxēs q!wā′xsayaa′ts!ē L!ā′bata qaˢs g·ā′xē hănō′līłas lā′xa t!ē′lats!ē. Wä, laˢmē′sē LŌ′xˢwEłts!ōdxa q!wā′xsaˢyē qaˢs LŌ′xˢstalīs lā′xa t!ē′lats!ē. Wä, g·î′lˢmēsē gwā′łExs la′ē dā′x·ˢīdxa maˢłtsE′mē ăwâ′ t!ē′sEma qaˢs t!ā′qEyî′ndēs lā′xa t!ē′łasEˢwasēda q!wā′xsaˢyē qa ˢwŭ′nsāłēs lā′xa ˢwā′pē. Wä, laˢmēs ˢnā′lˢnEmp!Ena mō′p!Enẋwaˢsē ˢnā′läs ḷōxs q!EL!Ep!E′nẋwaˢsaē ˢnā′läs t!ē′łtalīła. Wä, g·î′lˢmēsē pō′sˢīdExs la′ēda ts!Edā′qē ăxˢē′dxa hă′nx·Lanowē qaˢs lē hăˢnō′līsas lā′xa lEgwī′łē. Wä, la LŌ′xˢwŭstE′ndxa q!wā′xsaˢyē qaˢs lēs lāx hăˢnē′lasasa hă′nx·Lanowē. Wä, laˢmē′sē yā′łyūduẋᵘsāla t!ō′t!Ets!ālasa xwā′ḷayowē lā′xa q!wā′xsaˢyē. Wä, laˢmē′s mō′ts!ōts lā′xa hă′nx·Lanowē. Wä, g·î′lˢmēsē gwā′łExs la′ē ăxō′dxa k·!ā′k·!ōbana qas nā′sEyîndēs lāx ō′kwEyaˢyasa q!wā′xsaˢyē la g·ī′ts!â lā′xa hă′nx·Lanowē. Wä, g·î′lˢmēsē gwāł ts!ō′pax ē′wanēqwasēxs la′ē gŭq!Eqasa hō′lałbidaˢwē ˢwāp lāq. Wä, la hă′nx·LEnts lā′xēs lEgwī′łē. Wä, g·î′lˢmēsē la

[1] Continued from p. 240, line 27.

soon as it ‖ boils, she strikes with her tongs the covering on top, | so that no steam may come through the cover | of what is on the fire. It boils a long time. | Then she takes it off; then the kettle remains standing on the floor of the house. | Then the woman takes a dish and an oil-dish and oil, ‖ and takes them to the place where she is sitting; and | after she has put them all down, she takes her tongs and takes off the covering of the | kettle, and she puts it down with her tongs at the end of the fire; | and she also takes out with the tongs the split salmon that she has cooked, | and she puts them into a dish. As soon as they are ‖ all out of the water, she spreads out the split salmon in the dish; | and when this is done, she takes oil and pours it into the | oil-dish; and after this is done, she takes a food-mat | and spreads it before those who are given to eat. | After this is done, she takes up the dish and the oil-dish ‖ and places them in front of her guests. The oil-dish is put | inside of the dish. When this is done, she | dips up some water and gives it to those who are going to eat. | At once they rinse their mouths; and after they have done so, they drink; | then they begin to eat. They themselves break to pieces ‖ the split salmon that is given them to eat; and they dip it into oil and | put it into their mouths; and after they have finished eating, the | woman goes and takes the dish and takes it to her seat, | and

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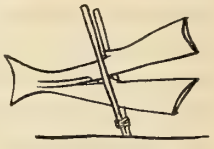
maɛ'mdɛlqŭlaxs la'ē kwē'xasēs ts!ē'sɩāla lāx ō'kwɛya^{ɛ}yas nāyîmas qaxs k·!ē'saē hē'łq!alaq k·ɛx^{u}sâ'lēda k·!ā'łɛla lāx nayîmasēs hă'nx·ɩɛndē. Wä, la^{ɛ}mē'sē gē'g·îlīł^{ɛ}ɛm maɛ'mdɛlqŭlaxs la'ē hă'nx·s^{ɛ}ɛndɛq. Wä, â'^{ɛ}mēsē la hă^{ɛ}nē'łēda hă'nx·ɩanowē. Wä, lā'ɻēda ts!ɛdā'qē ăx^{ɛ}ē'dxa łō'q!wē ɻɛ^{ɛ}wa ts!ɛba'ts!ē ɻɛ^{ɛ}wa ɩ!ē'^{ɛ}na qa g·ā'xēs ăxē'ł lāx k!waē'lasas. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}la g·āx ăx^{ɛ}ā'līłɛxs la'ē ăx^{ɛ}ē'dxēs ts!ē'sɩāla qa^{ɛ}s k·!ɛp!ē'dēs lāx nāyîmasēs hă'nx·ɩɛndē. Wä, la k·!îp!ā'līłas lā'xa obē'x·ɩālalīłasēs lɛgwī'łē. Wä, laxaa hë'^{ɛ}ma ts!ē'sɩāla k·!îp^{ɛ}ŭstā'layōsēxēs ha^{ɛ}mē'x·sīlasɛ-^{ɛ}wēda q!wa'xsa^{ɛ}yē qa^{ɛ}s lē k·!îpts!â'las lā'xa łō'q!wē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}lō^{ɛ}staxs la'ē gwē'łałts!ōtsa q!wā'xsa^{ɛ}yē lā'xa łō'q!wa. Wä, g·î'l^{ɛ}mēsē gwā'łɛxs la'ē ăx^{ɛ}ē'dxa ɩ!ē'^{ɛ}na qa^{ɛ}s k!ŭnts!ō'dēs lā'xa ts!ɛba'ts!ē. Wä, g·î'l^{ɛ}ɛmxaā'wisē gwā'łɛxs la'ē ăx^{ɛ}ē'dxa ha^{ɛ}ma-dzowē' lē'^{ɛ}wa^{ɛ}ya qa^{ɛ}s lē ɩɛpdzamō^{ɛ}līłas lā'xēs hă^{ɛ}mg·ī'lasɛ^{ɛ}wē. Wä, g·î'l^{ɛ}mēsē gwā'łɛxs la'ē k·ā'g·îlīłxa łōq!wē ɻɛ^{ɛ}wa ts!ɛba'ts!ē qa^{ɛ}s lē k·āx·dzamō'līłas lā'xēs ɩē'^{ɛ}lānɛmē. Wä, lā'ɻa k·ā'ts!ɛ^{ɛ}wēda ts!ɛba'ts!ē lāx ō'ts!âwāsa łō'q!wē. Wä, g·î'l^{ɛ}mēsē gwā'łɛxs la'ē tsä'x·^{ɛ}īdxa ^{ɛ}wā'pē qa^{ɛ}s lē tsä'^{ɛ}x·^{ɛ}īts lā'xa ha^{ɛ}mā'pɩē. Wä, hë'x·^{ɛ}ī-da^{ɛ}mēsē ts!ɛwē'ɩ!ɛxōda. Wä, g·î'l^{ɛ}mēsē gwā'łɛxs la'ē nā'x^{ɛ}ēda. Wä, lā'x·da^{ɛ}xwē hă^{ɛ}mx·^{ɛ}ī'da. Wä, laɛ'm q!ŭlēx·s^{ɛ}ɛm k·!ō'k!ŭpsā-lēda hă^{ɛ}mg·ī'lasɛ^{ɛ}waxa q!wā'xsa^{ɛ}yē qa^{ɛ}s ts!ɛp!īdēs lāxa ɩ!ē^{ɛ}na qa^{ɛ}s ts!ō'q!ŭsēs lā'ɻēs sɛ'msē. Wä, g·î'l^{ɛ}mēsē gwāł ha^{ɛ}mā'pa la'ēda ts!ɛdā'qē la k·ā'g·îlīłxa łō'q!wē qa^{ɛ}s lēs lā'xēs k!waē'lasē. Wä,

she pours out into the kettle the food that is left; then she | washes it out with water; then she pours water into it, and she puts ‖ it again before those to whom she has given to eat. At once | they who have been eating wash their hands. When | the guests begin to eat, the husband of the woman draws fresh | water; and when they finish washing their hands, | the bucket with water in it is put before them, and ‖ they drink; and after they finish drinking, they wait for the | second course. That is the end of this. | And when the owner gets hungry, she takes a split salmon out of the soaking-box; | then she takes the tongs and holds it between them, and scorches it by the | fire in this manner; and as soon as the steam comes through, ‖ she knows that it is done; but this is called | "cooked quickly for those who are hungry," and this is also dipped in oil | when it is eaten. That is all about this. |



Silver-Salmon.[1]—In the evening the man invites the | chiefs to come and eat with spoons the fresh silver-salmon. | When all the men are in the house, he takes his kettle | and pours water into it. Then he puts it on the fire. ‖ His wife takes four fresh split silver-

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la qEpstE'ntsa hă^{s}mx·sâ^{s}yē lā'xa hă'nx·Lanowē. Wä, la^{s}mē'sē ts!ō'x̣ŭg·întsa ^{s}wā'pē lāq. Wä, lä qEpts!ō'tsa ^{s}wā'pē lā'qēxs la'ē x̣wē'laqa k·ax·dzamō'lītas lā'xēs hă^{s}mg·ī'lasE^{s}wē. Wä, hë'x·^{s}ida-^{s}mēsē ts!E'nts!Enx̣^{s}wīdEx·da^{s}xwa ha^{s}mā'pdē. Wä, g·î'l^{s}EmḶā'x·dē hă^{s}mx·^{s}ī'dēda Lē'^{s}lānEmaxs la'ē łā'^{s}wŭnEmasa ts!Edā'qē tsäx ā'łta ^{s}wā'pa. Wä, g·î'l^{s}mēsē gwāł ts!E'nts!Enkwēda k!wē'łaxs la'ē hă'ngEmlīlEma ^{s}wā'bEts!âla nā'gats!ē lāq. Wä, lā'x·da^{s}xwē nā'x^{s}īda. Wä, g·î'l^{s}mēsē gwāł nā'qaxs la'ē ăwŭ'lgEmg·a^{s}līł qa^{s}s hē'lēg·întsE^{s}wē. Wä, laE'm gwāł lā'xēq. Wä, g·î'l^{s}Em pō'sq!ēda ăxnō'gwadäs la'ē â'Em ăx^{s}wŭstE'ndxa q!wā'xsa^{s}yē lā'xa t!ē'lats!ē qa^{s}s ăx^{s}ē'dēxa ts!ē'sLāla qa^{s}s k·îpā'łēqēxs la'ē pEx·ā'q lā'xēs lEgwī'łē; g·a gwä'łēg·a (*fig.*). Wä, g·î'l^{s}mēsē k·îx̣ŭmxsâ'wēda k·!ā'łEla lā'qēxs la'ē q!â'LElaqēxs lE^{s}ma'ē L!ō'pa. Wä, hë'Em Ḷē'gadEs hā'laxwasE^{s}wēsa pō'sq!a. Wä, laE'mxaa ts!Epa's lā'xa L!ē'^{s}naxs la'ē ha^{s}mā'pEq. Wä, laE'm gwāł lā'xēq.

Silver-Salmon.[1]—Wä, la dzā'qwaxs la'ēda bEgwā'nEmē LĒ'^{s}lālaxa g·ī'g·îg̣ăma^{s}yē qa g·ā'xēs yō'saxa dzē'łē ō'k!winēsa dză^{s}wŭ'nē. Wä, g·î'l^{s}mēsē ^{s}wī'^{s}laēLExs la'ēda bEgwa'nEmē ăx^{s}ē'dxēs hă'nx·Lanowē qa^{s}s g̣ŭxts!ō'dēsa ^{s}wā'pē lāq. Wä, la hănx·LE'nts. Wä, lā'Ḷa g̣EnE'mas ăx^{s}ē'dxa mō'wē dzēł xwā'ḶEk^{u} dză^{s}wŭna qa^{s}s k·āqElā-

[1] The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the kettle is boiling, | she puts the four fresh silver-salmon into it. The woman only | stirs it when it has been boiling for some time, to break it into pieces. | After she has finished stirring it, she takes three dishes, ‖ when there are twelve men who will eat with spoons the fresh silver-salmon, | and she takes twelve spoons which are really new, | and the large dipping-ladle. As soon as | they have all been put down, she washes out the three dishes and the spoons; | and after she has done so, she puts the meat of the ‖ silver-salmon into the dishes. When the dishes are filled, | she spreads a food-mat in front of (the men); and the man | takes up the dishes and places them before four | men, and he places another before four | others, and again one dish before four others. ‖ After all the dishes have been put down, he distributes the spoons | to them; then he gives them water to drink. | After they have finished drinking, the one highest in rank prays the same | prayer that they said when they first ate the roasted eyes;[1] | and after he stops speaking, they begin to eat with spoons. When ‖ they begin to eat, the man takes up a bucket and goes to draw | fresh water; and when he comes back, he puts down the | bucket with water in it, and waits for them to finish eating. After they finish | eating, the man takes up from the floor

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tE'mdēq. Wä, g·î'l^{s}mēsē mEdE'lx^{s}wīdēda la hă'nx·Lālaxs la'ē ăxstE'ntsa mō'wē dzēł dză^{s}wŭ'n lāq. Wä, ā'ł^{s}mēsēda ts!Edā'qē xwē't!ēdqēxs la'ē gē'g·îlił maE'mdElqŭla qa q!wē'q!ŭłts!ēs. Wä, g·î'l^{s}mēsē gwāł xwē'taqēxs la'ē ăx^{s}ē'dxa yū'duxŭxLa łō'Elq!wäxs ma^{s}lō'gŭg·iyoēda bē'bEgwānEm yō'salxa dzē'łē dză^{s}wŭ'na. Wä, hë'^{s}misa ma^{s}łExLā'g·iyowē k·ēk·ā'ts!Enaqaxa â'lä la Elō'laqa. Wä, hë'^{s}misa ^{s}wā'lasē tsä'xLa k·ā'ts!Enaqa. Wä, g·î'l^{s}mēsē ^{s}wī'^{s}l-g·alīłExs la'ē ts!ō'xŭg·îndālaxa yū'duxŭxLa łō'Elq!wa Le^{s}wa k·ēk·ā'-ts!Enaqē. Wä, g·î'l^{s}mēsē gwā'łExs la'ē tsä'ts!ōdālasa q!E'mlaläsa dză^{s}wŭ'nē lā'xa łō'Elq!wa. Wä, g·î'l^{s}mēsē ^{s}wī'^{s}lts!Ewakwa la'ē LEpdzamō^{s}līłasōsa ha^{s}mā'dzowē łē'^{s}wa^{s}ya. Wä, lē'da bEgwā'nEmē k·ā'g·îlīłxa łō'Elq!wē qa^{s}s lē k·ax·dzamō'līłas lā'xa mō'kwē bē'bEgwā'nEma. Wä, la ē't!ētsa ^{s}nEmē'xLa łō'q!wa lā'xa mō'x^{u}-^{s}maxat!. Wä, la ē't!ētsa ^{s}nEmē'xLa łō'q!wa lā'xa mō'x^{u}^{s}maxat!. Wä, g·î'l^{s}mēsē ^{s}wī'^{s}lg·alīła łō'Elq!wäxs la'ē k·ā's^{s}ītsa k·ā'k·Ets!Enaqē lā'x·da^{s}xwEq. Wä, la tsä'x·^{s}ītsa ^{s}wā'pē lāq qa nā'x^{s}īdēsēq. Wä, g·î'l^{s}mēsē gwāł nāqaxs la'ēda nâ'xsâlaga^{s}yas ts!E'lwax^{s}īda, yî'sa ts!E'lwaqElāsa g·î'lx·dē ha^{s}mā'pxa L!ō'bEkwē xīxExstō'wakwa.[1] Wä, g·î'l^{s}mēsē q!wē'l^{s}ēdExs lā'x·da^{s}xwaē yō's^{s}īda. Wä, g·î'l^{s}mēsē yō's^{s}īdExs la'ē k·!ō'qŭlīlēda bEgwā'nEmaxa nā'gats!ē qa^{s}s lē tsäx ā'łtä ^{s}wā'pa. Wä, g·î'l^{s}mēsē g·āx aē'daaqaxs la'ē hă'ng·alīłtsa nā'-gats!ē ^{s}wā'bEts!âla, qa^{s}s ē'sElē qa gwālēs yō'sa. Wä, g·î'l^{s}mēsē gwāł yō'saxs la'ēda bEgwā'nEmē k·!ō'qŭlīłxa nā'gats!ē ^{s}wā'bEtsâla qa^{s}s

[1] See p. 611.

the bucket with water in it and | puts it in front of his guests. Then they drink, and ‖ the man takes up the dishes and puts them down at the place | where his wife is sitting. Then he takes the spoons and | puts them down at the place where his wife is sitting. As soon as | this is done, the guests go out. They do the same with | the dog-salmon when it is caught for the first time. ‖ They also do the same thing with the dog-salmon when it is | dried for winter, when they are going to keep it in the same way as the | silver-salmon. They do not pour oil over it, because it is really | fat: therefore they give it to eat only in the evening. | This is also the way when silver-salmon caught by trolling is eaten with spoons in the morning. ‖ He who eats it is never strong; he always feels sleepy the | whole day, and he is not strong: therefore it is first eaten in the | evening. As soon as the dog-salmon coming from the upper part of the | river is eaten, they pour much oil over it, for it is dry; | and there is never a time when they do not eat it in the morning, at noon, and ‖ in the evening. They are afraid to eat it in the morning, when it just jumps | at the mouth of the river, for it is really fat. That is | the cause of making (those who eat it) sleepy. That is the end of this. |

Sun-Dried Salmon (Gwasila).—When winter comes, (the woman) always | takes sun-dried salmon for breakfast-food; | and when she takes some of it, she takes her tongs and puts it flat between | them

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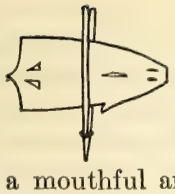
lē hă′nx·dzamōlīła lā′xa k!wē′lē. Wä, lā′x·da^{ɛ}xwē nā′x^{ɛ}īda, la′aḷ a sēda bEgwā′nEmē k·ā′g·îlīłxa łō′Elq!wē qa^{ɛ}s lē k·ā′g·alīłElas lāx k!waē′lasasēs gEnE′mē ḷōxs la′ē ăx^{ɛ}ē′dxa k·ā′k·Ets!Enaqē qa^{ɛ}s lä′xat! ăx^{ɛ}ā′līłElas lāx k!waē′lasasēs gEnE′mē. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē hō′qŭwElsēda k!wē′łdē. Wä, hë′Emxaa gwēg·i′lasE-^{ɛ}wēda gwā′^{ɛ}xnēsaxs g·ā′laē lâ′ḷanEma.

Wä, hë′^{ɛ}misē, hë′Emxaa gwē′g·ilasE^{ɛ}wēda gwā′^{ɛ}xnēsaxs la′ē lE′mxwasE^{ɛ}wa qaLē′da ts!ăwŭ′nxē, yîxs ăxēlakwēLē gwēg·ī′lasaxa dzăwŭ′nē. Wä, laE′m k·!ēs k!ŭ′nq!Eqasōsa L!ē′^{ɛ}na qaxs â′laē tsE′nxwa. Hë′^{ɛ}mis lā′g·īłas āł^{ɛ}E′m hă^{ɛ}mg·ī′layōxa la dzā′qwa. Wä, hë′^{ɛ}maaxs yō′sasE^{ɛ}waēda dō′gwinētē dzăwŭ′nxa gaā′la. Hëwä′xat!a la q!ŭq!ŭlā′x^{ɛ}īdēda yō′säq. Â′Em hë′mEnāłaEm lā′lasaxa nā′la, k·!ēs łā′lōqŭla. Wä, hë′^{ɛ}mis lā′g·iłas ā′l^{ɛ}Em yō′sasōxa dzā′qwa. Wä, g·î′l^{ɛ}mēsē hë′dēda gwā′^{ɛ}xnisē g·ayō′l lāx ^{ɛ}nE′ldzäsa wā, yō′saso^{ɛ}wa, la′ē k!ŭ′nq!Eqasōsa q!ē′nEm L!ē′^{ɛ}na qaxs ts!ē′nasaē. Wä, hë′EmḷaŁ k·!eâ′s k·!ēs yō′sdEmqxa gaā′la ḶE^{ɛ}wa nEqä′la ḷō^{ɛ}ma dzā′qwa. Wä, la k·îlE′m yō′sasōxa gaā′läxs hë′^{ɛ}maē ā′łēs mEnā′la lāx ō′x̣^{u}siwa^{ɛ}yasa wā, qaxs Lō′maē tsE′nxwa. Hë′Emxat! lō′x̣^{u}mēgEmē. Wä, laE′m gwāł lā′xēq.

Sun-dried Salmon.—Wä, lē ts!ăwŭ′nx^{ɛ}īdExs la′ē hē′mEnāłaEm ăx^{ɛ}ē′d lā′xa tā′yałts!āla qa^{ɛ}s gaā′xsta^{ɛ}yaxa gaā′la. Wä, hë′^{ɛ}maaxs la′ē ăx^{ɛ}ē′d lāq; la^{ɛ}mē′s ăx^{ɛ}ē′dxēs ts!ē′sLāla qa^{ɛ}s k·!EbEts!â′^{ɛ}yēs



in this manner: not ‖ too near | she turns it over soon as it is all blistered off. | Then the skin side is first blistered, the fire, so that all the scales are Then, when it is covered with blisters, | and blisters the flesh side. And as gray, | she takes a bucket with water in it, and takes a mouthful and | blows it over the flesh side of the scorched sun-dried salmon ‖ to wet it with water; and after she has done so, | she takes the tongs and folds over what she is cooking, | so that the skin is outside. Then she puts it under a mat and | steps on it; and after she has stepped on it, she takes it out again | and rubs it in the same way as women do when washing clothes; ‖ and after she has done so, she strikes it on the floor, so that the | scales which have been scorched drop off. After she has done so, she takes small dishes, | and oil-dishes and pours oil into them. After she has done so, | she takes the scorched sun-dried salmon and breaks it up into pieces in the | small dishes. After she has done so, she takes some water and ‖ rinses her mouth with it. Then she drinks of it; and after | she has finished drinking, she takes the broken sun-dried salmon and chews one end; | and when what she has been chewing is soft, she dips it into the | oil and puts it into her mouth and chews it and swallows it; | and she continues doing so; and she only stops when it is nearly

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lāq g·a gwä'łēg·a (*fig.*). Wä, la^{ɛ}mē's hë g·îl pEX·ā'sōsē Lɬē'sas k·!ēs xE'nLEla mā'x·Lālā'masEq lā'xa lEgwīłē qa ^{ɛ}nā'ẋwēs pE'ns^{ɛ}ēdē gō'bEtas. Wä, g·î'l^{ɛ}mēsē ha^{ɛ}mElgEdzō'dēda pE'nsäqēxs la'ē lē'x·^{ɛ}ī-dEq qa^{ɛ}s pEX·^{ɛ}ī'dēx q!E'mładzE^{ɛ}yas. Wä, g·î'l^{ɛ}mēsē ^{ɛ}nā'ẋwa qŭx^{ɛ}ī'-dExs la'ē ăx^{ɛ}ē'dxa nā'gats!ē ^{ɛ}wā'bEts!âla qa^{ɛ}s hă^{ɛ}msgEmdē lāq. Wä, la sElbEẋ^{ɛ}wīts lāx q!E'mładza^{ɛ}yasa ts!E'nkwē tā'yałts!āla qa hamElx^{ɛ}ā'LElēsa ^{ɛ}wā'pē lāx ō'dzâ^{ɛ}yas. Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē ăxō'dxa ts!ē'sLāla. Wä, la k·!ō'xsEmdxēs hă^{ɛ}mē'x·sīlasE^{ɛ}wē hë L!ā'sadza^{ɛ}ya L!ē'sē. Wä, la g·îbabō'līłas lā'xa łē'^{ɛ}wa^{ɛ}yē qa^{ɛ}s t!ē'p!ēdēq. Wä, g·î'l^{ɛ}mēsē gwāł t!ē'paqēxs la'ē ẋwē'laqa ăx^{ɛ}ē'dEq qa^{ɛ}s q!Ewē'x·^{ɛ}īdēq yō gwē'g·ilōxda ts!Edā'qaxs ts!ō'ẋwaaxa gwēł-gwä'la. Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē ẋŭsẋŭdzē'l^{ɛ}īts la q!ŭpâ'-lēs ts!āx·mōtas. Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē ăx^{ɛ}ē'dxa łā'lōgŭmē ḷE^{ɛ}wē ts!Eba'ts!ē qa^{ɛ}s k!ŭxts!ō'dēsa Lɬē'^{ɛ}na lāq. Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē ăx^{ɛ}ē'dxa ts!E'nkwē tāyałts!āla qa^{ɛ}s k·!opts!o'dēs lā'xa łālōgŭmē. Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē tsä'x·^{ɛ}īd lā'xēs ^{ɛ}wā'pē qa^{ɛ}s ts!Ewē'LɬExōdē lāq. Wä, la nā'x^{ɛ}īd lāq. Wä, g·îl^{ɛ}mēsē gwāł nā'qēxs la'ē ăx^{ɛ}e'd lā'xēs k·!ōbEkwē tāyałts!āla qa^{ɛ}s malē'ẋ^{u}bEndēq. Wä, g·î'l^{ɛ}mēsē tE'lx^{ɛ}wīdē mā'lēkwa^{ɛ}yasēxs la'ē ts!Epī'ts lā'xa Lɬē'^{ɛ}na qa^{ɛ}s ts!ō'q!ŭsēs qa^{ɛ}s malē'ẋ^{ɛ}wīdēq qa^{ɛ}s nEx^{ɛ}wīdēq. Wä, hë'x·sä^{ɛ}misē gwē'g·ila. Wä, ā'l^{ɛ}misē gwā'łExs la'ē Elā'q ^{ɛ}wī^{ɛ}laq.

all gone. ‖ After she finishes eating, she drinks water; and | then she puts away the eating-dish. I have forgotten that, when the woman | first takes the sun-dried salmon out of her box, she scratches | the scales from the skin before she scorches it, so that it may be well covered with | small blisters after she has scorched it. They do this way only ‖ with sun-dried salmon. It is also soaked when it is | very hard, when the spring of the following year approaches. This | is done the same way as the soaking of all kinds of soaked salmon which I | talked about before. Sometimes it is only taken out of the soaking-box | by the woman and by her husband; and (the woman) takes her tongs ‖ and puts it in in this manner,[1] and she blisters it by the fire | while it is still wet, and she turns it over and over. | Then the scales are never blistered off, because it is wet. This is | just like soaked salmon when it is done. When it is | done, she put it down on the food-mat on the skin side, and takes off the ‖ tongs. Then she takes her oil-dish and she pours oil | into it. After she has done so, she dips water up to | rinse the mouth; and after she has rinsed her mouth, she drinks; | and after she has finished drinking, she breaks pieces of the blistered sun-dried salmon | which is lying on its back, and she dips it into the oil. She continues ‖ breaking off pieces from the blistered sun-dried salmon which is

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Wä, g·î'lᵉmēsē gwāł haᵉmā'pEXS la'ē nā'xᵉīdxa ᵉwā'pē. Wä, la g·ē'xaxēs haᵉmaa'ts!ēx·dē. Wä, hë'xōḶEN L!Elē'wīsEᵉwa ts!Edā'qaxs g·îlᵉmaē ăxwŭłts!ō'dxa tā'yałts!āla lā'xēs xătsE'mē q!ŭŁEldzō'dEX gō'bEtadzaᵉyas L!ē'sasēxs k·!ē'sᵉmaē ts!EX·ᵉī'dEq qa ë'k·ēLES amE'-maᵉyastowē pE'nsᵉīdaēnēLas ts!EX·ī'Las. Wä, laE'm lē'x·aEm hē gwē'g·ilasEᵉwēda tā'yałts!ala. Wä, lā'xaa t!ē'lasōEmxaaxs la'ē xE'n-LEla p!ē'saxa la hë'Enbax·ᵉīdxa la ăpsᵉyE'nxa. Wä, la hë'Em gwē'g·ilasEᵉwē t!ē'lēnaᵉyaxa ᵉnā'ẋwa t!ēt!Elē'maxEn g·ā'lē gwāgwē-x·sᵉālasa. Wä, lā'xaa ᵉnā'ŁᵉnEmp!Ena â'Em ăxwŭstā'nō lā'xa t!ē'la-ts!ē, yî'sa ts!Edā'qē Ḷōᵉmēs łā'ᵉwŭnEmē qaᵉs ăxᵉē'dxēs ts!ē'sLāla k·!EbEts!â'ᵉyēs lāq, g·a gwä'łēg·a[1] qaᵉs pEX·ē'q lā'xa lEgwī'łaxs hë'ᵉmaē ā'łēs k!ŭ'nqē. Wä laᵉmēs lē'x·īᵉlālaq. Wä, lā'Ḷa hëwä'-xaEm pE'nsᵉidē gō'bEtas qaēs k!ŭnq!ēnaᵉyē. Wä, â'Em yū'Em gwē'x·sōxda t!ē'lkwaxs la'ē L!ō'pEXS hănx·Laa'kwaē. Wä, g·î'lᵉmēsē L!ō'pEXS la'ē nEḶEdzō'ts lā'xēs haᵉmā'dzowē łē'ᵉwaᵉya qaᵉs ăxō'dēxa ts!ē'sLāla. Wä, la ăxᵉē'dxēs ts!Eba'ts!ē qaᵉs k!ŭ'nxts!ōdēsa L!ē'ᵉna lāq. Wä, g·î'lᵉmēsē gwä'łExs la'ē tsäx·ᵉīdxa ᵉwā'pē qaᵉs ts!Ewē'-L!Exōdē lāq. Wä, g·î'lᵉmēsē gwāł ts!Ewē'L!ExōdExs la'ē nā'xᵉīd lāq. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē k·!ō'p!īd lā'xa la nEḶEdzâ'-līlē pEnkᵘ tā'yałts!ala qaᵉs ts!Ep!ē'dēs lā'xa L!ē'ᵉna. Wä, â'x·säᵉmēs la k·!ō'pk·!opa lā'xa pE'nkwē ta'yałts!alaxs nEḶEdzâ'līłaē lā'xa hă-

[1] See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and she only | stops when what she is eating is nearly all gone. After she has finished eating, | she dips up water and drinks it; and | after she has finished drinking, she takes a mouthful of water and squirts it on her hands ‖ and washes her hands; and after she finishes that, she | puts away the food-dish. Then she takes the second course. | That is all about the blistered sun-dried salmon.[1] |

Boiled Silver-Salmon.—After | the silver-salmon has been caught by trolling, the | woman takes one, the head, backbone, | and tail of which have been cut off, and the split silver-salmon is spread open. ‖ Then it is placed on an old mat | which is spread on the floor near the fire of the house. She takes her small kettle | and washes it. After washing it, she | pours it half full of water and puts it on the | fire. She takes her fish-knife and

cuts crosswise what she is going to cook, in this manner, ‖ on the outer (skin) side; | and after she has cut it cross- | wise, the water in the kettle on the fire begins to boil. | Then the woman takes the cut silver-salmon | and puts it into the water; and when the salmon is in it, | the water in the kettle stops boiling. Then the woman ‖ watches to see when it begins to boil again;

ᵉmadzowē′ łē′ᵉwaᵉya qaᵉs ts!ɛp!ē′dēs lā′xa L!ē′ᵉna. Wä, ā′łᵉmēsē gwāłɛxs laᵉē ɛlāq ᵉwīᵉlaxēs haᵉmaᵉyē. Wä, g·î′lᵉmēsē gwāł haᵉmā′-pɛxs la′ē tsä′x·ᵉīd lā′xa ᵉwa′pē qaᵉs nā′xᵉīdē lāq. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ē hă′msgɛmdxa ᵉwāpē. Wä, la hă′mx·ts!ānɛndālasa ᵉwā′pē qaᵉs ts!ɛ′nts!ɛnχᵉwīdē. Wä, g·î′lᵉmēsē gwā′łɛxs la′ē g·ēxaxēs ha′ᵉmaats!ēx·dē. Wä, laɛ′m ăxᵉē′d qaᵉs hē′lēg·anâ. Wä, laɛ′m gwāł lāxa pɛ′nkwē tā′yałts!ala.

Boiled Silver-Salmon (Hă′nx·Laakᵘ dōgwinēt dzăᵉwŭ′n).—Wä, g·î′lᵉɛmxaa gwāł xwāLasɛᵉwēda dō′gwinētē dzăᵉwŭna, laēda ts!ɛdā′qē ăxᵉē′dxa ᵉnɛ′mē lā′wɛyakwēs hë′x·t!aᵉyē Lɛᵉwīs xā′k·!adzowē ḷōᵉmē′s ts!ā′snaᵉyē. Wä, laᵉmē′sē â′ɛm la Lɛpā′łēda xwā′ḷɛkwē dzăᵉwŭ′na. Wä, laᵉmē′sē k·!îgɛdzō′ts lā′xa k·!ā′k·!obanē Lɛbēx·lā′lalīł lāx lɛgwī′łasēs g·ō′kwē. Wä, la ăxᵉē′dxēs hānɛ′mē qaᵉs ts!ō′χŭg·îndēq. Wä, g·î′lᵉmēsē gwāł ts!ō′χŭg·îndqēxs la′ē gŭxts!ō′tsa ᵉwā′pē lāq, qa nɛgō′yâlēs. Wä, la hănx·Lɛ′nts lā′xa lɛgwī′łē. Wä, la ăxᵉē′dxēs xwāḷā′yowē qaᵉs qā′qɛtɛmdēxēs ha′nx·Lɛntsōlē; g·a gwä′łēg·a (*fig.*) L!ā′sats!ɛndālax L!ē′sa. Wä, g·îlᵉmēsē gwāł qā′qɛtɛmaqēxs la′ē mɛdɛ′lxᵉwīdēda hă′nx·lāla hā′nɛma. Wä, hëx·ᵉidaᵉmēsa ts!ɛdā′qē ăxᵉē′dxa xwā′ḷɛkwē dzăᵉwŭ′na qa laᵉstɛ′ndēs lāq. Wä, g·î′lᵉmēsē laᵉstē′da k·!ō′tɛla lā′qēxs la′ē gwāł maɛ′mdɛlqŭlēda hă′nx·lanowē. Wä, laᵉmē′sa ts!ɛdā′qē q!ā′q!alālaq qō mɛdɛ′lxᵉwīdlō. Wä, g·î′lᵉmēsē mɛdɛ′lxᵉwīdɛxs

[1] See also p. 612.

and when it begins to boil, | she takes her spoon and pushes the end into it, so that the | meat of the silver-salmon is broken up; and when it is all in small pieces, | she stirs it a little. She does not let it boil a long time, | before she takes it off, for it is done. ‖ Then she takes her small dish and dips the boiled | silver-salmon into it. After she has done so, she calls her husband | and her children to come and sit down; and when they are all | seated, she gives each a spoon, draws some | water and gives it to them to drink. After ‖ drinking, they eat with spoons; and after eating, they | drink some more cold water. That is what the Indians call | "cooling down." After drinking, the man | takes the dishes and pours out into the | kettle what is left in them. Then he takes the kettle, carries ‖ it out of the house, goes down to the beach, and | pours the contents into the sea, and he washes it out | so that it is clean. No oil is poured in. When | the sockeye-salmon is first caught in the salmon-weirs | up the river, it is treated in the same way. The only difference between this and the way they do with ‖ dog-salmon caught on the upper part of the river is that they put | much oil into it, for it is lean, and that they pour out | outside of the house what is left over. That is all | about this. |

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la'ē ăx^{ɛ}ē'dxēs k·ā'ts!ɛnaqē qa^{ɛ}s dzēk·îlga^{ɛ}yēs lāq qa q!wē'q!ŭlts!ēs q!ɛ'mlaläsa dză^{ɛ}wŭ'n. Wä, g·î'l^{ɛ}mēsē ^{ɛ}nā'ẋwa am^{ɛ}ɛ'mayastâ la'ē xā'lɛx·^{ɛ}īdaɛm xwē't!īdɛq. Wä, k·!ē'st!a â'laɛm gē'g·îlił mɛdɛ'l-qŭlaxs la'ē hă'nx·sanō lā'xa lɛgwī'łē qaxs lɛ^{ɛ}ma'ē lō'pa. Wä, hë'x·^{ɛ}ida^{ɛ}mēsē ăx^{ɛ}ē'dxēs łā'lōgŭmē qa^{ɛ}s tsēts!ō'dēsa hă'nx·laakwē dză^{ɛ}wŭ'n lāq. Wä, g·î'l^{ɛ}mēsē gwā'łɛxs la'ē lē'^{ɛ}lālaxēs łā'^{ɛ}wŭnɛmē ɫɛ^{ɛ}wī's sā'sɛmē qa g·ā'xēs k!ŭs^{ɛ}ā'lił̈a. Wä, g·î'l^{ɛ}mēsē g·āx ^{ɛ}wī'^{ɛ}la k!ŭdzī'ła la'ē ts!ɛwā'naēsasa k·ā'kɛts!ɛnaqē lāq. Wä, la tsä'x·^{ɛ}īdxa ^{ɛ}wā'pē qa^{ɛ}s lē tsä'x·^{ɛ}īts lāq qa nā'x^{ɛ}īdēsēq. Wä, g·îl^{ɛ}mēsē gwāł nā'qaxs la'ē yō's^{ɛ}īda. Wä, g·î'l^{ɛ}mēsē gwāł yō'saxs la'ē ē't!ēd nā'x^{ɛ}īdxa ^{ɛ}wāp wŭdā'^{ɛ}sta. Hë'ɛm gwɛ^{ɛ}yō'sa bā'k!umē k·ō'-ẋwaxōda. Wä, g·î'l^{ɛ}mēsē gwāł nā'qaxs la'ēda bɛgwā'nɛmē k·ā'-g·îlił̈xa łā'lōgŭmē qa^{ɛ}s lē k·ɛp^{ɛ}stɛ'ntsēs k·!ē'dzayawa^{ɛ}yē lāxa hăn-x·lanowē. Wä, lā'xaa k·ō'kŭlił̈xa hă'nx·lanowē qa^{ɛ}s lē k·!ō'qɛ-wɛlsɛlaq lā'xēs g·ō'kwē, qa^{ɛ}s lē lɛ'nts!ēsɛlas lā'xa l!ɛma^{ɛ}isē qa^{ɛ}s lē qɛp^{ɛ}stɛ'nts lā'xa dɛ'msx·ē. Wä, lā'xaa hë'ɛm ts!ō'ẋŭg·îndɛq qa ë'g·ɛg·īs. Wä, laɛ'm k·!eâs k·!ŭ'ngɛms l!ē'^{ɛ}na. Wä, hë'ɛmxaā-wisē gwē'g·ilasɛ^{ɛ}wēda mɛłē'k·axs g·ā'lōɫānɛmaē lā'xa ɫā'wayōwē lāx ^{ɛ}nɛ'ldzäsa wī'^{ɛ}wa. Wä, lē'x·a^{ɛ}mēs ō'gŭqāłayōsa ^{ɛ}yā'^{ɛ}yanɛmē gwa^{ɛ}xnī's lāx ^{ɛ}nɛ'ldzäsa wī'^{ɛ}wa, yîxs k!ŭnq!ɛqāsɛwaē yî'sa q!ē'-nɛmē l!ē'^{ɛ}na qaxs ts!ā'qwaē. Wä, hë'^{ɛ}misēxs â'^{ɛ}maē qɛpɛwŭ'l-ts!ɛmēs hă'mx·sâ^{ɛ}yē lāx l!ā'sanâ^{ɛ}yasa g·ō'kwē. Wä, laɛ'm gwāł lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver-salmon caught by her husband by trolling, | she squeezes out the food that is in the stomach, and the | slime that is on the gills. She turns the stomach inside out; ‖ and when she has cleaned many, she takes a kettle | and pours water into it. When the kettle is half full of | water, she puts the stomachs of the silver-salmon into it. After | they are all in, she puts the kettle on the fire; and when | it is on the fire, she takes her tongs and stirs them. When ‖ (the contents) begin to boil, she stops stirring. The reason for | stirring is to make the stomachs hard | before the water gets hot; for if they do not | stir them, they remain soft and tough, and are not hard. Then the woman | always takes up one of (the stomachs) with the tongs; and ‖ when she can hold it in the tongs, it is done; but when it is slippery, it is not | done. (When it is done,) she takes off the fire what she is cooking. | It is said that if, in cooking it, it stays on the fire too long, | it gets slippery. Then she will pour it away | outside of the house, for it is not good if it is that way. If ‖ it should be eaten when it is boiled too long, (those who eat it) could keep it only a short time. | They would vomit. Therefore they watch it carefully. | When it is done, the woman takes her | dishes and her spoons, and she puts them

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Boiled Salmon-Guts (Mē^{ɛ}stag·i^{ɛ}lak^{u}).—Wä, hē′^{ɛ}maaxs la′ē gwāł xwā′ʟēda ts!Edā′qax dō′gwānEmasēs łā′^{ɛ}wŭnEmē dză^{ɛ}wŭ′na. Wä, la x·ī′x·^{ɛ}wŭłts!ōdEx g·ī′ts!âx·däx ha^{ɛ}maa′ts!äs pō′ẋŭnsa ʟE^{ɛ}wa k·!ē′la lāx q!ō′sna^{ɛ}yas. Wä, la lē′x·sEmdxa ha^{ɛ}maa′ts!ē pō′ẋŭnsa. Wä, g·î′l^{ɛ}mēsē q!ē′nEmē ăxā′^{ɛ}yas, la′ē ăx^{ɛ}ē′dxēs hă′nx·ʟanowē qa^{ɛ}s gŭxts!ō′dēsa ^{ɛ}wāp lāq. Wä, la nEgō′yâlēda hă′nx·ʟanâxa ^{ɛ}wā′paxs la′ē ăxstE′ntsa pō′ẋŭnsasa dză^{ɛ}wŭ′nē lāq. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wi′^{ɛ}la^{ɛ}staxs la′ē hănx·ʟE′nts lā′xa lEgwī′łē. Wä, g·î′l^{ɛ}mēsē hēła-ʟE′laxs la′ē ax^{ɛ}ē′dxēs k·!îpʟa′la qa^{ɛ}s xwē′tElga^{ɛ}yēs lāq. Wä, g·î′l-^{ɛ}mēsē mEdE′lx^{ɛ}wīdExs la′ē gwāł xwē′tElgēq. Wä, hë′Em lā′g·ïłas xwē′tElgēq qa ^{ɛ}nā′ẋwa^{ɛ}mēsē la ʟ!ēʟ!ā′x^{ɛ}ēdēda ha^{ɛ}maats!e pōẋŭnsa, yîxs g·ā′laē ts!Ex^{u}tsa^{ɛ}nā′kŭlēda ^{ɛ}wā′paga^{ɛ}ya, qaxs g·î′l^{ɛ}maē k·!ēs xwē′tElgēsōxs la′ē łEt!ā′la la k·!ēs ʟ!ā′xa. Wä, lē′da ts!Edā′qē hë′mEnałaEm k·!îp!ē′tsa k·!îpʟā′la lā′xa ^{ɛ}nE′mts!aqē. Wä, g·î′l-^{ɛ}mēsē k·!îp!āʟEla lā′qēxs la′ē ʟ!ō′pa. Wä′x·ī tsax·â′wa la k·!ē′s^{ɛ}Em ʟ!ō′pa. Wä, hë′x·^{ɛ}ida^{ɛ}mēsē hănx·sE′ndxēs hă′nx·ʟEntsE^{ɛ}wē; wä, g·îl^{ɛ}Em^{ɛ}lā′wisē hā′yaqawīłtōd lāx gē′x·Lālalax hă′nx·Lālalaxs lā′-laxē łE′ndEłtā′ lāx â′Emlax^{ɛ}wisē lā′lax qEp^{ɛ}wEldzE′mlax lā′xa ʟ!ā′sanâ^{ɛ}yē, qaxs k·!ē′saē ë′k·Exs hë′ē gwē′x·^{ɛ}īdē, qaxs g·î′l^{ɛ}maē ha^{ɛ}mä′xs la′ē hā′yaqawīłtōd ʟ!ō′pa; wä, â′^{ɛ}mēsē yā′wasālis lā′xEns tEk·!ä′xs la′ē hō′x^{ɛ}widayâ. Wä, hë′^{ɛ}mis lā′g·ïłas xE′nlEla q!ā′q!a-lālasE^{ɛ}wa. Wä, g·î′l^{ɛ}mēsē ʟ!ō′pExs la′ē ăx^{ɛ}ē′dēda ts!Edā′qaxēs łō′-Elq!wē ʟE^{ɛ}wis k·ā′k·Ets!Enaqē qa^{ɛ}s g·ā′xē ăx^{ɛ}ā′lïłas lā′xēs k!waē′lasē

down at the place where she is seated; | but her husband invites whomever he wants to invite. ‖ When the guests come in, his wife takes a | large ladle and dips the liquid out of the kettle into the dishes. | When they are half full of the liquid of what she has been cooking, | she takes the tongs and takes out the boiled | stomachs and puts them into the dishes. When all the dishes are ‖ full, she takes food-mats and | spreads them in front of the guests. Finally she takes the | dishes and places them in front of the guests. There is one dish for | every four guests. Then she gives | a spoon to each guest. Water is never ‖ given with this, and they never pour oil on it, | for oil does not agree with the boiled stomach; and | therefore also they do not drink water before they eat it, for it makes those who | eat it thirsty. Then they eat with spoons; and | after they have eaten, the host takes the dishes and ‖ puts them down at the place where his wife sits. Then he takes | water and gives it to them. Then they rinse their | mouths on account of the salty taste, for the boiled stomach is really salt. | After rinsing the mouth, they drink | some water; and after drinking, they go out of the house. ‖ This finishes what I have to say about the cooking of various kinds of salmon. | They never sing when eating steamed salmon-heads | or boiled salmon-heads, or when they eat boiled stomachs, | for these

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Wä, lā'ɫa łā'ᵉwŭnEmas LĒ'ᵉlālaxēs gwEᵉyō' qaᵉs LĒ'ᵉlālasEᵉwa. Wä, g·î'l'ᵉmēsē g·āx ᵉwī'ᵉlaēLĒ LĒ'ᵉlānEmasēx la'ē gEnE'mas ăxᵉē'dxa ᵉwālasē k·ā'ts!Enaqa qaᵉs tsäts!â'lis ᵉwa'paga'yas lā'xa łō'Elq!wē. Wä, g·îl'ᵉmēsē ᵉnā'ẋwa ᵉnaE'ngōyâlaxa ᵉwa'paga'yasa haᵉmē'x·sīlasEᵉwaxs la'ē ăxᵉē'dxēs k·!îpLāla qaᵉs k·!îk·!Ep!Enē's lā'xa hă'nx·Laa'kwē pōẋŭns qaᵉs k·!îpts!â'lēs lā'xa łō'Elq!wē. Wä, g·î'l'ᵉmēsē ᵉwī'ᵉla la qō'qŭt!ēda łōElq!wäxs la'ē ăxᵉē'dxa haᵉmadzowē' łēᵉwaᵉya qaᵉs lē LEpdzamōᵉlīłas lā'xa LĒ'ᵉlānEmē. Wä, lā'wisḷa ăxᵉē'dxa łō'Elq!wē qaᵉs lē k·ax·dzamōᵉlīłas lā'xes LēᵉlanEmē. Wä, laE'm maē'mâlē'da k!wē'ɫaxa ᵉnā'l'ᵉnEmēxLa łō'q!wa. Wä, la ts!Ewanaēsasa k·ā'k·Ets!Enāqē lā'xēs LĒ'ᵉlānEmē. Wä, laE'm hēwä'xa nā'qamats ᵉwā'pa lāq. Wä, lā'xaa hēwä'xa k!ŭ'nq!Eqas L!ē'ᵉnä lāq, qaxs aō'ts!agâēda mē'stag·iᵉlakwē ḷEᵉwa L!ē'ᵉna. Wä, hë'ᵉmis lā'g·ilas k·!ēs nā'naqałg·iwālax ᵉwā'paxs nā'gEmaxa ᵉwā'pasa haᵉmā'pax gwē'x·sdEmas. Wä, lā'x·daᵉxwē yō'sᵉīdEq. Wä, g·î'l'ᵉmēsē gwāł yō'saqēxs la'ēda LĒ'ᵉlānEmaq k·ā'g·îlīłxa łō'Elq!wē qaᵉs lē k·ā'g·alīłElas lāx k!waē'lasasēs gEnE'mē. Wä, la ăxᵉē'dxa ᵉwa'pē qaᵉs lē tsä'x·ᵉīts lāq. Wä, lā'x·daᵉxwē ts!Ewē'L!Exōd qa lā'wēsēs dE'mp!aēL!Exawaᵉē; qä'ḷaxs â'laē dE'mp!ēda mē'stag·īᵉlakwē. Wä, g·î'l'ᵉmēsē gwāł ts!Ets!Ewē'L!Exōxs lā'x·daᵉxwaē nā'xᵉīd lā'xa ᵉwā'pē. Wä, g·î'l'ᵉmēsē gwāł nā'qaxs la'ē hō'qŭwElsa. Wä, laE'm gwāł lā'xēq, yî'xEn gwā'gwēx·sᵉālasē lā'xa k·!ō'k!ŭtElāxs haᵉmē'x·sīlasEᵉwaē. Wä, hë'Em k·!ēs dE'nxElag·īła hë'x·t!aᵉyaxs nEg·Ekwa'ē ḷōxs hă'nx·Laakwaē ḷEᵉwa mē'stag·iᵉlakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten ‖ when it is first caught at the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes[1] the | woman boils the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the ‖ heads and puts them on a log on the floor. Then she takes an | ax and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes ‖ a bucket of water and empties it into it. The water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her ‖ large ladle. As soon as all the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha^{ɛ}mā′^{ɛ}yaē, qaxs â′^{ɛ}maē halā′xwasōxs g·ā′laē dō′gwānEma dzăwŭ′nē. Wä, la k·!ēs ha^{ɛ}ma′^{ɛ}yē hā′^{ɛ}maats!ē pō′x̣ŭnsasa gwā^{ɛ}xnisax g·îlō′ḷānEmaē lāx ō′x̣^{u}siwa^{ɛ}yasa wī′^{ɛ}wa ḷōxs la′ē lax ^{ɛ}nE′ldzäsa wī′^{ɛ}wa. Wä, lā′ḷa hă′nx·LEntsō^{ɛ}mē hë′x·t!a^{ɛ}yasēxs la′ē g·ā′yanEm lāx ^{ɛ}nE′ldzäsa wī′^{ɛ}wa ḷE^{ɛ}wa hă^{ɛ}nō′nē. Wä, lawī′sḷa gwāł lā′xēq.

Fresh Halibut-Heads and Backbone.—Wä, la ^{ɛ}nā′ł^{ɛ}nEmp!Enēda ts!Edā′qē hă′nx·LEndxa mā′lēgEmanowē qa^{ɛ}s LE′^{ɛ}lalēx ^{ɛ}nē^{ɛ}nEmō′kwasēs łā′^{ɛ}wŭnEmē. Wä, hë′^{ɛ}maaxs la′ē LE′^{ɛ}lālasE^{ɛ}wa bē′bEgwānEmē, yîsa lō′q!wēnoxwe, wä, la gEnE′mas ăx^{ɛ}ē′dxa ma′lēgEmanowē ăxE′ndalēs lā′xa k·ā′dîłē lEqwa′. Wä, la ăx^{ɛ}ē′dxa sō′bayowē qa^{ɛ}s tsātsEx·sā′lēs lāq. Wä, la k·!ēs xE′nLEla ăm^{ɛ}Emē′x·salaq, wä, la ăxts!ō′ts lā′xa hă′nx·Lanowē. Wä, la ăx^{ɛ}ē′dxa hămō′mō qa^{ɛ}s k·ōk·EXsE′ndēq. Wä, laE′mxaā′wisē ăxts!ō′ts lā′xa hă′nx·Lanowē. Wä, g·îl^{ɛ}mēsē qō′t!ēda hă′nx·Lanâxs la′ē ăx^{ɛ}ē′dxēs nā′gats!ē ^{ɛ}wābEts!âla qa^{ɛ}s gŭq!Eqē′s lāq. Wä, hă′lsEla^{ɛ}mēsē nēłEyax·^{ɛ}īdēda ^{ɛ}wā′pē lā′qēxs la′ē hă′nx·LEntsa lā′xēs lEgwī′łē. Wä, la k·!ēs ḷâ′bālaq. Wä, hë′t!āla gē′g·îlił maE′mdElqŭlaxs la′ē hă′nx·sEndEq. Wä, la ăx^{ɛ}ē′dxēs ^{ɛ}wā′lasē k·ā′ts!Enaqa; wä, hë′^{ɛ}mēsē łō′Elq!wē. Wä, la tsēts!ō′dālas lā′xa łō′Elq!wē, yîsa ^{ɛ}wā′lasē k·ā′ts!Enaqa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī′^{ɛ}la qō′qŭt!ēda łō′Elq!wäxs la′ē ăx^{ɛ}ē′dxēs k·ā′k·Ets!Enaqē qa^{ɛ}s lē ts!Ewanaē′sas lā′xēs LE′^{ɛ}lanEmē. Wä, lā′xaa LE′pdzamolîłtsa ha^{ɛ}madzowē′ łē′^{ɛ}wa^{ɛ}ya.

[1] Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immediately they all eat with || spoons; and after they have eaten with spoons, the wife of the host | takes other small dishes and puts them down | between the men and the food-dish. | This is called "receptacle for the bones." As soon as | the guests find a bone, they throw it into the small dish; || and they keep on doing this while they are eating. After | they have finished eating with spoons, they put their spoons into the dish from which they have been | eating. Then they take the small dish in which | the bones are, and put it down where the large dish had been, | and they pick up the bones with their hands and put them into their mouths || and chew them. Therefore this is called "chewed;" namely, boiled | halibut-head. They chew it for a long time and suck | at it; and after they finish sucking out the fat, they blow out the | sucked bones; and they do not stop until all the bones have been sucked out. | Then the woman takes the small dishes and || washes them out, and she pours some water into them, and she puts them | down again before the guests. Then they wash their hands. | As soon as they have done so, they drink; and after they have finished drinking, | they go out. Then they finish eating the halibut-heads. | Halibut-heads are not food for the morning, for they are too fat. || They only eat them at noon and in

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18 Wä, lawē′sḶē k·ā′g·îlīłxa ło′q!wē qaᶜs lē k·ax·dzamōlīłts lā′xēs LĒ′ᶜlanEmē. Wä, hë′xᶜidaᶜmēsē ᶜnā′xwa yō′sᶜida, yîsē′s k·ā′k·E-ts!Enaqē. Wä, g·î′lᶜmēsē yō′sᶜīdExs la′ē g̣EnE′masa LĒ′ᶜlanEmäq ăxᶜē′dxa ō′gŭᶜlaᶜmē ămᶜEma′ łō′Elq!wa qaᶜs lē′xat! k·ā′x·ᶜīts lāx ăwā′g̣awaᶜyasa bē′bEgwānEmē ḶEᶜwa haᶜmaa′ts!äs łō′q!wa. Wä, hë′Em Ḷē′g̣ades hë′lōmag̣Em qaē′da xā′qē. Wä, g·î′lᶜmēsē tsā′-tsēk·înēda k!wē′łaxa xa′qaxs la′ē ts!Exts!ō′ts lāx ăma′ᶜyē łō′q!wa. La hē′x·säEm g̣wē′g·ilaxēs wā′wEsElilasē yō′sa. Wä, g·î′lᶜmēsē g̣wāł yō′saxs la′ē g·its!ō′tsēs yō′yats!e k·ā′k·Ets!Enaq lā′xēs g·î′lx·-dē haᶜmaa′ts!ä. Wä, la ăxᶜē′dxa ăma′ᶜyē łō′q!wa, yîx g·ī′ts!Eᶜwa-sasa xā′qē qaᶜs k·ā′x·ᶜīdē lax ăxā′sdäsa ᶜwā′lasē łō′Elq!wa. Wä, laᶜmē′sē xā′max·ts!ānaxs la′ē ăxᶜē′dxa xā′qē qaᶜs ts!ō′q!ŭsēs. Wä, la malē′x̣ᶜwīdEq, lā′g·iłas la Ḷē′g̣adEs malē′kwa, yî′xa hă′nx·La-akwē malē′g̣Emanō. Wä, la g̣ē′g·îlīł malē′kwa qaᶜs lē k·!Ex̣ᶜwī′-dEq. Wä, g·î′lᶜmēsē g̣wāł k·!Ex·â′lax tsE′nxwaᶜyasēxs la′e pō′x·ōdxa k!wâ′x·mūtē xā′qa. Wä, ā′łᶜmēsē g̣wā′łExs la′ē ᶜwīᶜla k·!Ex̣ᶜwī′dxa xāqē, wä, lēda ts!Edā′qē ăxᶜē′dxa ămᶜEma′ᶜyē łō′Elq!wa qaᶜs ts!ō′-x̣ŭg·îndēq. Wä, la qEpts!ō′tsa ᶜwā′pē lāq. Wä, la x̣wē′laqa k·ax·-dzamō′līłas lā′xa LĒ′ᶜlanEmē. Wä, la′x·daᶜxwē ts!E′nts!Enx̣ᶜwīda. Wä, g·î′lᶜmēsē g̣wā′łExs la′ē nā′xᶜīda. Wä, g·îlᶜmēsē g̣wāł nā′qaxs la′ē hō′qŭwElsa. Wä, laE′m g̣wā′ła mEmElē′kwag·ē lā′xēq. Wä, laE′m k·!ēs haᶜmā′ᶜya mElē′kwäxa g̣aā′la qaxs xE′nLElaē tsE′nxwa. Wä, ā′łᶜEm haᶜmä′xa la nEqä′la ḶEᶜwa dzā′qwa, qaxs xE′nLElaē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.[1]|

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts ‖ the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many ‖ guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is ‖ food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served ‖ after this has been eaten with spoons.[2]| 20

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tsE′nxwa. Wä, hë′ᵉmis lā′g·iłas k·îlE′m haᵉma′ᵉyē, qaxs kwā′la- 41
dzEmaē.[1]

Halibut-Tips.—Wä, la laē′Las lā′xēs g·ō′kwē. Wä, hë′x·ᵉida- 1
ᵉmēsē ăxᵉē′dxa hă′nx·Lanowē qaˢs ăxtɬō′dēsa t!ō′t!Esbaᵉyē p!â′ᵉyē
lāq. Wä, la gŭq!Eqa′sa hōlałē ᵉwāp lāq. Wä, laE′m k·!ēs â′laEm
nē′łᵉīdēdaᵉwā′pē lāx ō′kŭyaᵉyasa q!E′mlaläsa p!â′ᵉyē. Wä, la hănx·-
LE′nts lāxēs lEgwī′łē. Wä, g·î′lᵉmēsē mEdElxᵉwī′dExs la′ē xwē′tEl- 5
gEndEq qa q!wē′q!ŭłts!ēs. Wä, g·î′lᵉmēsē xwē′taxs la′ē gagē′g·îlī-
łElaEm maE′mdElqŭlaxs la′ē hă′nx·sEndxa hă′nx·Lanowē. Wä, la
k!ŭ′nq!Eqasa L!ē′ᵉna lāq, yîxs haᵉmē′Lē haᵉmaa′ts!ēLēda hă′nx·La-
nowē. Wä, g·î′lᵉmēsē tsē′dōts lā′xa łō′q!wē, yîxs q!ē′nEmaēda
Lēᵉlanemē. Wä, ā′lᵉmēsē k!ŭ′nq!Eqasa L!ē′ᵉna lā′qēxs la′ē łExᵘ- 10
ts!âla. Wä, la nā′xᵉīdᵉEmxa ᵉwā′paxs k·!ē′sᵉmaē yō′sᵉīdxa hă′nx·-
Laakwē q!E′mlalēsa p!â′ᵉyē. Wä, lā′xaa nā′xᵉīdaEmxa ᵉwā′paxs la′ē
gwāł yō′saq. Wä, laE′mɬēda haᵉmadzō′wē łē′ᵉwaᵉya lā′qēxs k!wē′-
ladzEmaēda hă′nx·Laakwē q!E′mlalēsa p!â′ᵉyē. Wä, hë′ᵉmisēxs
haᵉmā′ᵉyaaxa gaā′la ɬEᵉwa ᵉnEqä′la; wä, hë′ᵉmisa dza′qwa qaxs 15
k·!ē′saē tsE′nxwa, lā′g·iłasa L!ē′ᵉna k!ŭ′nq!EgEm lāq. Wä, lē′x·a-
ᵉmēsɬał ō′gŭᵉqałayōs qaē′da gaā′läxs k·!ē′saē q!ēqxa L!ē′ᵉna, â′ᵉmaē
xaL!aqasōxs k!ŭ′nqEqasEᵉwaē. Wä, lā′ɬa t!Ep!EgElī′sᵉEmxa L!ē′-
ᵉnäxa nEqä′la ɬEᵉwa dzā′qwa. Wä, laE′m k·!ēs hë′lēg·îndExs
yō′saax gwē′x·sdEmas.[2] 20

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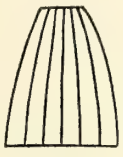
[1] Continued on p. 249, line 71, to p. 251, line 5. [2] Continued on p. 251, line 6, to p. 252, line 33.

Dried Halibut.—As soon as there is no dried salmon for breakfast | in the morning, (the woman) takes dried halibut and breaks it into a dish. | When there are four guests, then there is one dish | into which two dried halibut are broken; and when there are six ‖ guests, then there are two dishes, in which there are three dried halibut, | so that there is one and a half in each dish, and | there are three guests to each dish; but they also use the food-mat, | which is spread out in front of the guests, | and the woman also takes her oil-dish and pours ‖ oil into it. As soon as she has done so, she places the dish | in front of her guests. Then she puts down the oil-dish | and puts it in the corner of the dish, on top of the broken dried halibut, | on the outer side of the dish. As soon as this is done, she dips up some | fresh water and gives it to them to rinse their mouths. After they have done so, ‖ they drink; and after they have done this, the one highest in rank takes | some broken halibut and folds it over and chews it, | to make it soft. Then he dips it into the oil, and finally he | puts it into his mouth, when it is heaped up with oil; and all the guests | do the same way when they are eating; and they never forget to fold over the ‖ broken dried halibut and to chew it soft, and then to | dip it into the oil. The reason why they chew it is that it requires much | oil, for the dried halibut is very dry food; |

Dried Halibut.—Wä, g·î′lᵉmēsē k·!eâ′s xaᵉmāsa gaā′xstā′läxa gaā′läxs la′ē ăxᵉē′dxa k·!ā′wasē qaᵉs k·!ōpts!ō′dēs lā′xa łō′q!wē. Wä, g·î′lᵉEm mō′kwa Lē′ᵉlanEmaxs la′ē ᵉnEmē′xLēda łō′q!wē k·!ō′pts!ōtsōsa ma′ᵉłExsa k·!a′wasa. Wä, g·î′lᵉmēsē q!FL!ō′kwa k!wē′łaxs la′ē ma′ᵉłExLēda łō′q!wē; wä la yū′duẋŭxsēda k·!ā′wasē qa nExsā′yunōsElis lā′xa ᵉnā′łᵉnEmēxLa łō′q!wa. Wä, laE′m yaē′-yūduẋŭlēda k!wē′łaxa ᵉnEmē′xLa łō′q!wa. Wä, laEmḶē′da haᵉma-dzowē′ łē′ᵉwaᵉya g·î′lg·alēlEm LEpdzamō′līlEm lā′xa Lē′ᵉlānEma. Wä, laEmxaā′wisēda ts!Edā′qē ăxᵉē′dxēs ts!Eba′ts!ē qaᵉs k!ŭnxts!ō′-dēsa L!ē′ᵉna lāq. Wä, g·î′lᵉmēsē g̣wā′łExs la′ē k·ā′x·ᵉītsa łō′q!wē lāx nExdzamō′līłasēs Lē′ᵉlanEmē. Wä, la k·ā′g·îlīłxa ts!Eba′ts!ē qaᵉs lē k·anē′qwas lāx ō′kŭyaᵉyasa k·!ō′bEkwē k·!ā′wasa lā′xa L!ā′sanēqwasa łō′q!wē. Wä, g·î′lᵉmēsē g̣wā′łᵉalēłExs la′ē tsē′x·ᵉītsa ā′łta ᵉwāp lāq qa ts!Ewē′L!Exōdēs. Wä, g·î′lᵉmēsē gwā′łExs la′ē nā′xᵉida. Wä, g·î′lᵉmēsē g̣wā′łExs la′ēda nâxsâ′lag̣aᵉyas dā′x·ᵉīd lā′xa k·!ō′bEkwē k·!ā′wasa qaᵉs k·!ō′xsEmdēq qaᵉs malē′ẋᵘbEndēq qa tElẋᵉwī′dēsēxs la′ē ts!Ep!ē′ts lā′xa L!ē′ᵉna. Wä, lawī′sḶa ts!ō′-q!ŭsasēxs la′ē qō′loxbalaxa L!ē′ᵉna. Wä, la ᵉnā′ẋwaᵉma k!wē′łē hë gwē′g·ilaxs la′ē haᵉmā′pa, yîxs k·!ē′saē L!Elē′wē k·!ō′xsEmdxa k·!ō′-bEkwē k·!ā′wasa qaᵉs malē′ẋᵘbEndēq qa tE′lxᵉwīdēsēxs la′ē ts!Ep!ī′ts lā′xa L!ē′ᵉna. Wä, hë′Em lā′g·iłas malē′kwaq qa hamä′-sēxa L!ē′ᵉna qaxs xE′nLElaē lE′mẋwēda lEmo′kwē k·!ā′wasExs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. ‖ After they have finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half-dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips ‖ one finger-width wide, in this | manner:  As soon as it is all cut up, she takes the skin and | cuts it also straight down into strips, in the manner in which she made the narrow strips of | dried halibut. As soon as all the narrow strips are done, she puts | one narrow strip of skin and one narrow strip of half-dried halibut one on the other, ‖ and she rolls them up into a ball; and she just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops ‖ pouring water into it when the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

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ᵉmā′ᵉyaē yîxs hō′lałaēda L!ēᵉnäxs haᵉmā′ᵉyaē. Wä g·î′lᵉmēsē gwāł haᵉmā′pa k!wē′łaxs la′ē tsē′x·ᵉitsōsa ā′łta ᵉwā′pa qa nā′xᵉīdēs. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ē ăwE′lgEmg:alīłēda k!wē′łē qaᵉs hē′lēg·întsEᵉwē. Wä, laE′m gwā′ła haᵉmā′paxa lEmo′kwē k·!ā′wasa.

Halibut-Skin and Meat.—Wä, laᵉmē′sEn ē′t!ēdEł gwā′gwēx·sᵉālał lā′xa mayîma′kwasa k·!ā′yaxwē L!ēs ŁEᵉwa k·!ā′yaxwē k·!ā′wasa. Wä, hë′ᵉmaaxs la′ē k·!ā′yaxᵉwīdēda k·!ā′wasē ŁEᵉwa L!ē′sē, lē′da ts!Edā′qē ăxᵉē′dxa k·!ā′yaxwē k·!ā′wasa qaᵉs nEqEmā′xōdē k·!ō!pâ-laxa ᵉnā′lᵉnEmdEndzâyaakwē lā′xEns ts!Emā′lax·ts!ānaᵉyēxg·a gwā-łēg·a (*fig.*). Wä, g·î′lᵉmēsē ᵉwīᵉwE′lx·sExs la′ē ăxᵉē′dxa L!ē′sē qaᵉs t!ō′t!Ets!E′ndēxat! nEqEmā′xōdEq lāx gwā′łaasasēda ts!ēłts!Eq!ō′ k·!ā′wasa. Wä, g·î′lᵉmēsē ᵉwīᵉla ts!ēłts!Eq!axs la′ē pā′pEqōdā′lēda ts!Edā′qaxa ts!ē′łts!Eq!a L!ēs ŁEᵉwa ts!ēłts!Eq!a k·!ā′wasa. Wä, la lēᵉxᵘsE′mdEq qa lēs lō′ElsEma. Wä, â′ᵉmēsē la g·îp!ē′ts ō′baᵉyas lāx ăwā′bâᵉyasa ō′baᵉyē lā′xa la łEk!ŭtā′la qEx·sEmē g·ā′yōł lā′xa L!ē′sē ŁEᵉwa k·!ā′wasē. Wä, la yū′Em la ᵉwā′lasa ts!ē′gunâ′sa ts!ē′k!wē. Wä, g·î′lᵉmēsē ᵉwīᵉla gwā′łē ăxsEᵉwa′sēxs la′ē ăxᵉē′dxa hă′nx·Lanowē qaᵉs gŭxts!ō′dēsa ᵉwā′pē lāq. Wä, ā′lᵉmēsē gwāł gŭqa′sa ᵉwā′pē lā′qēxs la′ē nEgoyâ′lēda hă′nx·Lanowē. Wä, la hă′nx·LEnts lā′xēs lEgwī′łē. Wä, g·î′lᵉmēsē mEdElxᵉwī′dexs la′ē ăxᵉē′dxa xwēxŭlē′xsEmakwē L′ēs ŁEᵉwa k·!ā′wasē qaᵉs ăxstā′lēs ļā′xa maE′mdElqŭla hă′nx·Lala lā′xa lEgwī′łē. Wä, k·!ē′st!a â′laEm

does not | boil it long, when the kettle is taken off. ‖ Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and the dried halibut. ‖ As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her guests. When it is in the morning, ‖ the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after they have finished drinking, they take up with their hands ‖ the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before their guests. ‖ Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

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gē′g·îlił la maE′mdElqŭlaxs la′ē hă′nx·sanowēda hă′nx·Lanowē. Wä, lē′da ts!Edā′qē ăx^{s}ē′dxēs łō′q!wē qa^{s}s hă′ng·alīłēs lā′xēs k!waē′lasē. Wä, lā′xaa ăx^{s}ē′dxa ^{s}wā′lasē g·î′lt!ExḶāla k·ā′ts!Enaqa qa^{s}s xElōstālēs lā′xa xwē′xŭlē′xsEmakwē L!ēs ḶE^{s}wa k·!ā′wasē qa^{s}s lē xElts!â′las lā′xa łōq!wē. Wä, laE′m k·!es lē ^{s}wā′palăs. Â′Em lēx·ā^{s}ma lō′ElxsEmē xwēxŭlē′x·sEmakwē L!ēs ḶE^{s}wa k·!ā′wasa. Wä, g·î′l^{s}mēsē ^{s}wī′lōsta lā′xa hă′nx·Lanowē qaxs la′ē g·ē′ts!â lā′xa łō′q!wäxs la′ēda ts!Edā′qē ăx^{s}ē′dxa ha^{s}madzowē′ łē^{s}wa^{s}ya qa^{s}s lē LEpdzamō′līłas lā′xēs lē′^{s}lanEmē. Wä, la k·ā′dzōtsa łō′q!wē lāq. Wä, g·î′l^{s}mēsē la k·ax·dzamō′līłxa łō′q!wäxs la′ēda ts!Edā′qe tsē′x·^{s}ītsa ā′łta ^{s}wāp lā′xēs lē′^{s}lanEmē. Wä, g·î′l^{s}mēsē gaā′laxs la′ē ^{s}wī^{s}la ts!Ewē′L!Exōdēda lē′^{s}lanEmaxs k·!ē′s^{s}maē nā′x^{s}īda. Wä, g·î′l^{s}mēsē nEqă′la LE^{s}wa dzā′qwäxs la′ē k·!ēs ts!Ewē′L!Exōda. Wä, lā′Ḷa nā′naqałg·iwā′laEmxa ^{s}wā′paxs k·!ē′s^{s}maē hă^{s}mx·^{s}ī′da. Wä, g·î′l^{s}mēsē gwāł ts!Ewē′L!ExōdExs gaā′xstalaē, wä, la′x·da^{s}xwē nā′x^{s}īda. Wä, g·î′l^{s}mēsē gwāł nā′qaxs la′ē xā′max·ts!ānaxs dâ′łts!âlaaxēs ha^{s}ma^{s}yēda xwēxŭlē′xsEmakwē L!ēs ḶE^{s}wa k·!ā′wasē. Wä, laE′m â′Em q!Eg·î′nwēxēs ha^{s}ma^{s}yē. Wä, g·î′l^{s}mēsē gwāł ha^{s}mā′pExs la′ēda ts!Edā′qē ăx^{s}ē′dxa ha^{s}maa′ts!ēx·dē łō′q!wa qa^{s}s lē qEpts!ō′tsa hă^{s}mx·sâ′^{s}yē lā′xa hă′nx·Lanowē. Wä, la gŭxts!ō′tsa ^{s}wā′pē lāq. Wä, la x̣wē′laqa k·ā′x·dzamōlīłas lā′xēs lē′^{s}lānEmē. Wä, lā′x·da^{s}xwē ts!E′nts!Enx̣^{s}wīda. Wä, g·î′l^{s}mēsē gwā′łExs la′ē tsē′x·^{s}ītsōsa ā′łta ^{s}wā′pa. Wä, g·î′l^{s}mēsē gwāł nā′qaxs la′ē hō′qŭ-

go out, | for no second course is served after the rolled-up skin and | the dried halibut; and they also do not dip it into oil, for | the skin is very fat; and only the men highest ‖ in rank of the various tribes eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is half-dried, when the halibut is first caught, | then the men of high rank enter the house of the fisherman in the morning, and | sit down in the rear of the house; and at once ‖ the woman takes her mat, and asks all the visitors to | rise from the place where they are sitting. As soon as they all stand up, | she spreads the mat on the floor; and after the mat has been spread, | she asks the visitors to sit down on it. As soon as all | are seated, the woman takes down the half-dried halibut ‖ and blisters it by the fire. After she has finished blistering it, | she takes a mouthful of water and blows it on the blistered | half-dried halibut; and after she has blown water | on it, she takes a food-mat and breaks the | blistered half-dried halibut, and puts it on the food-mat. ‖ As soon as she has done so, she takes her oil-dish and | pours oil into it. After she has finished doing so, she puts down | the mat on which the blistered half-dried halibut is, and | spreads it before those who are going to eat. She scatters the broken pieces | of blistered half-dried halibut over the food-mat.

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wɛlsa qaxs k·!ēsaē hēlēg·întsɛ^{ɛ}wa xwēxŭlēxsɛmaẋ^{u}g·ē ʟ!ēs ɫɛ^{ɛ}wa k·!āwasē. Wä, hë$'^{ɛ}$misēxs k·!ē$'$saē ts!ɛpa$'$xa ʟ!ē$'^{ɛ}$na qaxs hë$'^{ɛ}$maē lāg·iłasa ʟ!ē$'$saxs tsɛ$'$nxwaē. Wä, laɛ$'$mxaā$'$wisē lē$'$x·amēda nēnâ$'$-xsâläsa lē$'$lqwălaʟa^{ɛ}yē ha^{ɛ}mā$'$pxa hë gwē$'$kwē. Wä, laɛ$'$m gwāł lā$'$xēq.

Blistered Half-Dried Halibut (Pɛnkwē k·!āyaẋ^{u} k·!āwasa).—Wä, g·î$'$l^{ɛ}ɛm k·!ā$'$yaẋ^{ɛ}wīdēda k·!ā$'$wasaxs g·ā$'$laē lâ$'$ɫanɛma p!â$'^{ɛ}$yē, wä, lē$'$da nēnâ$'$xsâla hō$'$gwīłxa gaā$'$la lāx g·ō$'$kwasa lō$'$q!wēnoxwē qa^{ɛ}s lē k!ŭs^{ɛ}ā$'$līłɛla lāx ō$'$gwiwalīłas g·ō$'$kwas. Wä, hë$'$x·^{ɛ}īda^{ɛ}mēsa ts!ɛdā$'$qē ăx^{ɛ}ē$'$dxēs łē$'^{ɛ}$wa^{ɛ}yē qa^{ɛ}s axk·!ā$'$lēxa qā$'$tsē^{ɛ}stāla qa ^{ɛ}wī^{ɛ}lēs q!wā$'$g·îlīł lā$'$xēs k!ŭdzē$'$lasē. Wä, g·î$'$l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la q!wā$'$g·îlīłɛxs la$'$ē ʟɛp!ā$'$līłxa łē$'^{ɛ}$wa^{ɛ}yē. Wä, g·î$'$l^{ɛ}mēsē ʟɛbēła łē$'^{ɛ}$wa^{ɛ}yaxs la$'$ē ăxk·!ā$'$laxa qā$'$tsē^{ɛ}stāla qa k!ŭdzɛdzō$'$līłēsōq. Wä, g·î$'$l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la k!ŭs^{ɛ}ā$'$līłɛxs la$'$ēda ts!ɛdā$'$qē ăxā$'$xōdxa la k·!ā$'^{ɛ}$yaẋ^{ɛ}wītsēs k·!a$'$-wasē qa^{ɛ}s pɛx·^{ɛ}īdēq lā$'$xēs lɛgwī$'$lē. Wä, g·î$'$l^{ɛ}mēsē gwāł pɛx·a$'$qēxs la$'$ē hă$'^{ɛ}$msgɛmdxa ^{ɛ}wā$'$pē qa^{ɛ}s sɛłbɛẋŭldzō$'$dēs lā$'$xa pɛ$'$nkwē k·!ā$'$yaẋ^{u} k·!ā$'$wasa. Wä, g·î$'$l^{ɛ}mēsē gwāł sɛłbɛẋwa$'$sa ^{ɛ}wā$'$pē lā$'$qēxs la$'$ē ăx^{ɛ}ē$'$dxa ha^{ɛ}madzowē$'$ łē$'^{ɛ}$wa^{ɛ}ya qa^{ɛ}s k·!ō$'$k!ŭpsɛndēxa pɛ$'$nkwē k·!ā$'$yaẋwa k·!ā$'$was qa^{ɛ}s ăxdzō$'$dalēs lā$'$xa ha^{ɛ}madzōwē$'$ łē$'^{ɛ}$wa^{ɛ}ya. Wä, g·î$'$l^{ɛ}mēsē gwā$'$łɛxs la$'$ē ăx^{ɛ}ē$'$dxēs ts!ɛba$'$ts!ē qa^{ɛ}s k!ŭnxts!ōdēsa ʟ!ē$'^{ɛ}$na lāq. Wä, g·î$'$l^{ɛ}mēsē gwā$'$łɛxs la$'$ē ăxɛlīłxa la g·īdzâ$'$yaatsa pɛ$'$nkwē k·!ā$'$yaẋwa k·!ā$'$wasa łē$'^{ɛ}$wa^{ɛ}ya qa^{ɛ}s lē ʟɛp-dzamō$'$līłas lā$'$xa ha^{ɛ}mā$'$pʟaq. Wä, la gŭldzō$'$tsa k.!ō$'$k!ŭpsaa$'$kwē pɛnk^{u} k·!ā$'$wasē lā$'$xa ha^{ɛ}madzowē$'$ łē$'^{ɛ}$wa^{ɛ}ya. Wä, la ăx^{ɛ}ē$'$dxa

Then she takes the ‖ oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and | dip it into the oil. Then they put it into their mouths. ‖ They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink. After they have all finished drinking, they wait ‖ for the second course. |

Boiled Dried Halibut.— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When it is this | way, the woman takes her kettle, and she takes ‖ the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ‖ When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

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ts!Eba'ts!ē qa^{s}s lē hă'nqas lā'xa ha^{s}mă'Lē. Wä, laEmxaā'wisē ăx^{s}ē'dxa ^{s}wā'pē qa^{s}s lē tsēx·^{s}ī'ts lāq. Wä, g·î'l^{s}mēsē gaā'laxs la'ē hë'x·^{s}idaEm ^{s}nā'ẋwa ts!Ewē'L!Exōdēda k!wē'łē. Wä, g·î'l^{s}mēsē gwāł nā'qaxs la'ē dā'x·^{s}īd lā'xa pE'nkwē k·!ā'yaẋwa k·!ā'wasa qa^{s}s L!E'nxstEndēs lā'xa L!ē'^{s}na. Wä, la ts!Eq!ŭ'sas lā'xēs sE'msē. Wä, laE'm k·!ēs mā'lēx^{u}bendEq qaxs tsō'saē. Wä, lā'ḷa q!ē'q!Ebālaxa L!ē'^{s}na. Wä, g·î'l^{s}mēsē gwāł ha^{s}mā'pExs la'ēda ts!Edā'qē k·!ō'ẋŭ-līłxa ha^{s}madzowē' łē'^{s}wa^{s}ya qa^{s}s lē ăx^{s}ā'līłaq lā'xēs k!waē'lasē ḷE^{s}wa ts!Eba'ts!ē. Wä, lā'xaa tsē'x·^{s}ītsa ^{s}wa'pē lāq. Wä, lā'x·da^{s}xwē nā'x^{s}īda. Wä, g·î'l^{s}mēsē ^{s}wī^{s}la nā'x^{s}īdExs la'ē ăwE'lgEm-g·alīł qas hë'lēg·întsE^{s}wē.

Boiled Dried Halibut (K·!Ek·!ā'wasg·äxa xamasē hă'nx·Laakwa).— Wä, hë'^{s}maaxs la'ē gä'lēda k·!a'wasē; wä, la L!ā'L!Egŭdzō'ẋ^{s}wīda. Wä, lā'xaa p!ē'sa. Wä, lā'xaa ts!Exa'. Wä, hë'^{s}maaxs la'ē hë gwē'x·^{s}īdē, wä, lē'da ts!Edā'qē ăx^{s}ē'dxēs hă'nx·Lanowē qa^{s}s ăx^{s}ē'dē-xa k·!ā'wasē qa^{s}s k·!ō'xsEmdēq. Wä, la ăxts!ō'ts lā'xa hă'nx·Lanowē. Wä, la gŭq!Eqa'sa ^{s}wā'pē lāq. Wä, ā'l^{s}mēsē gwāł gŭqa'sa ^{s}wā'paxs la'ē t!EpEyā'lēda k·!ā'wasaxa ^{s}wā'pē. Wä, la ăx^{s}ē'dxa pExsE'mē dE^{s}na' t!ē'sEma qa^{s}s pāqEyî'ndēs lāq qa wŭ'nsałayōsa k·!ā'wasē. Wä, la hă'nx·LEnts lā'xēs lEgwī'łē. Wa, la^{s}mē'sē gē'g·î-līl^{s}Em maE'mdElqŭla. Wä, g·î'l^{s}mēsē k·ō'taq laE'm pEx^{s}wī'da la'ē hă'nx·sEndEq. Wä, â'Emxaā'wisē la ha^{s}nē'ła hă'nx·Lanowaxs la'ē ăx^{s}ē'dēda ts!Edā'qaxēs ts!Eba'ts!ē qa^{s}s k!ŭxts!ō'dēsa L!ē'^{s}na lāq.

takes her oil-dish and pours oil into it. | Then she takes a small dish and puts it down at the place where she sits. | At last she takes her tongs and takes out the flat piece of ‖ sandstone, and she puts it down at the end of the fire. | Then she also takes out with the tongs what has been cooked, and she puts it into the | small dish. She puts down her tongs, and takes what | has been cooked by her and spreads it out. She breaks it into pieces | of the right size for our mouths. As soon as she has done so, ‖ she takes her food-mat and spreads it out before those | who will eat with her, and she puts the small dish on it. Then she pours | oil into the oil-dish; and she also puts it at the outer corner | into the small dish. Then (those who are going to eat) drink fresh water; and after they finish | drinking, they begin to eat. After they finish eating, ‖ they drink water. Then the woman takes the small dish and | empties into the kettle what is left over. Then she pours | water into (the dish) and washes it out. When it is clean, | she pours fresh water into it, and she puts it again before those | who have eaten. Then they wash their hands; and ‖ after they have finished, they wait for the second course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the woman just takes it down from where it has been hanging, | in the

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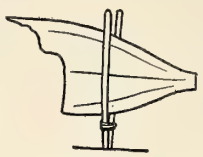
Wä, la ăx^{ɛ}ē′dxēs łā′logŭmē qa^{ɛ}s lē k·ā′g·alīłas lā′xēs k!waē′lasē. Wä, lā′wīsḷa ăx^{ɛ}ē′dxēs k·!îpLā′la qa^{ɛ}s k·!îp!ē′dēs lā′xa pā′qEya^{ɛ}yē dE^{ɛ}na′ t!ē′sEma. Wä, la k·!îp!ā′līłas lā′xa ōnâ′lisasēs lEgwī′łē. Wä, lā′xaa k·!îp!ē′ts lā′xēs ha^{ɛ}mē′x·sīlasE^{ɛ}wē qa^{ɛ}s lē k·!îpts!ō′ts lā′xa łā′lōgŭmē. Wä, la g·ēg·alīłxēs k·!îpLā′la. Wä, la dā′x·^{ɛ}īdxēs ha^{ɛ}mē′x·sīlasE^{ɛ}wē qa^{ɛ}s dā′l^{ɛ}īdēq. Wä, la k·!ō′k!ŭpsE′ndēq qa â′^{ɛ}mēsē hă^{ɛ}yā′ładzEqEla lā′xEns sE′msēx. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē ăx^{ɛ}ē′dxēs ha^{ɛ}madzowē′ łē′^{ɛ}wa^{ɛ}ya qa^{ɛ}s LEpdzamōlīłēs lā′xēs hamō′tLē. Wä, la hă′ndzōtsa łā′lōgŭmē lāq. Wä, la k!ŭ′nxts!ōtsa L!ē′^{ɛ}na lā′xa ts!Eba′ts!ē. Wä, lā′xaa k·ats!ō′ts lāx L!ā′sanēqwasa łā′lōgŭmē. Wä, la nax^{ɛ}īdxa ā′łta ^{ɛ}wā′pa. Wä, g·î′l^{ɛ}mēsē gwāł nā′qaxs la′ē hă^{ɛ}mx·^{ɛ}ī′da. Wä, g·î′l^{ɛ}mēsē gwāł ha^{ɛ}mā′pExs la′ē nā′x^{ɛ}īdxa ^{ɛ}wā′pē. Wä, lē′da ts!Edā′qē ăx^{ɛ}ē′dxa łā′lōgŭmē qa^{ɛ}s qEpstE′ndēsēs hă^{ɛ}msâ′^{ɛ}yē lā′xa hă′nx·Lanowē. Wä, la gŭxts!ō′tsa ^{ɛ}wā′pē lāq qa^{ɛ}s ts!ō′x̣ŭg·îndēq. Wä, g·î′l^{ɛ}mēsē ë′g·îg·axs lā′ē gŭxts!ō′tsa ā′łta ^{ɛ}wāp lāq. Wä, lä x̣wē′laqa k·ax·dzamōlīłas lā′xa ha^{ɛ}mā′pdē. Wä, lā′x·da^{ɛ}xwē ts!E′nts!Enx̣^{ɛ}wīda. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē ăwE′lgEmg·alīł qa^{ɛ}s hë′lēgîntsE^{ɛ}wē. Wä, laE′m gwāł lā′xēq.

Scorched Halibut-Skin (Ts!Enk^{u} L!ēs).—Wä, g·î′l^{ɛ}Em lE′m^{ɛ}wEmx·^{ɛ}-īdēda L!ēsaxs la′ēda ts!Edā′qē â′Em ăxā′xōd lā′qēxs gē′x̣wałaē

rear of the house. She takes her tongs, and takes up | the skin with them, by the middle, in this manner: Then she blisters || its edge on the flesh side; and when all the fat on its side begins to cook, | then she blisters the inner side; | and when all its fat begins to cook, she turns it over and | scorches its back. As soon as it is covered with blisters, | it is done. Then the woman takes her food-mat, || and she takes the scorched skin and puts it on a (mat); and she rolls it up | and treads on it, to make it soft, and also that the | scorched parts may come off. After she has trodden on it for a long time, | it is done. Then she opens it out, and spreads out the mat that she has been using. | Then she strikes the scorched skin on the middle of the mat, || so that the scorched part comes off; then she stops. | Then she shakes the mat, so that the scorched part comes off. Then she breaks into pieces the | scorched skin and puts them down on the food-mat. | Immediately they drink water, and eat it quickly, while | the scorched skin is still hot; for as soon as it gets cold, || it becomes hard. After they finish eating, | they drink fresh water. Scorched skin is not given at a feast. | Only the owner eats it when it is scorched. | They do not dip scorched skin into oil, because it is very | fat. That is all. ||



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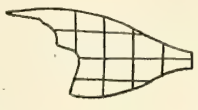
lā'xa ō'gwīwalīłasa g·ō'kwē qa^{s}s ăx^{s}ē'dēxēs k·!îpLā'la qa^{s}s k·!îp!ē'dēs lāx nEgō'yâ^{s}yasa L!ē'sē g·a gwä'łēg·a (*fig.*). Wä, la pEx·ā'x ēwExa^{s}yas lā'xa E'lsadza^{s}yē. Wä, g·î'l^{s}mēsē ^{s}na'ẋwa la mEdE'lx^{s}wīdē tsE'ntsEnxŭnxa^{s}yasēxs la'ē pEx·^{s}ī'dEx ō'ts!âwas. Wä, g·î'l^{s}mēsē ^{s}wī^{s}la la mEdE'lx^{s}wīdē tsE'nxwa^{s}yasēxs la'ē lē'x·^{s}īdEq qa^{s}s ts!Ex·^{s}ī'dēx ăwī'g·a^{s}yas. Wä, g·î'l^{s}mēsē la hamE'lgEdzōdēda pE'nsäxs la'ē L!ō'pa. Wä, la ăx^{s}ē'dēda ts!Edā'qaxēs ha^{s}madzowē' łē'^{s}wa^{s}ya. Wä, la ăx^{s}ē'dxa ts!E'nkwē L!ē'sa qa^{s}s pEgEdzō'dēs lā'qēxs la'ē lē'x^{s}ŭndEq. Wä, la t!ē'p!ēdEq qa pē'x^{s}wīdēs. Wä, hë'^{s}mis la lawä'lisa ts!ā'x·mōtē ăxdzEwē'q. Wä, g·î'l^{s}mēsē gē'g·îlīl t!ē'paqēxs la'ē gwā'ła. Wä, la dā'ł^{s}īdEq. Wä, lā'xaa Lep!ā'līłaxaaxēs ăxElēda łē'^{s}wa^{s}yē. Wä, la ẋŭsa'sa ts!E'nkwē L!ēs lāx nEgEdzâ'^{s}yasa łē'^{s}wa^{s}yē. Wä, g·î'l^{s}mēsē ^{s}wī^{s}lâwēda ts!ā'x·mōtaxs la'ē gwā'ła. Wä, la k·!îl^{s}ēdxa łē^{s}wa^{s}yē qa lawäyēsa ts!ā'x·mōtē. Wä, la k·!ō'k!ŭpsEndxa ts!E'nkwē L!ē'sa qa^{s}s ăxdzō'dalēs lā'xa ha^{s}madzowē' łē'^{s}wa^{s}ya. Wä, hë'x·^{s}ida^{s}mēsē nā'x^{s}īdxa ^{s}wa'pē qa^{s}s hā'labalē hă^{s}mx·^{s}ī'dqēxs hë'^{s}maē a'łēs ts!E'lkwēda ts!E'nkwē L!ē'sa, qaxs g·î'l^{s}maē wŭdEx·^{s}ī'da, wä, la p!ē's^{s}īda. Wä, g·î'l^{s}mēsē gwāł ha^{s}mā'pExs la'ē nā'x^{s}īdxa ā'łtē ^{s}wā'pa. Wä, lā'xaa k·!ēs k!wē'ladzEma ts!E'nkwē L!ē'sa; lē'x·a^{s}mēda ăxnō'gwadäs ha^{s}mā'pqēxs ts!E'nkwaē. Wä, lā'xaa k·!ēs ts!Epa'sa ts!E'nkwē L!ēs lā'xa L!ē'^{s}na, qaxs â'laē tsE'nxwa. Wā, laE'm gwā'ła.

Poked Halibut-Skin.—When the skin has been | kept for a long time, and its fat turns red, it is not | good to be scorched. When the owner wants to eat it, | she takes her kettle and pours water ‖ into it until it is half full. Then she puts it on the fire. | She takes down the skin from the place where she has hung it up, in the rear of the house. | Then she takes her fish-knife and cuts the skin into pieces, in | this manner: |



As soon as she finishes cutting it, she waits for the water to boil ‖ in the kettle. As soon as it begins to boil, | she puts the pieces of skin into it; and when (the skin) is all in (the kettle), she | takes her tongs and pokes down on top of the skin, so as to | keep it under the water in which it is being boiled. Therefore | it is called "poked skin." After it has been boiling for a long time, ‖ when she thinks that it is soaked, she takes it off of the fire. | Then she takes her small dish and puts it down at the place where she is sitting. | Then she takes her tongs and takes the poked skin out of the water, and | puts it into the small dish. As soon as it is all out of the kettle, | she drinks fresh water, when it is not ‖ in the morning; but when it is morning, she rinses her mouth. As soon as | she has finished drinking, she eats it | while it is still hot; for when it gets cold, they can not | bite

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Poked Halibut-Skin (Q!ō′dEx̣^{u} L!ēs).—Wä, g·î′l^{ɛ}mēsē la gä′ła la ăxē′lakwa L!ē′saxs la′ē L!ā′x^{ɛ}wīdē tsEnxwa^{ɛ}yas. Wä, la k·!ē′s la ĕk·, lāx ts!Ex·ā′sE^{ɛ}wē. Wä, g·î′l^{ɛ}mēsē ha^{ɛ}maē′xsdēda ăxnō′-gwadäsēxs la′ē ăx^{ɛ}ē′dxēs hă′nx·Lanowē qa^{ɛ}s gŭxts!ō′dēsa ^{ɛ}wā′pē lāq qa nEgō′yâlēsēxs la′ē hă′nx·LEnts lā′xēs lEgwī′łē. Wä, la ăxā′xōdxa L!ē′sē lā′xēs gē′x̣wałaa′sē lā′xa ō′gwīwalīłasa g·ō′kwē. Wä, la ăx^{ɛ}ē′dxēs xwaḶā′yowē qa^{ɛ}s t!ō′t!Ets!Endēxa L!ē′sē g·a gwälēg·a (*fig.*).

Wä, g·î′l^{ɛ}mēsē gwāł t!ō′saqēxs la′ē ē′sEla qa mEdElx^{ɛ}wī′dēsa ^{ɛ}wā′pē la g·ē′ts!âxa hă′nx·Lanowē. Wä, g·î′l^{ɛ}mēsē mEdElx^{ɛ}wī′dExs la′ē ăxstE′ntsa t!Ewē′kwē L!ēs lāq. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la^{ɛ}staxs lā′ē ăx^{ɛ}ē′dxēs k·!îpLā′la qa^{ɛ}s q!ō′dEnsałēs lā′xa ō′kŭya^{ɛ}yē L!ē′sa qa lE′nsēs lā′xa ^{ɛ}wā′paläsēs ha^{ɛ}mē′x·sīlasE^{ɛ}wē. Wä, hë′^{ɛ}mis lā′g·iłas Ḷē′gadEs q!ō′dEkwē L!ē′sa. Wä, la^{ɛ}mē′sē gē′g·îlī^{ɛ}Em maE′mdEl-qŭla. Wä, g·î′l^{ɛ}mēsē k·ō′taq laE′m pē′x^{ɛ}wīdaxs la′ē hănx·sE′ndEq. Wä, la ăx^{ɛ}ē′dxēs łā′logŭmē qa^{ɛ}s hă′ng·alīłēs lā′xēs k!waē′lasē. Wä, la ăx^{ɛ}ē′dxēs k·!îpLā′la qa^{ɛ}s k·!îpŭstā′lēxa q!ō′dEkwē L!ē′sa qa^{ɛ}s lē k·!îpts!â′las lā′xa łā′logŭmē. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōsta lā′xa hă′nx·-Lanowaxs la′ē hë′x·^{ɛ}idaEm nā′x^{ɛ}īdxa ā′łta ^{ɛ}wā′pa; yîxs k·!ē′saē gaā′la. Wä′x·ē gaā′laxs la′ē ts!Ewē′L!Exōda. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē nā′x^{ɛ}īda. Wä, lawī′sḶa ha′yałōmāla ha^{ɛ}mx·^{ɛ}ī′dqēxs hë′^{ɛ}maē ā′łēs ts!E′lqwē, qaxs g·î′l^{ɛ}maē wŭdEx·^{ɛ}ī′da, wä, la k·!ēs q!ē′q!ak·!ēmaxs la′ē p!ē′s^{ɛ}īda. Wä, g·î′l^{ɛ}mēsē gwāł ha^{ɛ}mā′pa lā′xēs

it, because it is hard. When she finishes eating, | taking it up with her hands as she eats, she puts down her ‖ small food-dish and pours out (the contents) outside of the house; for they do | not often eat all the poked skin, | and also it is not good when it is boiled again after it has been cold. | Therefore it is only thrown away. When | the woman comes in again into her house, she pours water into (her small dish) ‖ and washes it out; and when it is clean, | she pours fresh water into it, and they all wash their hands; | and after they have finished, they do not eat a second course. Sometimes the old people | eat with spoons the liquid of the poked salmon, and they eat | dried halibut raw and dry with the poked skin. ‖ After they have eaten, they drink fresh water. | This also is not given at a feast given by the chief to his tribe; | only the owner eats it; and they do not | dip it into oil, for it is really fat. That is | all about this. ‖

Boiled Halibut-Edges.—When | the (halibut-) edges begin to be dry, and when there are many of them, | they are tied in the middle with narrow strips of cedar-bark, and they hang in the | rear of the fire of the house. Then the owner invites ‖ the chiefs in. As soon as they are all in the house, the woman | takes a kettle and puts it down on the side of the | fire nearest the door. She takes down sometimes

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xā′max·ts!ānaēna^{ɛ}yaxs ha^{ɛ}mā′paē, wä, la k·ā′g·îlīłxēs ha^{ɛ}maa′ts!ēda łā′logŭmē qa^{ɛ}s lē qEpEwE′lsaq lā′xa L!ā′sanâ^{ɛ}yasēs g·ō′kwē qaxs k·!ē′saē q!ŭnā′la ^{ɛ}wī^{ɛ}la ha^{ɛ}mx·^{ɛ}ī′dxa q!ō′dEkwē L!ē′sa. Wä, hë′-^{ɛ}misēxs k·!ē′saē ëk· lāx ē′t!ēdē hă′nx·LEntsōxs la′ē wŭdEx·^{ɛ}ī′da. Wä, hë′^{ɛ}mis lā′g·iłas â′Em ts!Ex^{ɛ}ī′dayowē. Wä, g·î′l^{ɛ}mēsē g·ā′x ēdēLēda ts!Edā′qē lā′xēs g·ō′kwaxs la′ē gŭxts!ō′tsa ^{ɛ}wā′pē lāq qa^{ɛ}s ts!ō′x̣ŭg·îndēxēs łā′logŭmē. Wä, g·î′l^{ɛ}mēsē ë′g·ig·axs la′ē gŭxts!ō′tsa ā′łta ^{ɛ}wāp lā′qēxs la′ē ^{ɛ}wī^{ɛ}la ts!E′nts!Enx̣^{ɛ}wīda. Wä, g·î′l^{ɛ}mēsē g̣wā′łExs la′ē k·!ēs hë′lēg·înda. Wä, lē′da q!ŭlsqŭ′l^{ɛ}yakwē ^{ɛ}nał^{ɛ}nE′mp!Ena yō′sax ^{ɛ}wā′paläsa q!ō′dEkwē L!e′sa Ḷōxs masaasa k·!ā′wasē k·!Elx· â′Em lE′mx̣wa lā′xa q!ō′dEkwē L!ē′sa. Wä, g·î′l^{ɛ}mēsē g̣wāł ha^{ɛ}mā′pExs la′ē nā′x^{ɛ}īdxa ā′łta ^{ɛ}wā′pa. Wä, k·!ē′s^{ɛ}Emxaa hă^{ɛ}mg·īlayō lā′xa k!wē′lasēda g·ī′gămaɛyaxēs g·ō′kŭ-lōtē. Lē′x·aEm ha^{ɛ}mā′pqēda ăxnō′gwadäs. Wä, lā′xaa k·!ēs ts!E′pEla lā′xa L!ē′^{ɛ}na qaxs â′lak·!ālaē tsE′nxwa. Wä, laE′mxaa gwāł la′xēq.

Boiled Halibut-Edges (Hă′nx·Laak^{u} xwā′xŭsEnxē^{ɛ}).—Wä, hë′-^{ɛ}maaxs la′ē lE′mx̣^{ɛ}wīdēda xwā′xŭsEnxa^{ɛ}yaxs la′ē q!ē′nEma lā′xēs laē′na^{ɛ}yē yîḶō′yōlaxa ts!ē′q!ē dEna′sa. Wä, la tē′kŭlāLEla lāx ō′gwīwalīłasa lEgwī′łasa g·ō′kwē. Wä, lē′da ăxno′gwadäs Lē′^{ɛ}la-laxa g·ä′xsä. Wä, g·î′l^{ɛ}mēsē g·āx ^{ɛ}wī^{ɛ}laēLElaxs la′ēda ts!Edā′qe ăx^{ɛ}ē′dxa hă′nx·Lanowē qa^{ɛ}s lē hă′ng·alīłaq lā′xa ōbē′x·Lālalīłasa lEgwī′lē. Wä, la ăxā′xōdxa ^{ɛ}nā′l^{ɛ}nEmp!Ena sEk·!ā′x·īdōyola xwā′-

five bundles | of edges tied in the middle, and she puts the bundles into the kettle. | She does not untie the tying of narrow cedar-bark in the middle. It ‖ remains in the way it was tied into bundles. Then she pours water into the (kettle); | and when it is half full of water, she takes an | old mat and covers the top with it. As soon as she has done so, | she puts it on the fire. As soon as this is finished, | the chiefs begin to sing the songs of olden times; but the ‖ woman takes her dishes and puts them down at the place where she is sitting, | and also the tongs. Everything is ready, and | (what is in the kettle) has been boiling on the fire for a long time. After four | songs have been sung, the guests stop singing. | Then the kettle is taken off of the fire; and the woman takes her tongs, ‖ and takes off the old mat covering and puts it down at the | door-side of the fire. Then she takes up with the tongs the middle of one bundle of | edges and puts it into one dish. She | continues doing so with the others, and puts each into one dish. | As soon as they are all out of the water, she unties the narrow ‖ strip of cedar-bark with which they were tied in the middle, and finally she divides them into the several dishes. | As soon as she has done so, she takes a food-mat and | spreads it before the guests. Then she puts the dishes | on it, and she gives them water. After they finish drinking, | they begin to eat. They

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xŭsEnxa^{ɛ}ya qa^{ɛ}s qŭ′lx·ts!ōdēs lā′xa hă′nx·Lanowē. Wä, laE′m k·!ēs gŭdEx·^{ɛ}ī′dEx yîL̤ō′yōyas ts!ē′q!a dEna′sa. Wä, laE′m hëx·-sä′Em gwä′ɬaxs la′ē qŭ′lx·ts!ōyâ. Wä, lē gŭq!Eqa′sa ^{ɛ}wā′pē lāq. Wä, la^{ɛ}mē′sē nē′ɬk·Eyax·^{ɛ}īda^{ɛ}mēda ^{ɛ}wā′pē lā′qēxs la′ē ăx^{ɛ}ē′dxa k·!ā′k·!ōbanē qa^{ɛ}s aë′k·!ē nā′sEyînts lāq. Wä, g·î′l^{ɛ}mēsē gwā′ɬExs la′ē hă′nx·LEnts lā′xēs lEgwī′ɬē. Wä, g·î′l^{ɛ}mēsē gwā′ɬExs la′ē dE′nx^{ɛ}īdēda g·īg·î′gămа^{ɛ}yasa g·î′ldzE^{ɛ}yala q!E′mdEma. Wä, lā′L̤ēda ts!Edā′qē ăx^{ɛ}ē′dxēs ɬō′Elq!wē qa^{ɛ}s g·ā′xē ăx^{ɛ}ā′lîɬas lā′xēs k!waē′lasē; wä, hë′^{ɛ}misa k·!îpLā′la. Wä, la^{ɛ}mē′sē ^{ɛ}nā′x̣wa gwā′lîɬExs la′ē gē′g·îlîɬ maE′mdElqŭlēda hă′nx·Lāla. Wä, g·î′l^{ɛ}mēsē mō′sgEmēda q!E′mdEmē dE′nx^{ɛ}ēdayōsa k!wē′ɬaxs la′ę̄ gwāɬ dE′nxEla. Wä, la hănx·sanowēda hănx·Lanowaxs laēda ts!Edāqē ăx^{ɛ}ēdxēs k·!îpLāla qa^{ɛ}s k·!îpī′dēs lā′xa k·!ā′k·!obanē nayî′ma qa^{ɛ}s k·!îp!ā′lîɬēs lā′xa ōnâ′līsasēs lEgwī′ɬē. Wä, la k·!îbō′yōdxa ^{ɛ}nE′mx·īdoyâla xwā′-xŭsEnxa^{ɛ}ya qa^{ɛ}s k·!îpts!ō′dēs lā′xa ^{ɛ}nEmē′xLa ɬō′q!wa. Wä, la ha^{ɛ}nā′ɬ hë gwē′g·ilaxa waō′kwē ăxts!â′las lā′xa ^{ɛ}nEmē′xLa ɬō′q!wa. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōstaxs la′ē gŭdEx·^{ɛ}ī′dxa yaē′L̤oyŭwēx·däs ts!ē′q!a dEna′sa. Wä, lawī′sL̤ē ts!ā′lasi^{ɛ}lälas lā′xa waō′kwē ɬō′Elq!wa. Wä, g·î′l^{ɛ}mēsē gwā′ɬExs la′ē ăx^{ɛ}ē′dxa ha^{ɛ}madzowē′ lē′^{ɛ}wa^{ɛ}ya qa^{ɛ}s lē LEpdzamō′lîɬas lā′xa k!wē′lē. Wē, la k·ā′dzōdaslasa ɬō′Elq!wē lāq. Wä, la tsē′x·^{ɛ}îtsa ^{ɛ}wa′pē lāq. Wä, g·î′l^{ɛ}mēsē gwāɬ nā′qaxs la′ē hă^{ɛ}mx·^{ɛ}ī′da. Wä, laE′m xā′max·ts!āna dā′x·^{ɛ}îdxēs ha^{ɛ}ma′^{ɛ}yē ;

take up the food with their hands ‖ and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a valuable food for feasts, for ‖ this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

Roasted Halibut-Edges.—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the woman and her ‖ husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes narrow strips of ‖ cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:[1] As | soon as they are all in the roasting-tongs, she ties a narrow strip of ‖ cedar-bark around the top, so that the tongs may not spread when

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qa^{s}s q!Ex·ba′^{s}yēxa g·î′lsg·îlt!ē xwā′xŭsEnxa^{s}ya. Wä, g·î′l^{s}mēsē gwāł ha^{s}mā′pqēxs la′ē nā′x^{s}îdxa ^{s}wā′pē. Wā, la mō′t!ēdxēs E′nx·sâ^{s}yē qaē′s gEgEnE′mē. Wä, laE′m dā′laqēxs la′ē hō′qŭwE!s lā′xa g·ō′kwē. Wä, ā′ł^{s}mēsē ts!E′nts!Enx̣^{s}wīd lā′xēs g·ig·ō′kwē. Wä, laE′m k·!ēs hë′lēg·întsE^{s}wa qaxs ^{s}wā′lasaē k!wē′ladzEma qaxs łā′x̣ŭlaē gwē′x·sdEmas. Wä, la k·!ēs ts!E′pEla lā′xa L!ē′^{s}na qaxs â′laē la tsE′nxwa. Wä, laE′m gwāł lā′xēq.

Roasted Halibut-Edges (L!ō′bEk^{u} xwā′xŭsEnxē^{s}).—Wa, hë′^{s}maaxs la′ē k·!ā′ya x̣^{s}wīdēda L!ē′saxs la′ē xwaso′yŭwēda xwā′xŭsEnxa^{s}yē. Wä, la yîL̤ō′yōtsōsa ts!ē′q!ē dEna′sa qa^{s}s tēx̣^{s}waLE′lōdayowē lāx ō′gwiwalīłasa g·ō′kwē. Wä, la ^{s}nā′ł^{s}nEmp!Enēda ts!Edā′qē L̤E^{s}wis łā′^{s}wŭnEmē ha^{s}maē′xsd lāq. Wä, lē′da ts!Edā′qē ăxk·!ā′laxēs łā′^{s}wŭnEmē qa L!ō′psayōgwīlēsēx L!ō′psayâ. Wä, hë′x·^{s}ida^{s}mēsē k·!ā′x̣^{s}widxa wŭnā′gułē qa^{s}s xō′x̣^{s}wīdē qa yū′wēs la g̣wē′x·sōxda k·!îpLā′lax. Wä, lē′x·a^{s}mēs ōgŭqāłayōsēxs ë′x·baēda bE′nba^{s}yas, yîx ō′xtâ^{s}yasa k·!îpLā′la. Wä, lē′da ts!Edā′qē ăx^{s}ē′dxa ts!ē′q!ē dEna′sa qa^{s}s yîł^{s}ī′dēs lā′xa ^{s}nE′mp!Enk·ē lā′xEns q!wā′q!wax·ts!ā-na^{s}yēx, g·ä′g·iLEla lā′xa ë′x·ba lā′x bE′nba^{s}yas. Wä, g·î′l^{s}mēsē gwā′łExs la′ēda ts!Edā′qē ăx^{s}ē′dxa k·!ā′ya x̣wē xwā′xŭsEnxa^{s}ya qa^{s}s lē q!E′lx·ts!ōdālas lā′xa L!ō′psayowē g·a gwä′łēg·a (*fig.*).[1] Wä, g·î′l^{s}mēsē ^{s}wī^{s}la la ăxts!â′ lā′xa L!ō′psayâxs la′ē yîł^{s}ē′tsa ts!ē′q!ē dEna′s lāx ō′xtâ^{s}yas qa k·!ē′sēs dEXEtō′x̣^{s}wīdēda L!ō′psayowaxs la′ē

[1] See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. ‖ As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. ‖ After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is ‖ very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days ‖ in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

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ts!ɛ'lx^{ɛ}wīda. Wä, la ăx^{ɛ}ē'dxa wī'swŭłtowē xōk^{u} k!waxLā^{ɛ}wä qa^{ɛ}s 16
k·!aat!ē'dēs. Wä, laɛ'm wa'x·sɛnxa^{ɛ}yēda ^{ɛ}nā'ł^{ɛ}nɛmts!aqē lāx ō'ba-
^{ɛ}yasa xwā'xŭsɛnxa^{ɛ}yē. Wä, la gē'gēbɛntsa ^{ɛ}na'ł^{ɛ}nɛmts!aqē. Wä,
la^{ɛ}mē'sē ḷanō'lisaq lā'xēs lɛgwī'łē. Wä, k·!ē'st!a gä'łaxs la'ē lē'x·^{ɛ}ī-
dɛq. Wä, g·î'l^{ɛ}mēsē L!ō'pɛxs la'e ăx^{ɛ}ē'dēda ts!ɛdā'qaxēs ha^{ɛ}ma- 20
dzowē' łē'^{ɛ}wa^{ɛ}ya qa^{ɛ}s Lɛp!ā'līłēs lā'xēs k!waē'lasē. Wä, la ăx^{ɛ}ē'dxa
L!ō'bɛkwē xwā'xŭsɛnxa^{ɛ}ya qa^{ɛ}s ăxdzō'dēs lā'qēxs la'ē x·ɛk·!ɛx·^{ɛ}īdɛq.
Wä, lā'x·da^{ɛ}xwē nā'x^{ɛ}īdxa ^{ɛ}wāpē. Wä, g·î'l^{ɛ}mēsē gwāł nāqaxs
la'ē dāx·^{ɛ}īdxa g·î'lsg·îlt!ɛnāla xwāxŭsɛnxē^{ɛ} qa^{ɛ}s q!ɛg·īłba^{ɛ}yēq. Wä,
g·î'l^{ɛ}mēsē gwāł ha^{ɛ}mā'pqēxs la'ē ăx^{ɛ}ē'dēda ts!ɛdā'qaxēs łā'lōgŭmē 25
qa^{ɛ}s gŭxts!ō'dēsa ^{ɛ}wā'pē lāq. Wä, lā'x·da^{ɛ}xwē ts!ɛ'nts!ɛnx^{ɛ}wīda.
Wä, g·î'l^{ɛ}mēsē gwā'łɛxs la'ēda ts!ɛdā'qē g·ē'xaxēs hă'mx·sâ^{ɛ}yē. Wä,
lā'x·^{ɛ}da^{ɛ}xwē nā'x^{ɛ}īdxa ^{ɛ}wā'pē. Wä, laɛ'm k·!ēs ăxts!ō'yō lā'xa
łō'q!wäxs ha^{ɛ}ma'yaē ḷōxs k·!ē'saē ts!ɛ'pɛla lā'xa L!ē'^{ɛ}na qaxs
xɛ'nLɛlaē tsɛ'nxwa. Wä, lā'xaa k·!ēs k!wē'ladzɛma lāxa g·ō'kŭ- 30
lōtē. Wä, laɛ'm gwāł lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wä, hë'^{ɛ}maaxs la'ē ts!ăwŭ'n- 1
xa, la k·!eō's la gwɛ^{ɛ}yō'ḷasxa p!â'^{ɛ}yē. Wä, lē'da gɛnɛ'masa lō'-
q!wēnoxwē ăx^{ɛ}ē'dxēs mā'lēqasdē qa^{ɛ}s lē t!ē'łaq lā'xa tō'xsas lō'-
gwats!äsēs łā'^{ɛ}wŭnɛmē. Wä, hë't!a la mō'p!ɛnxwa^{ɛ}sē ^{ɛ}nā'läs
t!ē'łtāłɛxs lā'xa lō'gwats!äxs la'ē ăx^{ɛ}ē'dēda ts!ɛdā'qaxēs hă'nx·- 5
Lanowē qa^{ɛ}s hă'ng·alīłē lā'xa ōnâ'lisasēs lɛgwī'łē. Wä, la ăx^{ɛ}ē'd-

takes | her small basket by the handle and carries it out of the house, and she | puts it down by the side of the fishing-canoe. Then she takes out of the water the dried heads and | puts them into the small basket. After it is full, she ‖ takes it up by the handle and carries it into the house. Then | she takes out the dried heads and puts them into the kettle. | As soon as it is full, she pours water into it; and when | it is filled with water, she puts the kettle on the fire. It is | left to boil for a long time, and then the kettle is taken off the fire. ‖ Then the woman takes her dish and takes her | long-handled ladle, and she dips up the dried heads and | puts them into the dish. As soon as they are all out of the water, she drinks | water; and after she finishes drinking, she takes up with her hands | the boiled dried heads and puts them into her mouth. ‖ Then she begins to eat. This is called "eating dried heads." Then | she throws into the fire the bones that remain. After she has finished, | she again pours into the kettle the food that has been left over. | She pours some fresh water into the food-dish that she had used. | Then she washes her hands. After she has finished, she puts away the ‖ kettle. The remains of the dried heads | are in the kettle in the water. She is going to put them on the fire again | when she feels hungry, for heads do not get spoiled even if they are | put on the fire ten times. Then she drinks | fresh water. The dried halibut-head is not used for

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xēs lā'laxamē qa^{s}s lē k·!ō'qEWElsElaq lā'xēs g·ō'kwē qa^{s}s lē hănō'-dzElsas lā'xa lō'gwats!ē. Wä, la ăx^{s}wŭstE'ndxa mā'lēqasdē qa^{s}s ăxts!ō'dalēs lā'xa lā'laxamē. Wä, g·î'l^{s}mēsē qō't!axs la'ē k·!ō'-qŭlsaq qa^{s}s lē k·!ō'gwīLElaq lā'xēs g·ō'kwē. Wä, la^{s}mē'sē ăxwŭlts!â'laxa mā'lēqasdē qa^{s}s lē ăxts!â'las lā'xa hă'nx·Lanowē. Wä, g·î'l^{s}mēsē qō't!axs la'ē gŭgEqa'sa ^{s}wāpē lāq. Wä, g·î'l^{s}mēsē qō't!axa ^{s}wā'paxs la'ē hă'nx·LEnts lā'xēs lEgwī'łē. Wä, la^{s}mē'sē gē'g·îlił maE'mdElqŭlaxs la'ē hă'nx·sanowēda hă'nx·Lanowē. Wä, la^{s}mē'sa ts!Edā'qē ăx^{s}ē'dxēs łō'q!wē qa^{s}s ăx^{s}ē'dēxēs ^{s}wā'lasē g·î'l-t!ExḶāla k·ā'ts!Enaqa qa^{s}s xElōstEndēxa mā'lēqasdē qa^{s}s lē xE'l-ts!âlas lā'xa łō'q!wē. Wä, g·î'l^{s}mēsē ^{s}wī^{s}lōstaxs la'ē nā'x^{s}īdxa ^{s}wā'pē. Wä, g·î'l^{s}mēsē g̣wāł nā'qaxs la'ē dā'x·^{s}ītsēs e^{s}eyasowē' lā'xa hă'nx·Laak^{u} mā'lēqasdē qa^{s}s ts!ō'q!ŭsēs lā'xēs sE'msē. Wä, laE'm hă^{s}mx·^{s}ī'da. Wä, hë'Em Ḷē'gadEs mEmā'lēqasdē. Wä, laE'm ts!ExLā'lasēs xā'xmōtē lā'xa lEg̣wī'łē. Wä, g·î'l^{s}mēsē g̣wā'łExs la'ē x̣wē'laqa gŭxts!ō'tsēs hă^{s}mx·sâ'^{s}yē lā'xa hă'nx·Lanowē. Wä, la gŭxts!ō'tsa ā'łta ^{s}wāp lā'xēs ha^{s}maats!ē'x·dē lō'q!wa. Wä, la ts!E'nts!Enx̣^{s}wīda. Wä, g·î'l^{s}mēsē g̣wā'łExs la'ē g·ē'xaxa hă'nx·Lanowē. Wä, laE'm g·ē^{s}stā'lēda hă^{s}mx·sâ'^{s}yē mā'lēqasdē lā'xa hă'nx·Lanowē. Wä, laE'm â'Em ē't!ēdEł hă'nx·^{s}LEndLEq qō pō'sq!Ex·^{s}īdLō, qaxs k·!ē'saē ^{s}yā'x·sEmx·^{s}īdExs wā'x·^{s}maē nEqa'-p!Ena hă'nx·LEndayowēda mā'lēqasdē. Wä, lawī'sḶa nā'x^{s}īdxa ā'łta ^{s}wā'pa. Wä, laE'm k·!ēs LE'^{s}lālayuwēda mā'lēqasdē â'Em

inviting (to a feast). ‖ Only the owners—that is, the woman, her husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut-stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. ‖ The dried stomach is also soaked in the fishing-canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried | stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. ‖ When it is full, she takes it up by the handle and carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until ‖ it is full, and puts it on the fire. She does not let it | boil quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. ‖ Then she takes a small dish and puts it down

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lē′x·aᵉmēda ăxnō′gwadäs haᵉma′pEqxa ts!Ędā′qē ḶEᵉwīs łā′ᵉwŭnEmē ḶEᵉwīs sā′sEmē. Wä, lā′xaa k·!ēs ts!E′pEla lā′xa L!ē′ᵉna. Wä, laE′m gwāł laxē′q.

Dried Halibut-Stomach, boiled and soaked (Mō′qwasdäxs hă′nx·-LaakwaE t!E′lkwa).—Wä, hë′Emxaa wā′xsē ᵉnā′läs t!E′lkwē wā′-xaxsaasas ᵉnā′läsa mā′leqasdäxs la′ē t!ē′łasEᵉwa, yîxs mō′p!En-ẋwaᵉsaē ᵉnā′läs ăxstā′łExs lā′xa tō′xsasa lō′gwats!äsa lō′q!wēno-xwē. Wä, hë′Emxaā′wisē lē′da mō′qwasdēda lō′gwats!ē t!ē′łaSEᵉwē. Wä, g·î′lᵉmēsē mō′xsē ᵉnāläsēxs la′ē wiwō′ẋᵉwīda. Wä, laE′mxaā′wisa ts!Edā′qē k·!ōqEwElsxēs lā′laxamē qaᵉs lē hănō′-dzElsas lax onōdzaᵉyasa lō′gwats!ē. Wä, la ăxᵉwElstā′laxa mō′-qwasdē lāx tō′xsasa lō′gwats!ē qaᵉs lē ăxts!â′las lā′xēs lā′laxamē. Wä, g·î′lᵉmēsē qō′t!axs la′ē k·!ō′qŭlsaq qaᵉs lē k·!ō′gwīLElaq lā′-xēs g·ō′kwē. Wä, la k·!ō′xᵉwaliłaq lā′xa ōbē′x·Lāläsēs lEgwī′lē. Wä, la ăxᵉē′dxēs haᵉnE′mē qaᵉs ts!ō′ẋŭg·îndēq. Wä, g·îlᵉmēsē ë′g·îg·axs la′ē ăxwŭłts!ō′dxa mō′qwasdē lā′xa lā′laxamē qaᵉs lē ăxts!ō′dālas lā′xa haᵉnE′mē. Wä, la gŭq!Eqa′sa ᵉwā′pē lāq qa qō′t!ēs. Wä, la hă′nx·LEnts lā′xēs lEgwī′lē. Wä, la k·!ēs hēłq!alaq ha′labala mEdE′lxᵉwida. Wä, laE′m hă′lsElaEm x·ī′q!Exsdalēda hă′nx·Lanâxa gŭ′lta. Wä, ë′x·ᵉmēsē la ts!Egŭᵉnā′kŭlē ᵉwā′palāsēxa g·ä′g·îLEla lā′xa gaā′la lā′laa lā′xa nEqä′la. Wä, lē′da ts!Edā′qē hă′nx·sEndxa hă′nx·Lanowē qaᵉs hă′ng·alīłē lā′xēs k!waē′lasē. Wä, la ăxᵉē′dxēs łā′lōg̣ŭmē qaᵉs haᵉno′līłē lā′xa hă′nx·Lanowē. Wä,

by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is all out | of the kettle, she takes a thin cedar-board ‖ four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the woman has ‖ cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours it out again ‖ outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are all in, she pours fresh ‖ water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

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lā′xaa ăxˢē′dxēs xwa′ɫayowē qaˢs lē g·ē′ts!ōts lā′xa łā′lōg̊ŭmē. Wä, la ăxˢē′dxēs k·!îpLā′la qaˢs k·!îp!ē′dēs lā′xa hă′nx·Laakwē mō′qwasdä qaˢs lē k·!îpts!â′las lā′xa łā′lōg̊ŭmē. Wä, g·î′lˢmēsē ˢwīˢlōsta lā′xa hă′nx·Lanowaxs la′ē ăxˢē′dxa pE′ldzowē k!wā′gEdzâ, la mō′-dEnē ˢwā′dzEˢwasas lā′xEns q!wā′q!wax·ts!ānaˢyēx; wä, la mō′dEnbalēda ˢnE′mp!Enk·ē lā′xEns bā′Laxs la′ē gayo′sas lā′xa ō′gwägaˢyasa łā′lōg̊ŭmē. Wä, la ăxˢē′dxa mō′qwasdē qaˢs pagEdzō′dēs lāq. Wä, la ăxˢē′dxēs xwā′ɫayowē qaˢs ămˢEmē′x·salē t!ō′t!Ets!ā′laq qa â′ˢmēsē hē′ładzEqEla lā′xEns sE′msēx. Wä, lē′da ts!Edā′qE ˢwīˢla t!ō′t!Ets!Endxēs t!ō′sasEˢwaxs la′ē ăxˢē′dxa hă′nx·Lanowē qaˢs lē qEpEwE′lsax ˢwa′palax·däsa mō′qwasdē lāx L!ā′sanâˢyasēs g·ō′kwē. Wä, g·āx x̣wē′laqa k·!ō′g̊ŭLElaq qaˢs hă′ng·alīłēq lā′xEs k!waē′-lasē. Wä, laˢmēsē g̊ŭxts!ō′tsa ā′łta ˢwāp lāq qaˢs aë′k·!ē ts!ō′x̣ŭ-g·îndEq. Wä, g·î′lˢmēsē la ë′g·îg·axs la′ē ē′t!ēd la qEpEwE′lsaq lā′xēs L!ā′sanâˢyē. Wä, g·î′lˢmēsē g̣wā′łExs g·ā′xaē hă′ng·alīłas lāx ōnâ′lisasēs !Eg̣wī′łē. Wä, la g̊ŭq!Eqa′sa ā′łta ˢwāp lā′xa t!Ewē′kwē mō′qwasdä. Wä, lā′xaē aë′k·!a ts!ō′x̣ˢwīdEq. Wä, g·î′lˢmēsē la ˢwīˢlâwēda q!wałōbEsaxs laē mElmadzōx̣ˢwīda. Wä, la ăxts!âlas lā′xa haˢnE′me. Wä, g·î′lˢmēsē ˢwīlts!âxs la′ē g̊ŭq!Eqa′sa ā′łta ˢwāp lāq. Wä, la qō′t!aˢma haˢnE′maxa ˢwā′paxs la′ē aë′k·!îx·ˢīdxēs lEg̣wī′łē qa ë′k·ēs x·ī′x·îqEla. Wä, la hă′nx·LEnts !ā′xēs lEg̣wī′łē. Wä, k·!ē′st!a g̣ä′łaxs la′ē mEdElxˢwī′da. Wä, laˢmē′sēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

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ts!Edā′qē q!ā′q!ala lā′qēxs la′ē gē′g·îlīł maE′mdElqŭla. Wä, 43
g·î′lᵉmēsē Elā′q lE′mx̣ᵉwīdē ᵉwā′pasēxs la′ē gŭq!Eqa′sa ā′łta ᵉwāp
lāq. Wä, g·î′lᵉmēsē dzā′qwaxs la′ē hă′nx·sanâwēda hă′nx·Lanowē. 45
Wä, laE′m L!ō′pa. Wä, hë′x·ᵉidaᵉmēsa ts!Edā′qē ăxᵉē′dxēs
k·ā′ts!Enaqē qaᵉs tsEyō′sēsa mō′qwasdē lā′xa ła′lōg̣ŭmē. Wä,
laE′m k·!ēs lē ᵉwā′palās; â′Em lē′x·aᵉma haᵉmaē′sas la tsEyō′dzEm
lā′xa łā′lōg̣ŭmē. Wä, g·î′lᵉmēsē qō′t!ēda łā′lōg̣ŭmaxs la′ē Lēᵉlālaxēs łāᵉwŭnEmē qa g·ā′xēs k!wā′g·alīłxa la dzā′qwa. Wä, lā′x·- 50
daᵉxwē nā′xᵉīdxa ᵉwā′pē. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ēda
ts!Edā′qē ăxᵉē′dxa k·!ā′k·!Exᵘbaa′kwē k!waᵉxLā′wa qaᵉs L!E′nqēs
lā′xa mō′qwasdē. Wä, laE′m yō gwē′g·ilasa ë′x·ba k!waᵉxLā′wē
g̣wē′g·ilasasa mā′maläxs haᵉmā′paasa haᵉmayowē′. Wä, laE′m
L!E′nqas lā′xa mō′qwasdē qaᵉs ts!ō′q!ŭsēs lā′xēs sE′msē. Wä, 55
g·î′lᵉmēsē gwāł mEmā′lēqasdEg·îxs la′ēda ts!Edā′qē k·ā′g·ilīłxēs
haᵉmaa′ts!ē łā′lōg̣ŭma qaᵉs x̣wē′laqē qEpᵉstE′ntsēs hăᵉmx·sâ′ᵉyē
lā′xa haᵉnE′mē. Wä, la gŭxts!ō′tsa ā′łta ᵉwāp lāq qaᵉs ts!ō′-
x̣ŭg·îndēq. Wä, g·î′lᵉmēsē ë′g·îg·axs la′ē ē′t!ēd gŭxts!ō′tsa ᵉwā′pē
lāq. Wä, lā′x·daᵉxwē ts!E′nts!Enx̣ᵉwīda. Wä, g·î′lᵉmēsē gwā′łExs 60
la′ē nā′xᵉīdxa ā′łta ᵉwā′pa. Wä, laE′mxaa k·!ēs k!wē′ladzEmēda
mō′qwasdē. Wä, lā′xaa k·!ēs ts!E′pEla lā′xa L!ē′ᵉna, qaxs â′laē
tsE′nxwa.

Soaked Dried Halibut-Fins (PElpa′łxa t!E′lkwē pā′Lasdē).—Wä, 1
hë′Emxaē t!ē′łasEᵉwa pā′Lasdēda tō′xsasa lō′gwats!ē. Wä, lē′x·a-

they are soaked for six days | in the canoe, for they are thick. Therefore they are soaked for a long time. ‖ As soon as they swell up, the woman takes her small basket | and carries it by the handle to the side of the place where the canoe is on the ground. | Then she takes one fin and washes off the soot that is on it. | As soon as it is all off, she puts it into the small basket. She only | stops when the small basket is full. Then she carries the small basket ‖ into her house, and she puts it down by the side of the fire. | Then she takes the small kettle and washes it out inside. As soon as it is clean, | she takes split cedar-sticks. She breaks them into pieces, and | puts them crosswise in the bottom of the small kettle, (forming a grating). As soon as this is done, | she takes the soaked fins and puts them on ‖ the crossed split cedar-sticks in the small kettle. | She does not want what she is cooking to be burned: therefore | she puts the cedar-sticks under it. When the small kettle is full of | dried fins, she pours water into it; and she only stops pouring | when it is full. Then she puts the kettle on the fire. It ‖ stays on the fire for a long time. Sometimes it is put on the fire in the morning, | and it is not done until afternoon. As soon as it is done, | the woman takes her tongs and takes the | kettle off the fire. Then she takes her small dish and puts it down at the | place where she is sitting. Then she

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3 ᵉmēs ōᵉgŭqāłayōsēxs k·!ē′saē â′ɛm q!ɛl!ɛp!ɛ′nχwaᵉsē ᵉnā′läs t!ē′łt!āłɛxs lā′xa χwā′k!ŭna, qaxs wō′kwaē, lā′g·îlas gä′ła t!ē′ła. Wä, g·î′lᵉmēsē pē′xᵉwīdɛxs la′ēda ts!ɛdā′qē ăxᵉē′dxēs lā′laxamē qaᵉs lē k·!ō′xᵉwɛlsaq lāx ō′gwäg·ayᵉasa xwā′k!ŭnäxs hă′nsaē. Wä, lē ăxᵉē′dxa ᵉnɛ′mē pɛla′ qaᵉs ts!ōχâ′lēxa q!wałō′bɛsē ăxdzɛwē′q. Wä, g·î′lᵉmēsē ᵉwī′ᵉlâxs la′ē ăxts!ō′ts lā′xa lā′laxamē. Wä, ā′łᵉmēsē gwā′łɛxs la′ē qō′t!ēda lā′laxamē. Wä, lē k·!ō′gwīlxa lā′laxamē lā′xēs g·ō′kwē qaᵉs lē k·!ō′xᵉwalīłaq lāx ōnō′lisasēs lɛgwī′łē. Wä, la ăxᵉē′dxēs haᵉnɛ′mē qaᵉs ts!ō′χŭg·ɛndēq. Wä, g·î′lᵉmēsē ë′g·îg·axs la′ē ăxᵉē′dxa xō′kwē k!waᵉxlā′wē. Wä, la k·ō′k·ɛᵉxᵘsɛ′ndɛq qaᵉs gayiᵉlä′lax·ᵉīdēq lāx ōts!â′wasa haᵉnɛ′mē. Wä, g·î′lᵉmēsē gwā′łɛxs la′ē ăxwŭłts!ōdxa t!ɛ′lkwē pā′ɛlasdē qaᵉs lē ăxdzōdāla lā′xa gaᵉyiᵉlä′ᵉlakwē xōkᵘ k!waᵉxlā′wa lāx ō′ts!âwasa haᵉnɛ′mē. Wä, laɛ′m gwā′q!ɛłaq k!ŭmɛlg·îlts!owē haᵉmē′x·sīlasɛᵉwas, lā′g·īłas bɛnā′xɬɛntsa k!waᵉxlā′wē lāq. Wä, g·î′lᵉmēsē qō′t!ēda haᵉnɛ′maxa pā′ɛlasdäxs la′ē gŭxᵉī′tsa ᵉwā′pē lāq. Wä, ā′łᵉmēsē gwāł gŭ′qaxs la′ē qō′t!a. Wä, la hă′nx·ɛlents lā′xēs lɛgwī′łē. Wä, laᵉmē′sē gē′x·ɛlalaɛm hă′nx·ɛlala; ᵉnā′łᵉnɛmp!ɛnaas hă′nx·ɛlentsōxa gaā′la. Wä, la ā′łᵉɛm l!ō′pxa la gwāl ᵉnɛqä′la. Wä, g·î′lᵉmēsē l!ō′pɛxs la′ēda ts!ɛdā′qē ăxᵉē′dxēs k·!îpɛlā′la qaᵉs k!wētsɛ′ndēs lā′xa hă′nx·ɛlanowē. Wä, la ăxᵉē′dxēs łā′lōgŭmē qaᵉs hă′ng·alīłēs lā′xēs k!waē′lasē. Wä, la ăxᵉē′dxa k·!îpɛlā′la qaᵉs k·!îp!ī′dēs lā′xa pā′ɛlasdē

takes her tongs and takes out the dried fins, ‖ and she puts them into the small dish. When the small dish is full, | she calls her children and her husband to come and sit down. | Then they drink fresh water; and after they finish drinking, | they take whole pieces of dried fins and eat them. They | hold them in their hands while they are eating. After they have finished ‖ eating, the woman takes the small dish and pours back | into the kettle what is left over. She pours some water | into (the dish) and washes it out inside; and when it is clean, she | pours more fresh water into it, and they wash their hands. | As soon as this is finished, they drink fresh water. That is all ‖ about this. They do not dip it into oil, for it is fat; | and it is also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when they have finished; | for the people in olden times said that if they should not drink ‖ water when they were about to eat, those who should forget | to drink water before they eat or when they finish would rot inside. | The reason why they rinse their mouths in the morning before they eat is to | get off the sleepiness of the throat. Therefore they do this way. | That is all about this. ‖

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As soon as it is half dried, it is boiled | in a small kettle. Some water is

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qa^{ɛ}s le k·!îpts!ō′dēs łā′lōgŭmē. Wä, g·î′l^{ɛ}mēsē qō′t!ēda łā′lōgŭmasēxs la′ē LĒ′^{ɛ}lālaxēs sā′sEmē ḶE^{ɛ}wīs łā′^{ɛ}wŭnEmē qa g·ā′xēs k!ŭs^{ɛ}ā′līła. Wä, lē nā′x^{ɛ}īdxa ā′łta ^{ɛ}wā′pa. Wä, g·î′l^{ɛ}mēsē gwāł nā′qaxs la′ē dā′x·^{ɛ}īdxa sEnā′la pā′Lasda qa^{ɛ}s hă^{ɛ}mx·^{ɛ}ī′dēq. Wä, laE′m â′Em dēdā′lalīłqēxs la′ē ha^{ɛ}mā′pa. Wä, g·î′l^{ɛ}Emxaā′wisē gwāł ha^{ɛ}mā′pa la′ēda ts!Edā′qē k·ā′g·îlīłxa łā′logŭmē qa^{ɛ}s lē qEpstE′ndxēs hă^{ɛ}mx·sâ′^{ɛ}yē lā′xa hă′nx·Lanowē. Wä, la gŭxts!ō′tsa ^{ɛ}wā′pē lāq. Wä, la ts!ō′ẋŭg·îndEq. Wä, g·î′l^{ɛ}mēsē ë′g·îg·axs la′ē ẋwē′laqa gŭxts!ō′tsa ā′łta ^{ɛ}wāp lāq. Wä, la′x·da^{ɛ}xwē ts!E′nts!EnẋwīdaWä, g·î′l^{ɛ}mēsē gwā′łExs la′ē nā′x^{ɛ}īdxa ā′łta ^{ɛ}wā′pa. Wä, laE′m gwāł lā′xēq. Wä, laE′m k·!ēs ts!Epa′x L!ē′^{ɛ}na qaxs tsE′nxwaē. Wä, laE′mxaa k·!ēs k!wē′ladzEm lā′xa ō′gŭ^{ɛ}la bEgwā′nEma, yîxs â′^{ɛ}maē lē′x·aEm ha^{ɛ}mā′qēda ăxnō′gwadās. Wä, la hë′mEnāła^{ɛ}ma bā′k!ŭmē nā′naqałg·iwālaxa ^{ɛ}wā′paxs k·!ē′s^{ɛ}maē hă^{ɛ}mx·^{ɛ}ī′da ḶōxsLa′ē gwā′ła, qaxs ^{ɛ}nē′k·aēda g·ā′lē bEgwā′nEmxs g·î′l^{ɛ}mēlaxē k·!ēs nā′x^{ɛ}īdxa ^{ɛ}wā′paxs g·ā′!ē ha′^{ɛ}maaxēs ha^{ɛ}mā′LE, wä, la xaxē′x^{ɛ}īdēda L!Elē′wa^{ɛ}yē nā′x^{ɛ}īdxa ^{ɛ}wā′paxs k·!ē′s^{ɛ}maē hă^{ɛ}mx·^{ɛ}ī′da, ḶōxsLa′ē gwā′ła. Wä, hë′^{ɛ}mis lā′g·îłas ts!Ewē′L!Exōdxa gaā′läxs g·ā′laē ha′^{ɛ}maa qa lawä′yēsēs bEq!ŭlē′L!Exawa^{ɛ}yē. Wä, hë′^{ɛ}mis lā′g·iłas hë gwē′g·ilē. Wä, laE′m gwāł lā′xēq.

Halibut-Spawn (Tsä′p!ēdza^{ɛ}yē).—Wä, k·!ē′sḶa gä′ła ăxē′lakwa tsäp!ēdza^{ɛ}yasa p!â′^{ɛ}yē. G·î′l^{ɛ}Em k·!ā′yaẋ^{ɛ}wīdExs lā′ē hă′nx·LEntsE^{ɛ}wa

poured into the | small kettle, and it is put over the fire of the house. As soon ‖ as the water begins to boil, the woman takes down the | spawn from where it is hanging, and puts it into the boiling | kettle on the fire. After it has been boiling for a long time, | it is taken off and is done. Then the woman takes a | small dish and a spoon, and she dips out the boiled ‖ spawn and puts it into the small dish. As soon as | it is all out of the water, they drink water, and they just take it up with their hands | and bite off the end as they eat it; and they do not eat much | before they finish, for this is not very good food. | The men do not often eat the spawn. That is the only ‖ reason why the woman boils it, that it brings bad luck if it is not | boiled; for the men of early times said, that, if it were not done, | her husband would not get a bite,—if for once | the woman should not boil what comes from the halibut caught by her | husband. As soon as the woman finishes eating, ‖ she pours out what is left over. Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the middle,—the fat that is under the skin between | the two flat sides of the halibut, the meat just on top of the ‖ backbone. As soon as the skin is taken off, the | woman cuts off the piece in the middle, and there

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3 lā′xaaxa haˢnE′mē. Wä, laE′m â′Em gŭxtsɬō′yuwēda ˢwā′pē lā′xa haˢnE′mē qaˢs hă′nx·Lanowē lā′xa lEgwī′ɬasa g·ō′kwē. Wä, g·î′l-
5 ˢmēsē mEdE′lxˢwīdēda ˢwā′paxs la′ēda tsɬEdā′qē ăxā′xōdxa tsä′pɬē-dzaˢyē lā′xēs gē′ẋwaɬaasē qaˢs ăxˢstE′ndēs lā′xa maE′mdElqŭla hă′nx·Lanōxs hă′nx·Lalamaē. Wä, la gē′g·îlīlˢEm maE′mdElqŭlaxs la′ē hă′nx·sanâ. Wä, laE′m Lɬō′pa. Wä, lē′da tsɬEdā′qē ăxˢē′dxēs ɬā′lōgŭmē ḶEˢwa k·ā′tsɬEnaqē qaˢs xElōstEndēxa hă′nx·Laakwē
10 tsä′pɬēdzaˢya qaˢs lē xEltsɬâ′las lā′xa ɬā′lōgŭmē. Wä, g·î′lˢmēsē ˢwīˢlōstaxs la′ē nā′xˢīdxa ˢwā′pē. Wä, â′ˢmēsē dā′x·ˢītsēs eˢeyasowē′ lāq qaˢs qɬEg·ī′ɬbaˢyēxēs haˢmaˢyē. Wä, la k·ɬēs â′laEm qɬē′k·ɬEs la′qēxs la′ē gwā′ɬa, qaxs k·ɬē′saē â′laEm ēk· haˢma′ˢya. Wä, la k·ɬēs qɬŭnā′la haˢmā′pa bEgwā′nEmaxa tsä′pɬēdzaˢyē. Wä, lē′x·a-
15 ˢmēs lā′g·iɬas tsɬEdā′qē hă′nx·LEndEq, qaxs aë′k·īlaē k·ɬēs hă′nx·-LEndEq, qaxs ˢnē′k·aēda g·ā′lē bEgwā′nEmqēxs k·ɬē′sēlaxē lā′lax qɬEk·a′sō lā′xē lō′gŭyōs ɬa′ˢwŭnEmas qō k·ɬē′slax ˢnE′mpɬEnālaxēda tsɬEdā′qē hă′nx·LEndlāxa g·a′yoɬē lā′xa pɬâ′ˢyē, yā′nEmsēs ɬā′-ˢwŭnEmē. Wä, g·î′lˢmēsē gwāɬ haˢmā′pa tsɬEdā′qaxs la′ē â′Em
20 qEpEwE′lsxēs hă′ˢmx·sâ′ˢyē. Wä, la′xaē nā′xˢīdxa ˢwā′pē. Wä, laE′m gwāɬ lā′xēq.

Middle Piece of Halibut.—Wä, hë′xōḶEn Lɬelē′wēsEˢwēda qɬwā′qɬŭsawaˢyē, yîxa ăxā′ɬa tsE′nxwē lā′xa ăwā′bâˢyasa Lɬē′sē lā′xa ēwī′g·aˢyē Ḷōˢ ōkɬwaēdzaˢyasa pɬâ′ˢyē, yîx kɬŭtâ′ɬayōsa qɬE′mlalē lāx nEXE-
25 naˢyasa hă′ˢmō′mō. Wä, g·î′lˢmē lawä′yēda Lɬē′saxs la′ēda tsɬEdā′qē sapō′dxa qɬwā′qɬŭsā′waˢyē. Wä, la xŭ′lkwałēda ăxā′sdäs.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she ‖ throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges ‖ when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newettee "standing-on-the-edge." ‖

Fresh Codfish (1).—The[1] wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she ‖ puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

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Wä, â'ᵋmēsa ts!Edā'qē la ts!E'mg·ilts!axstālasēs ts!Emā'lax·ts!ā'- 27
naᵋyē lāq, qa ăqō'χᵋwīdēsa ăwE'lgōdaᵋyas q!E'mlaläs nEXEnāᵋyasēda
hămō'mowē. Wä, g·î'lᵋmēsē lawä'yēda q!wā'q!ŭsa'waᵋyē, wä, la
ts!Exts!â'las lā'xa lExa'ᵋyē hănō'dzīlisxa ts!Edā'qaxs la'ē ē'axalaxa 30
p!â'ᵋyē. Wä, g·î'lᵋmēsē gwā'łExs la'ē k·!ō'qŭlīsxa lExa'ᵋyē qaᵋs lē
k·!ō'gwī'lElaq lā'xēs g·ō'kwē. Wä, la k·!ā'χᵋwīdxa wŭnā'gŭlē
qaᵋs L!ō'psayōgwīlēq, hë gwē'x·sē L!ō'psayâxa xwā'xŭsEnxaᵋyē. Wä,
hë'Emxaa'wisē gwä'łēda q!wā'q!ŭsawaᵋyē gwä'łaasasa xwā'xŭsEnxa-
ᵋyaxs la'ē L!ō'pasEᵋwa. Wä, hë'Emxaā'wisē gwē'g·īlaxs la'ē ha- 35
ᵋmā'ᵋya. Wä, la g·ē'xasEᵋwēda hăᵋmsâ'ᵋyē qaᵋs ē't!ēdē hăᵋmx·ᵋī'tsōxs
la'ē wā'x·ᵋEm la wŭda'. Wä, laE'm gwāł laxē'q.

Wä, hëEmxaawēsEn L!Elēwēsᵋwa ᵋnEmē ļēgEmsa xwāxŭsEnxa-
ᵋyēda q!wāq!ŭsEnxaᵋyē lāxa L!āL!asiqwăla.

Fresh Codfish (1).—Wä,[1] â'ᵋmisē gEnE'mas hë'x·ᵋidaEm k·!ō'p!ēdxa 1
k·!ā'wasē qaᵋs axdzō'dēs lā'xa haᵋmadzowē' łē'ᵋwaᵋya. Wä, la
k!ŭ'nxts!ōtsa L!ē'ᵋna lā'xa ts!Eba'ts!ē. Wä, g·î'lᵋmēsē gwā'łExs
la'ē LEpdza'mōlīltsa haᵋmadzowē' lē'ᵋwēᵋ lā'xēs ła'ᵋwŭnEmē. Wä, la
k·ā'dzōtsa ts!Eba'ts!ē lāq. Wä, g·î'lᵋmēsē gwā'łExs la'ē ăxᵋē'dxēs 5
lā'laxamē, yîx g·ī'ts!Eᵋwasasēs maᵋłExLa gEłts!E'ma. Wä, laE'm
lā'wiyōdLEX ya'x·yEg·īlasa nē'tsa!ᵋyē. Wä, la ăxᵋē'dxes gEłts!E'mē.
Wä, la ăxᵋē'dxa ᵋnE'mē lā'xa nē'ts!aᵋyē qa gwastâ'lēs lāx k!waē'ts!ē-

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[1] Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

the place where she is sitting. | She first cuts off the pectoral fins. ‖ She cuts them out in one piece with the gills. Then she cuts across the bone in the neck, | and she pulls out the guts. She at once | cuts off the intestines and throws them away on the | beach. Then she turns the stomach inside out and puts it down on the | beach. As soon as all her work is finished, she goes up from the beach ‖ and takes her fish-basket. She carries it by the handle down | to the beach, and takes the stomachs of the codfish and puts them | into it. As soon as they are all in it, she carries the basket by the handle | into the house. Then she puts it down in front of the fire of her | house. She takes her kettle, pours ‖ water into it, and, when it is half full of water, she puts it | on the fire. Then her husband invites in his friends. | As soon as all the guests are in, the woman | takes the stomachs and puts them into the boiling water of the | kettle; and when they are all in the water, the woman takes her ‖ tongs and stirs what is being cooked. Then | she lets it boil for a long time before she takes it off from the fire. | At last the woman takes her spoons and distributes them | among her guests. When they have one each, she takes the | kettle by the handle and puts it down in front of her guests. Then ‖ she takes a bucket with water and puts it down in front of her | guests. They drink water from the

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na^{ɛ}yas. Wä, hë$'^{ɛ}$mis g·îl xwā$'$l^{ɛ}ītsōsē pEL!xā$'$wa^{ɛ}yas. Wä, la ^{ɛ}nā$'^{ɛ}$nEmgoq ḷE^{ɛ}wis q!ō$'$sna^{ɛ}yē. Wä, la gē$'$x·sEndEx t!E$'$mq!Exā$'$-wa^{ɛ}yas. Wä, â$'^{ɛ}$mēsē la nē$'$xŭłts!ōdEx ya$'$x·yîg·īłas. Wä, hē$'$x·^{ɛ}i-da^{ɛ}mēsē t!ō$'$sâlax ts!Enē$'$xas. Wä, la ts!EqE$'$nts!ēsaq lā$'$xa L!Ema^{ɛ}isē. Wä, la L!ēp!ExsE$'$mdxa mōqŭläs qa^{ɛ}s ăx^{ɛ}ā$'$lisElēs lā$'$xa L!Emā^{ɛ}isē. Wä, g·î$'$l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la gwā$'$łē ăxsE^{ɛ}wa$'$sēxs la$'$ē lâ$'$sdēs qa^{ɛ}s lē ăx^{ɛ}ē$'$dxēs k·!ō$'$gwats!ē lExa$'^{ɛ}$ya. Wä, la k·!ō$'$qŭnts!ē$'$sElaq lā$'$xa L!Ema^{ɛ}isē. Wä, la ăx^{ɛ}ē$'$dxa mō$'$qŭläsa nē$'$ts!a^{ɛ}yē qa^{ɛ}s ăxts!â$'$lēs lāq. Wä, g·î$'$l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lts!âxs la$'$ē k·!ō$'$xwŭsdē$'$sElaq qa^{ɛ}s k·!ō$'$gwē-LElaq lā$'$xēs g·ō$'$kwē. Wä, la k·!ō$'$x^{ɛ}wāliłas lā$'$xa ōstâ$'$līłasēs g·ō$'$kwē. Wä, la hë$'$x·^{ɛ}idaEm ăx^{ɛ}ēdxa hă$'$nx·Lanō, qa^{ɛ}s gŭxts!ō$'$-dēsa ^{ɛ}wā$'$pē lāq. Wä, la^{ɛ}mēsē ^{ɛ}nEgō$'$yōlaxa ^{ɛ}wā$'$paxs la$'$ē hă$'$nx·-LEnts lā$'$xa lEgwī$'$łē. Wä, la LE$'^{ɛ}$lalē łā$'^{ɛ}$wŭnEmasēxēs ^{ɛ}nē^{ɛ}nEmō$'$-kwē. Wä, g·î$'$l^{ɛ}mēsē g·āx ^{ɛ}wī^{ɛ}laēLēda LE$'^{ɛ}$lānEmaxs la$'$ēda ts!Edā$'$qē ăx^{ɛ}ē$'$dxa mō$'$qŭla qa^{ɛ}s ăx^{ɛ}stā$'$lēs lā$'$xa la maE$'$mdElqŭla ^{ɛ}wāpsa hă$'$nx·Lāla. Wä, g·î$'$l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la^{ɛ}staxs lā$'$ēda ts!Edā$'$qē ăx^{ɛ}ē$'$dxēs k·!îpLa$'$la qa^{ɛ}s xwē$'$tElga^{ɛ}yēxēs ha^{ɛ}mē$'$x·sīlasE^{ɛ}wē. Wä, la^{ɛ}mē$'$sē gē$'$g·ilił qa^{ɛ}s maE$'$mdElqŭlaxs la$'$ē hă$'$nx·sanâ lā$'$xa lEgwī$'$łē. Wä, la^{ɛ}mēsē ts!Edā$'$qē ăx^{ɛ}ē$'$dxēs k·ā$'$k·Ets!Enaqē qa^{ɛ}s lē ts!Ewā$'$naēsas lā$'$xēs LE$'^{ɛ}$lānEmē. Wä, g·î$'$l^{ɛ}mēsē ^{ɛ}wī^{ɛ}'lxtoxs la$'$ē k·!ō$'$qŭ^{ɛ}līłxa hă$'$nx·Lanowē qa^{ɛ}s lē hă$'$nx·dzamō$'$līłas lā$'$xa LE$'^{ɛ}$lānEmē. Wä, la ăx^{ɛ}ē$'$dxēs ^{ɛ}wabEts!â$'$la nā$'$gats!ä qa^{ɛ}s lē hă$'$nx·dzamō$'$līłas lā$'$xēs LE$'^{ɛ}$lānEmē. Wä, lā$'$x·da^{ɛ}xwē xama$'$g·ägēxa nā$'$gats!äxs la$'$ē nā$'$x^{ɛ}īd

corner of the bucket. | After they have finished drinking, the bucket is put away. | Then they eat with spoons out of the kettle. | The woman takes her small dishes and ‖ puts them down behind the kettle from which they are eating; | and as soon as they find a stomach with their spoons, they put it into the small dish; | and when they finish eating the gills and the liquid with their spoons, they put down the spoons | with which they have been eating, and they take the stomachs with their hands | and bite them off; and after they have finished eating them, the ‖ woman takes the small dish and pours back what is left over | into the kettle from which they have been eating. Then she pours some water | into (the dish) and washes it out; and when it is clean, she again | pours fresh water into it. Then she places it before her guests, | and they wash their hands; but the woman ‖ takes by the handle the kettle from which they have been eating, and puts it down at the | outer end of the fire. After this has been done, she takes the bucket | with water and places it before her guests, and | they again drink from the corner of the bucket. | Then the woman takes the dish in which they washed their hands and ‖ puts it down at the place where she is sitting. Then the guests go out. | This kind of food is also not a food for the morning, and no | oil is poured into it, and it is not used at feasts for many |

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lā′xa ᶜwā′pē. Wä, lā′x·daᶜxwē gwāɬ nā′qaxs la′ē g·ē′xasEᶜwēda nā′gatsɬē. Wä, lā′x·daᶜxwē yō′sᶜwŭɬtsâlaxēs yō′sasEᶜwē lā′xa hă′nx·Lanowē. Wä, lē′da tsɬEdā′qē ăxᶜē′dxa łā′Elōgŭmē qaᶜs lē k·ā′g·alīłElas lāx ā′LaᶜyasA ha′ᶜmaatsɬēᶜyē hă′nx·Lanâ. Wä, g·î′lᶜmēsē yayō′sk·înaxa mō′qŭläxs la′ē g·ē′tsɬōts lā′xa łā′lōgŭmē. Wä, g·î′lᶜmēse gwāɬ yō′saxa qɬō′snaᶜyē ᴌEᶜwa ᶜwā′paläxs la′ē g·ī′g·alīłtsēs yeyō′yatsɬēxa k·ā′k·EtsɬEnaqaxs la′ē xā′max·tsɬāna dā′xᶜīdxa mō′qŭla qaᶜs qɬEg·ī′łbEyēq. Wä, g·î′lᶜmēsē gwāɬ haᶜmā′pqēxs la′ēda tsɬEdā′qē ăxᶜē′dxa łā′lōgŭmē qaᶜs lē ẋwē′laqa gŭxtsɬō′tsa hăᶜmx·sâ′ᶜyē lā′xa haᶜmaa′tsɬē hă′nx·Lanâ. Wä, la gŭxtsɬō′tsa ᶜwā′pē lāq. Wä, la tsɬō′ẋŭg·îndEq. Wä, g·î′lᶜmēsē ë′g·îg·axs la′ē ẋwē′laqa gŭxtsɬō′tsa ā′łta ᶜwāp lāq. Wä, la k·ax·dzamō′līłas lā′xēs LēᶜlānEmē. Wä, lā′x·daᶜxwē tsɬE′ntsɬEnẋᶜwīda. Wä, lā′ᴌēda tsɬEdā′qē k·ɬō′-qŭlīłaxa haᶜmaa′tsɬē hă′nx·Lanâ qaᶜs lē hă′ng·alīłas lā′xa ō′bēx·-Lalīłasa lEgwī′łē. Wä, g·î′lᶜmēsē gwā′łExs la′ē k·ɬō′qŭlīłxa nā′gatsɬē ᶜwā′bEtsɬâla qaᶜs lē hă′nx·dzamō′līłas lā′xēs LēᶜlānEmē. Wä, la′x·daᶜxwē ē′tɬēd xa′mag·ägēxa nā′gatsɬäxs la′ē nā′xᶜīdxa ᶜwā′pē. Wä, lā′ᴌēda tsɬEdā′qē ăxᶜē′dxa tsɬE′ntsɬEngwatsɬē łō′qɬwa qaᶜs lē k·ā′-g·alīłas lā′xēs kɬwaē′lasē. Wä, laE′m hō′qŭwElsēda LēᶜlānEmē. Wä, laE′mxaa k·ɬēs haᶜma′ᶜyē gwē′x·sdEmasēxa gaā′la. Wä, lā′xaa k·ɬēs kɬŭnqɬEqasōsa Lɬē′ᶜna. Wä, la k·ɬēs kɬwē′ladzEm lā′xa qɬē′nEmē

men, and the numaym is not invited to it. | Only four or six friends of the || one who caught the codfish eat of the bull-head, for that is its name | when it is eaten; and the one who invites his friends says, | "We will eat bull-head to-morrow." Thus he says. And the reason why its name is | "bull-head" is that the stomach of "the-one-who-pulls" is never full, and also | the stomach of the black cod and of the kelp-fish and of the *xŭldzōs*. That is its other || name when it has been cooked and when it has been caught by the | fisherman; for the fisherman does not allow | the guts of the codfish and of the halibut to stay in the body over night; for it is said, that, if | his wife should not do so, he would never again have a | bite from the halibut or || codfish or black cod or *q!wä'qɛla* and also the *t!ot!ōp!ē* and also the *gwāx̣ᵘg̣ŭˢwa* and | also the *gwɛˢlēk·*. There is only one | way of doing with these nine kinds when they are first caught by the fisherman. | That is all about this. |

Fresh Codfish (2).—Sometimes the | woman cooks at once these eight kinds besides the | halibut, and the eight kinds of fishes are eaten fresh | when the tribes are really hungry; and they also do || so when they get rotten. The only difference when they are | fresh is, that the woman cuts the codfish right away. | Both sides of the neck of the codfish are cut, and then around | the back of the head;

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bē'bɛgwānɛma, ḷōˢmē'da ˢnɛˢmē'mōtē k·!ē'sˢɛmxaa lē'ˢlāˢlayō lāq. Â'ɛm lē'x·aˢmēda mō'kwē ḷōxs q!ɛl!ō'kwaē ˢnēˢnɛmō'kwasa yā'nɛmaxa nē'ts!aˢyē haˢmā'pxa k!ŭmē'sē, qaxs hë'ˢmaē ḷē'gɛmsē wā'x·ī haˢmā'ˢya. Wä, la ˢnē'k·ēda lɛ̄'ˢlaläxēs ˢnēˢnɛmō'kᵘ: "K!wōk!ŭmē'sg·ɛlɛnsä'i," ˢnē'k·ē. Wä, hë'ɛm lā'g·ɪłas ḷē'g̣adɛs k!ŭmē'saxs k·!ē'saē qō't!aēnoxwē mō'qŭläsa nē'ts!aˢyē, ḷɛˢwa mō'-qŭläsa nā'łɛmɛ ḷɛˢwa' pɛx·ī'tē ḷɛˢwa' xŭ'ldzōsē. Hë'ɛm ˢnɛ'mē ḷē'gɛmasēxs la'ē hă'nx·lɛntsɛˢwa, ḷōxs g·ā'lōḷā'nɛmaē yīsa' bā'kŭˢlēnoxwaq, yîxs k·!ē'saē hëłq!alē'da bā'kŭˢlēnōxwaq xaˢmāla k·!ēs lā'wōyowē yā'x·yîg·ɪłasa nē'ts!aˢyē ḷɛˢwa p!â'ˢyē qaxs g·î'lˢmē-laxē k·!ē'slaxē gɛnɛ'mas hë gwē'x·ˢīdlaxē laɛ'mˢlā'wisē k·!ē'slax lā'lax ē't!ēdlax q!ek·a'sōxs la'ē ē't!ēd bā'kŭlaxa p!â'ˢyē ḷɛˢwa nēts!aˢyē ḷɛˢwa nāłɛmē ḷɛˢwa q!wä'qɛla; hë'ˢmisa t!ō't!ōp!ē. Wä, hë'ˢmisa gwā'x̣ᵘgŭˢwa; wä, hë'ˢmisḷēda gwɛˢlē'k·ē. Hë'ɛm ˢnɛ'mē gwē'g·ilasē qaē'da ˢnā'ˢnɛmax·ˢīdāłäxs g·ā'laē g·ā'xalisɛlēda bā'kŭ-läq. Wä, laɛ'm gwāł lā'xēq.

Fresh Codfish (Ḡē'ta nē'ts!ēˢ) **(2).**—Wā, ˢnā'łˢnɛmp!ɛnaˢmēda ts!ɛdā'qē hë'x·ˢidaɛm haˢmē'x·silaxa maˢlgŭnā'łīdała ō'gŭˢla lā'xa p!â'ˢyē. Wä, lē'x·aˢmēs halaxwasō'gwīłtsa maˢlgŭnā'łīdāła mamaē'-masɛxs â'lak·!ālaē pâ'lēda lē'ɛlqwălaLaˢyē. Wä, la hë'ɛmxat! gwē'-g·ilasēxs la'ē q!ap!ā'lax·ˢīda. Wä, lē'x·aˢmēs ō'gŭˢqała'yōsēxs gē'taē, yîxs hë'x·ˢīdaˢmaēda ts!ɛdā'qē la xwā'łˢīdxa nē'ts!aˢyē. Wä, hë'ɛm g·îł xwā'łˢītsōsē wā'x·sanōłxā'waˢyasa nē'ts!aˢyē, hëˢstāla lāx ō'xḷaatâˢyas. Wä, la xwā'ʟaxōdɛx ăwī'g·aˢyas hä'xɛla lāx

and she cuts down its back way down to its | tail. She cuts close to the backbone, and ‖ she only stops cutting when she gets down to the belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the ‖ backbone; and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner:

Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come ‖ to a feast. As soon as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some ‖ young men of her husband's numaym to come and help her build a fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. ‖ When they have finished, the young men go

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ts!ā′snaᵉyas. Wä, la mā′k·îldzōdalax xEmō′mōwēg·aᵉyas. Wä, ā′łᵉmēsē gwāł xwā′Laxs la′ē lā′g·aa lāx tEk·!ä′s. Wä, la ẋwē′łᵉīdEq qa qwē′sgEmāłēs. Wä, lā′xaa ë′k·!ōddzōdā′laxa q!wä′g·aᵉyasēxs la′ē xwā′łᵉīdEq. Wä, laE′mxaa mā′k·îldzōdā′laxa xEmō′mōwē′g·aᵉyē. Wä, ā′łᵉmēsē gwāł xwā′Laxs la′ē lE′lg·owē xwā′LaᵉyasLax tEk·!ä′s. Wä, â′ᵉmēsē la dā′x·ᵉīdxa hë′x·t!aᵉyē qa nē′xōdēq ḷEᵉwī′s xEmō′-mōwēg·aᵉyē qaᵉs g·ē′dzōdēs lā′xa LEbē′łē k·!ā′k·!obanä. Wä, la ăxᵉē′dxa dE′nsEnē dEnE′ma qaᵉs yîltsE′mdēs lā′xa q!E′mlaläsa nē′ts!aᵉyē g·a gwä′łēg·a (*fig.*). Wä, laEm L!āsadzaᵉyēda q!Emładzaᵉyē. Wä, la na′q!Eḡaᵉya gō′bEtadzaᵉyē. Wä, g·î′lᵉmēsē gwā′ła q!ē′nEmaxs la′ē ᵉyā′laqaxēs łā′ᵉwŭnEmē qa lēs LE′ᵉlālaxēs g·ō′kŭlōtē qa g·ā′xēs k!wē′la. Wä, g·î′lᵉmēsē lē łā′ᵉwŭnEmasēxs la′ēda ts!Edā′qē ăxᵉē′d-xēs ăwā′wē hă′nhEnx·Lanâ qaᵉs g·ā′xē hănstō′līłas lā′xa ăwī′LEläs t!êx·î′läsēs g·ō′kwē. Wä, la ăxᵉē′dxa nēna′gats!ē qa g·ā′xēs haᵉnē′ł lāx ăxā′sasa hă′nhEnx·Lanowē; wä, hë′ᵉmisēs g·î′lsg·îlt!a k·!ēk·!îpLā′la; wä, hë′ᵉmisa lExa′ᵉyē. Wä, la hē′laxa g·ā′yōłē hăᵉyā′łᵉa lāx ᵉnEᵉmē′motasēs łā′ᵉwŭnEmē qa g·ā′xēs lā′qōlīlxa k!wē′ladzats!ēLē g·ō′kwa. Wä, g·î′lᵉmēsē x·ī′qōstâwēda laqawa′-līłaxs la′ēda hăᵉyā′łᵉa k·!ō′qŭlīłxa nēnā′gats!ē qaᵉs lē tsäx ᵉwā′pa. Wä, g·î′lᵉmēsē g·ā′xExs la′ē hë′ts!âlaEm gŭxts!ā′las lā′xa hă′n-hEnx·Lanowē. Wä, ā′łᵉmēsē gwā′łExs la′e ᵉnaE′ngoyâlaxa ᵉwā′pē. Wä, g·î′lᵉmēsē gwā′łExs la′ē ē′tsēᵉstēda hăᵉyāł′ᵉäxa k!wē′Lē. Wä,

about again to call the guests. | The woman spreads out the mats for the feasters all round the | house. As soon as she has finished, she takes out her box with dried salmon, | and her oil, and also food-dishes and oil-dishes. | When they are all ready, the guests enter; ‖ and when they are all in, they | first take the dried salmon out of the box. Then they are scorched | in the way I told first, when I spoke about a real feast given to the | invited tribes; for dried salmon is the first course. After | they have eaten the dried salmon, the kettles are put ‖ on the fire in the middle of the house. They do not put the | meat of the codfish at once into the kettles that were put on the fire. | When (the water) begins to boil, the woman takes her | basket and places it in the boiling water. Then | she takes her tongs and picks up with them the meat of the ‖ codfish that is tied together, and she puts it with the tongs into the basket which is in the water | in the kettle. She only stops doing so when it is all in the water. | The woman does not allow it to be in the water for a long time. Then she takes her | tongs and pushes them through the handles of the basket and lifts it out of the water. | Then she puts it into a large dish. Then she at once unties the ‖ ropes which had been tied around (the meat). Then the woman spreads out the meat | of the codfish, and she takes a spoon and scrapes off the | scales. As soon as they are all off, she breaks the meat into pieces |

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lē'da ts!Edā'qē LEpsē^{ɛ}stalī'łElasa k!wē'LĒ łē'^{ɛ}wē^{ɛ} lāx ăwī'^{ɛ}stalīłasēs g·ō'kwē. Wä, g·î'l^{ɛ}mēsē gwā'łExs la'ē ha^{ɛ}nō'łt!alīłxēs xă'myats!ē xETsE'ma ḷE^{ɛ}wīs L!ē'^{ɛ}na; wä, hë'^{ɛ}misa łō'Elq!wē ḷE^{ɛ}wa' ts!ē'ts!E-bats!ē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}nā'ẋwa la gwā'x·gŭlīłExs g·ā'xaē hō'gwī-LElēda LĒ'^{ɛ}lānEmē. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī^{ɛ}laēLēda k!wē'Laxs la'ē hë g·îl ăx^{ɛ}wŭłts!â'layâsa xama'sē lā'xa xETsE'mē. Wä, la ts!Ex·^{ɛ}ī'tsE^{ɛ}wa lā'xEn lā'x·^{ɛ}īdä gwā'gwēx·s^{ɛ}ālasa, qaxs â'lak·!ālaē k!wē'lasa LĒ'^{ɛ}lā-läxa lē'lqwălaLa^{ɛ}yē, lā'g·ilts!a xama'sē ts!ā'g·idzEma. Wä, g·î'l^{ɛ}mēsē gwāł ha^{ɛ}mā'pxa xamā'saxs la'ē hă'nx·LEndayowēda hă'nx·Lanowē lā'xa lā'k·awalīłtsa g·ō'kwē. Wä, k·!ē'st!a hë'x·^{ɛ}īd ăx^{ɛ}stE'ntsa q!E'mlaläsa nē'ts!a^{ɛ}yē lā'xa la hănx·Lāla lā'xa lEgwī'lēda hănhE'nx·-Lanowē. Wä, g·î'l^{ɛ}mēsē mEdE'lx^{ɛ}wīdExs la'ēdā ts!Eda'qē ăx^{ɛ}ē'dxa lExā'^{ɛ}ye qa^{ɛ}s hăn^{ɛ}stE'ndēs lā'xa maE'mdElqŭla ^{ɛ}wā'pa. Wä, la ăx^{ɛ}ē'dxēs k·!îpLā'la qa^{ɛ}s k·!îp!ē'dēs lā'xa yîłtsEmā'la q!E'mlaläsa nē'ts!a^{ɛ}yē. Wä, la k·!îpts!ō'ts lā'xa lExa'^{ɛ}yē la hă'n^{ɛ}stāla lā'xa hă'nx·Lanowē. Wä, ā'ł^{ɛ}mēsē gwāł hë gwē'g·ilaxs la^{ɛ}ē ^{ɛ}wī^{ɛ}la^{ɛ}sta. Wä, la^{ɛ}mē'sēda ts!Edā'qē k·!ēs hē'łq!ālaq gē^{ɛ}stā'laxs la'ē L!E'nxts!ōtsa k!îpLā'la lāx k·!ā'k·!ōgwaasasa lExa'^{ɛ}yē qa^{ɛ}s k!wēt^{ɛ}wEstE'ndēq. Wä, la hă'ndzōts lā'xa ^{ɛ}wā'lasē łō'q!wa. Wä, hë'x·^{ɛ}ida^{ɛ}mēsē qwē'lâlaxa dēdEnE'mē yaē'łtsEmēs. Wä, lē'da ts!Edā'qē LEp!ē'dxa q!E'mla-läsa nē'ts!a^{ɛ}yē. Wä, la ăx^{ɛ}ē'dxa k·ā'ts!Enaqē qa^{ɛ}s k·ēxâ'lēs lā'xa gō'bEtas. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâxs la'e k!ŭ'lk!ŭpsālaxa q!E'mlalē

and puts it into another large dish. As | soon as she has done so with (all the meat), she takes the kettles ‖ from the fire, and she also takes a long-handled ladle | and puts it into the liquid of what has been cooked, and she | dips out the scales which came off from the skin of the codfish when she | put them into the water. As soon as this is all done, she takes the large dish | in which is the broken meat of the codfish, and she ‖ pours (the liquid) into the kettle. Then she puts the kettle on the fire | again; and when it begins to boil, the woman takes her | long ladle and dips up the liquid of what is | being boiled, and pours it back into what is boiling. | She does the same thing as long as the food that is being cooked ‖ is boiling. She only stops doing so when the food that is being cooked is done. | The reason why she does so with the liquid that is | being boiled is that the fat and the liquid become mixed; | and for this reason the liquid becomes thick, and the liquid also becomes really | milky. It looks as though flour had been poured into it. ‖ When it is done, she takes the kettles off the fire, | and the young men at once take the dishes and place them on | each side of the kettles; and she takes again her long-handled | ladle and dips the cooked codfish out | into the dishes. She only stops doing so when the dishes are full. ‖ There is no food-mat used, for | the liquid always drips from their

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qa^{ɛ}s lē′xat! ăxts!â′la lā′xa ō′gŭ^{ɛ}la^{ɛ}maxat! ^{ɛ}wā′las łō′q!wa. Wä, 53
g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la hë gwē′x·^{ɛ}īdqēxs la′ē hă′nx·sEndxa hă′nhEnx·Lanowē lā′xa lEgwī′lē. Wä, lā′xaa ăx^{ɛ}ē′dxa g·ît!EXḶā′la k·ā′ts!Enaqa 55
qa^{ɛ}s tsē′g·îlīsElēs lā′xa ^{ɛ}wā′palāsēs hă′nx·LEntsE^{ɛ}wē qa^{ɛ}s xE′lg·îlīsēs lā′xa gō′bEtē, yî′xa lawä′yē lā′xa L!ē′sasa nē′ts!a^{ɛ}yaxs lä′x·dē la′^{ɛ}stanâ lāq. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs la′ē ăx^{ɛ}ē′dxa ^{ɛ}wā′lasē łō′q!wa, yîx la g·ī′ts!E^{ɛ}watsa q!wē′lkwē q!E′mlalēsa nē′ts!a^{ɛ}yē qa^{ɛ}s lē gŭxstE′nts lā′xa hănE′nx·Lanō. Wä, la hănx·LE′nts lā′xēs lEgwī′lē 60
ē′t!ēda. Wä, g·î′l^{ɛ}mēsē mEdElx^{ɛ}wī′dExs la′ēda ts!Edā′qē ăx^{ɛ}ē′dxēs g·î′lt!EXḶā′la k·!ā′ts!Enaqa qa^{ɛ}s tsē′g·ōstâlēs ^{ɛ}wā′palāsēs ha^{ɛ}mē′x·sīlasE^{ɛ}wē qa^{ɛ}s x̣wē′laqē tsē^{ɛ}stE′nts lā′xa maE′mdElqŭla. Wä, laE′m hë′x·säEm gwē′g·ilaq lāx ^{ɛ}wā′^{ɛ}wasElīlasas maE′mdElqŭlās ha^{ɛ}mē′x·sīlasE^{ɛ}wē. Wä, ā′l^{ɛ}mēsē gwāł hë g̣wē′g·ilaxs la′ē L!ō′pēda 65
ha^{ɛ}mē′x·silasE^{ɛ}was. Wä, hë′Em lā′g·iłas hë g̣wē′g·ilaxa ^{ɛ}wā′palāsēs ha^{ɛ}mē′x·silasE^{ɛ}wē qa lE′lgEwēsa tsE′nxwa^{ɛ}yas ḶE^{ɛ}wa ^{ɛ}wā′pala. Wä, hë′^{ɛ}mis lā′g·iłas la gE′nk·ēda ^{ɛ}wā′pala. Wä, lā′xaa â′lak·!āla la dzE′mx̣^{u}stowē ^{ɛ}wā′palas, hē′la g̣wē′x·sa gŭ′xstaax̣^{u}sa qŭ′xē. Wä g·î′l^{ɛ}mēsē L!ō′pExs la′ē hă′nx·sEndxa hă′nhEnx·Lanowē. Wä, 70
hë′x·^{ɛ}ida^{ɛ}mēsa hă^{ɛ}yā′l^{ɛ}a ăx^{ɛ}ē′dxa łō′Elq!wē qa^{ɛ}s mEx^{ɛ}ā′līłElēs lāx wāx·sanâ′līłasa hēhE′nx·Lanowē. Wä, lā′xaa ăx^{ɛ}ē′dxa g·î′lt!EXḶāla k·ā′ts!Enaqa qa^{ɛ}s tsē′x·^{ɛ}īdēs lā′xa hă′nx·Laakwē ne′ts!a^{ɛ}ya qa^{ɛ}s lē tsēts!â′las lā′xa łō′Elq!wē. Wä, ā′l^{ɛ}mēsē gwā′lExs la′ē qō′qŭt!ēda łō′Elq!wē. Wä, laE′m k·!eâ′s ha^{ɛ}madzō′ lē′^{ɛ}wa^{ɛ}ya qaxs hē′mEnā- 75

mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has been done, the young men take buckets by their handles and ‖ place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests. This was called by ‖ former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

Tainted Codfish.—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the corner of the house, ‖ and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off the scales. Then the woman ‖ takes an old mat and spreads it out

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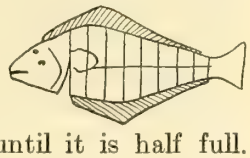
ła^{ɛ}maē tsā′x̣ŭłExstalēda yō′saxa hă′nx·Laakwē nē′ts!a^{ɛ}ya. Wä, lē′x·a^{ɛ}mēsa k·ā′k·Ets!Enaqē la ts!Ewanaēdzem lā′xa k!wē′łē. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī′lxtōxs la′ē k·axdzamō′līłasōsa łō′Elq!wē. Wä, g·î′l-^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs la′ēda hă^{ɛ}yā′ł^{ɛ}a k·!ō′qŭlīłxa nēnā′gats!ē qa^{ɛ}s lē hănx·dzamō′līłas lā′xa k!wē′łē. Wä, la′x·da^{ɛ}xwē ^{ɛ}wī^{ɛ}la nā′x^{ɛ}īda. Wä, g·î′l^{ɛ}mēsē gwāł nā′qaxs la′ē yō′s^{ɛ}īda. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ēda hă^{ɛ}yā′ł^{ɛ}a k·ā′g·îlīłxa łō′Elq!wē qa^{ɛ}s lē mō′t!ōts lāx gEgEnE′-masa k!wē′łē bē′bEgwānEma. Wä, lā′ɫē ē′t!ēdēda waō′kwē hă^{ɛ}yā′ł^{ɛ}a nāqā^{ɛ}matsa ^{ɛ}wā′pē lā′xa k!wē′łē. Wä, hë′em gwE^{ɛ}yō′sa g·î′lx·dä bEgwā′nEm k·ō′x̣waxōdēda nā′x^{ɛ}īdäxa ^{ɛ}wā′paxs la′ē gwāł yō′saxa hă′nx·Laakwē mamaō′masa. Wä, g·î′l^{ɛ}mēse g̣wāł nā′qaxs la′ē hō′qŭwElsa. Wä, laE′m gwāł lā′xēq.

Tainted Codfish (Q!āł nē′ts!ē^{ɛ}).—Wä, hë′Em gē′ta hă′nx·Laak^{u} nē′ts!a^{ɛ}yEn g·î′lx·dē g̣wā′g̣wēx·s^{ɛ}alasa. Wä, la^{ɛ}mē′sEn g̣wā′g̣wēx·-s^{ɛ}ālał lāx ëx·ā′g·a^{ɛ}yasa bā′k!ŭmēda la q!āł hă′nx·Laak^{u} nē′ts!a^{ɛ}ya. Wä, hë′^{ɛ}maaxs la′ē gä′ła ăxē′ła nē′ts!a^{ɛ}yē lāx ōnē′gwiłasa g·ō′kwē. Wä, g·î′l^{ɛ}mēsē la q!ā′ł^{ɛ}īdExs la′ēda ts!Edā′qē ăx^{ɛ}ē′dxa q!ā′łē nē′ts!a-^{ɛ}ya qa^{ɛ}s lē ăxstE′ndEq lā′xa ^{ɛ}wā′pē q!ō′ts!â lā′xa ^{ɛ}wā′lasē łō′q!wa. Wä, g·î′l^{ɛ}mēsē pō′s^{ɛ}īdē ō′k!wīna^{ɛ}yasēxs la′ē ăxLE′nts lā′xēs lEgwī′łē qa^{ɛ}s lē′x·ī^{ɛ}lälēq. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la ts!Ex^{ɛ}wī′dē ō′k!wīna^{ɛ}ya-sēxs la′ē x·ī′tEmg·îLE′lē g̣ō′bEtas. Wä, la^{ɛ}mē′sēda ts!Edā′qē ăx^{ɛ}-ē′dxa k·!ā′k·!obanē qa^{ɛ}s LEp!ā′līłēs lāx ōnâ′lisasēs lEgwī′łē. Wä,

by the side of the fire; | and she puts the heated codfish on it. Then she takes | thin cedar-sticks and scrapes off the scales, for | they are all loose. When they are all off, she takes a wedge, | and she also takes fire-wood and puts it down by the place where she is sitting. ‖ Then she takes the scraped codfish and | puts it down on the belly-side, holding the head of the fish. Then she takes the | wedge and beats it, and she only stops beating it when | the body of the codfish is really soft. | The reason why they beat it is that the meat comes off at once from the ‖ bones when it is cooked; and they just pick out the bones when it is | done, and only the meat is left in the | kettle. As soon as (the woman) has finished scraping the body, she takes her | fish-knife and cuts the body crosswise, in this manner: After | she has finished cutting crosswise, she takes the kettle and pours ‖ water into it until it is half full. Then she takes the scraped codfish, | bends it, and puts it into the kettle on the fire. | As soon as it begins to boil, the woman takes her tongs | and stirs what she is cooking. At once | the meat comes off from the bones. Then she lifts (the bones) out of the water ‖ and throws them into the fire. Only the head is not | taken out. As soon as all the bones are out, she takes a | long-



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la^{ɛ}mē′sē yagŭdzō′tsa Lɬ!Ex·ī′dEkwē nē′ts!ē^{ɛ} lāq. Wä, la ăx^{ɛ}ē′dxa wī′ɬtowē k!wa^{ɛ}xLā′wa qa^{ɛ}s k·ēxâ′lēs lā′x gō′bEtas, qaxs la′ē ^{ɛ}wī^{ɛ}la la k·!înā′ła. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâxs la′ē ăx^{ɛ}ē′dxa LE′mg·a-yowē. Wä, lā′xaa ăx^{ɛ}ē′dxa lEqwa′ qa^{ɛ}s k·at!ā′līłēs lā′xēs k!waē′-lasē. Wä, lā′xaa ăx^{ɛ}ē′dxa la k·!ē′xīdEk^{u} nē′ts!a^{ɛ}ya. Wä, la k·!ō′tałaxs la′ē dā′łax x·ō′msas, yîx hë′x·t!a^{ɛ}yas. Wä, la ăx^{ɛ}ē′dxa LE′mg·ayowē qa^{ɛ}s tɬ!Elxwī′tēs !āq. Wä, a′l^{ɛ}mēsē gwāł tɬ!E′lxwaqēxs la′ē â′lak·!āla la łE′nt!ēdē ō′k!wīna^{ɛ}yasa nē′ts!a^{ɛ}yē. Wä, hë′Em lā′g·iłas tɬ!E′lxwētaq qa hë′x·^{ɛ}ida^{ɛ}mēsē lā′wēda qɬ!E′mlalē lā′xa xā′qaxs la′ē Lɬ!ō′pa. Wä, â′^{ɛ}mēsē la k!we′tŭstālayuwēda xā′qaxs la′e Lɬ!ō′pa. Wä, â′^{ɛ}mēsē la lē′x·ama qɬ!E′mlalē la g·ē′^{ɛ}stāla lā′xa hă′nx·Lanowē. Wä, g·î′l^{ɛ}mēsē gwāł k·ē′xētaqēxs la′ē ăx^{ɛ}ē′dxēs gEł-ts!E′mē. Wä, la qatē′t!ēdEqg·a gwä′łēg·a (*fig.*). Wä, g·î′l^{ɛ}mēsē gwāł qatētaqēxs la′ē ăx^{ɛ}ē′dxa hă′nx·Lanowē. Wä, la gŭxts!ō′tsa ^{ɛ}wā′pē lāq qa nEgo^{ɛ}yâ′lēs. Wä, la ăx^{ɛ}ē′dxa qatē′dEkwē nē′ts!a-^{ɛ}ya qa gwā′naxts!ōdēs lāq. Wä, la hă′nx·LEnts lā′xēs lEgwī′łē. Wä, g·î′l^{ɛ}mēsē mEdE′lx^{ɛ}wīdExs la′ēda ts!Edā′qē ăx^{ɛ}ē′dxēs k·!îp-LA′la qa^{ɛ}s xwē′t!ēdēs lā′xēs ha^{ɛ}mē′x·sīlasE^{ɛ}wē. Wä, hë′x·^{ɛ}ida-^{ɛ}mēsē lawä′yēda qɬ!E′mlalē lā′xa xā′qē. Wä, la k!wē′tŭ^{ɛ}stālaq qa^{ɛ}s tɬ!ExLā′lēq lā′xēs lEgwī′łē. Wä, lē′x·a^{ɛ}mēsa hë′x·t!a^{ɛ}yē k·!ēs ăx^{ɛ}wŭ^{ɛ}stā′nōs. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwēda xā′qaxs la′ē ăx^{ɛ}ē′dxa

handled ladle and dips up the liquid of | what is being cooked by her, so that it becomes milky; and when it is really | milky, she takes the kettle from the fire. Then ‖ it is done. At once she calls her husband and her | children to eat with spoons what is in the kettle, for the tainted codfish is not | used to invite many people. It is | only food in the house for the married couple and their children. As soon | as they have eaten it with spoons, the man takes the head. ‖ The first thing to be eaten are the eyes; and | when he finishes them, he breaks the head and eats the | fat of the skull; and when this is finished, he takes a | spoon and eats the meat and the liquid; but first | they drink water, and they also cool themselves with water ‖ when they have finished eating. That is all about this. |

Codfish-Head.—When the head of the codfish is | really tainted and has been kept for a long time in the | corner of the house, the woman takes her kettle and | puts it down at the place where the heads are. Then she puts ‖ the heads into it. They are put in so that the face is upward. | As soon as the kettle is full, she takes an old mat and | covers them over. Then she takes a bucket of water and | pours it over the old-mat covering. She | only stops pouring water when it shows all ‖ around the mouth of the kettle. The reason why

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g·î′lt!EXḶā′la k·ā′ts!Enaqa qa^{s}s tsēg·ustâlēx ^{s}wā′palāsēs ha^{s}mē′x·-sīlasE^{s}wē qa dzE′mx̣^{u}stox̣^{s}wīdēs. Wä, g·î′l^{s}mēsē â′lak·!āla la dzE′mx̣^{u}stōx̣^{s}wīdEXS la′ē hă′nx·sENDEq lā′xa lEgwī′lē. Wä, !aE′m L!ō′pa. Wä, â′^{s}mēsē hë′x·^{s}ídaEM LĒ′^{s}lālaxēs la′^{s}wŭnEmē ḶE^{s}wis sā′sEmē qa^{s}s yō′s^{s}īdēqēxs g·ē′ts!oē lā′xa hă′nx·Lanowē, qaxs k·!ē′-saē LĒ′^{s}lālayō la′xa q!ē′nEmē bEgwā′nEma la q!āł nē′ts!a^{s}ya, yîxs â′^{s}maē ha′^{s}ma^{s}yaēłtsa haya′sEk·âla ḶE^{s}wis sā′sEmē. Wä, g·î′l-^{s}mēsē yō′s^{s}īdEX·da^{s}xwa la′ē hë′dēda bEgwā′nEmē ăx^{s}ē′dxa hë′x·-t!a^{s}yē. Wä, hë′^{s}mis g·îl hă′mx·^{s}ītsōsēda gEbElō′xstâ^{s}yē. Wä, g·î′l-^{s}mēsē ^{s}wī^{s}laqēxs la′ē wEwE′x̣^{u}sEndxa hë′x·t!a^{s}yē qa^{s}s hă^{s}mx·^{s}ī′dēx dE′ngwap!a^{s}yas. Wä, g·î!^{s}mēsē ^{s}wī^{s}laqēxs laē ăx^{s}ē′dxa k·ā′ts!E-naqē qa^{s}s yō′s^{s}īdēxa q!E′mlalē ḶE^{s}wa′ ^{s}wā′pala. Wä, laE′mḶēda ^{s}wā′pē g·îl nā′x^{s}ītsōs. Wä, lā′xaa k·ō′x̣waxōdaEmsa ^{s}wā′paxs la′ē gwāł yō′saq. Wä, laE′m g̣wāł lā′xēq.

Codfish-Head (Hë′x·t!ē^{s}sa nē′ts!a^{s}yē).—Wä, hë′^{s}maaxs la′ē â′la-k·!āla la q!ā′ła hë′x·t!a^{s}yasa nē′ts!a^{s}yaxs la′ē gaēł g·aē′ł lāx ōnē′-gwīłasa g·ō′kwē. Wä, lē′da ts!Edā′qē ăx^{s}ē′dxēs hă′nx·Lanowē qa^{s}s lē hă′ng·alīłas lāx ăxē′lasasa hē′x·t!a^{s}yē. Wä la ăxts!â′lasa hē′x·t!a^{s}yē lāq. Wä, laE′m ë′k·!gEmłts!âxs la′ē ăxts!â′laq. Wä, g·î′l^{s}mēsē qō′t!ēda hă′nx·Lanâxs la′ē ăx^{s}ē′dxa k·!ā′k·!obanē qa^{s}s nasEyî′ndēs lāq. Wä, la ăx^{s}ē′dxēs ^{s}wā′bEts!âla nā′gats!ä qa^{s}s g̣ŭqEyî′ndēs lāx ō′kŭya^{s}yasa nā′sEma^{s}yē k·!ā′k·!obanä. Wä, ā′ł-^{s}mēsē gwāł g̣ŭqa′sa ^{s}wā′paxs g·ā′xaē nē′ł^{s}īd lāx ō′kŭya^{s}yas ē^{s}wa-nē′qwas ăwā′xsta^{s}yasa hă′nx·Lanowē. Wä, hë′Em lā′g·iłās g̣ŭqE-

she | pours water over the old mat is that it does not catch fire | when the kettle is put on. As soon as she finishes | covering it up, she puts the kettle on the fire, and the kettle stays on the fire | for a long time; and after it has been kept boiling for a long time, ‖ it is taken off. Now it is done. Then the woman takes | a large dish and her largest spoons. | She puts the dish by the side of the kettle and takes off the | mat covering of what is being cooked by her, and she puts it down by the side of the fire. | Then she takes the large spoon and takes out of the kettle one by one ‖ the whole heads. She puts them | into the dish, and she only stops doing so when the heads are all out. | When this is done, the woman calls her | house-mates to come and eat the heads of the codfish. | As soon as they come, they sit down, and she puts the dish before them. ‖ They drink water; and after they have finished drinking water, | they take up with their hands each one | head and begin to eat it; and they continue to eat, first | the eyes, and after that the fat of the skull; | and they suck the bones and throw them into the fire. ‖ As soon as they have finished, the woman takes the food-dish | and pours into the kettle the food that is left over. She pours | water into it and washes it out; and as soon as it is clean inside, | she pours the water out by the side of

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yî'ntsa ᵉwā'pē lā'xa k·!ā'k·!obana qa k!ŭ'nqēs qa k·!ē'sēs x·ī'xᵉē- dEXs la'ē hă'nx·LāLa lā'xa lEgwī'łē. Wä, g·î'lᵉmēsē gwāł nā'saqēx·s la'ē hă'nx·LEnts lā'xes lEgwī'łē. Wä, laᵉmē'sē g·ē'x·LāLa hă'nx·LāLa lā'xa lEgwī'łē. Wä, hë't!a la gē'g·îlīł maE'mdElqŭlaxs la'ē hă'nx·sanâ. Wä, laE'm L!ō'pa. Wä, lē'da ts!Eda'qē ăxᵉē'dxa ᵉwā'lasē łō'q!wa ŗEᵉwa ᵉwā'lēgaᵉyasēs k·ā'k·Ets!Enāqē. Wä, la hănō'līłtsa łō'q!wē lā'xa hă'nx·Lanowē. Wä, la nā'sōdxa k·!āk·!obā'nē nā'saᵉyasēs haᵉmē'x·sīlasEᵉwē qaᵉs g·ē'nolisēs lā'xa lEgwī'łē. Wä, la ăxᵉē'dxa ᵉwā'lasē k·ā'ts!Enaqa qaᵉs ᵉnā'łᵉnEmsgEmEmk·ē sā'yînā!aa xE'lx·ᵉīdxa hē'x·t!aᵉyē lā'xa hă'nx·Lanowē. Wä, la xElts!â'las lā'xa łō'q!wē. Wä, ā'łᵉmēsē gwāł hë gwē'g·ilaxs la'ē ᵉwīᵉlōsa hē'x·t!aᵉyē. Wä, g·î'lᵉmēsē ᵉwīᵉlaxs la'ēda ts!Edā'qē LE'ᵉlālaxēs ᵉnEma'ēlwŭtē qa g·ā'xēs hē'x·hāx·xa hēt!a'ᵉyasa nē'ts!aᵉyē. Wä, g·î'lᵉmēsē g·āx k!ŭsᵉā'līłExs la'ē k·ā'x·dzamōlīłasōsa łō'q!wē. Wä, lā'x·daᵉxwē nā'xᵉīdxa ᵉwā'pē. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē xā'max·ts!ānasēs eᵉeyasâ'xs la'ē dā'x·ᵉīdxa ᵉnā'łᵉnEmsgEmē lā'xa hē'x·t!aᵉyaxs la'ē hăᵉmx·ᵉī'dEq. Wä, laE'm hē'x·sāEm g·îl hăᵉmx·ᵉî'tsōsē gēgEᵉya'gEsas. Wä, la ā'łElx·sdalax dE'ngwap!aᵉyas. Wä, lā'ŗa k·!E'ẋwaEmxa xā'qas qaᵉs ts!ExLā'lēq lā'xa lEgwī'łē. Wä, g·î'lᵉmēsē gwā'łExs la'ēda ts!Edā'qē ăxᵉē'dxa haᵉmaa'ts!ē łō'q!wa qaᵉs lē gŭxts!ō'tsa haᵉmx·sâᵉyē lā'xa hă'nx·Lanowē. Wä, la gŭxts!ō'tsa ᵉwā'pē lāq qaᵉs ts!ō'ẋŭg·îndēq. Wä, g·î'lᵉmēsē la ē'g·îg·axs la'ē qEbEnō'lisxa ᵉwā'pē lā'xa lEgwī'łē. Wä, la ẋwē'laqa gŭxts!ō'tsa

the fire, and she pours | fresh water into it and puts it down before her guests; ‖ and they all wash their hands, and they also wash themselves | around the mouth, for the fat of the | heads sticks all around the mouths of those who eat this kind (of food). After | finishing they drink fresh water. This kind (of food) | is also not used to invite many men or the ‖ numaym. Only the housemates of the | owner eat it; and no oil is poured into it, for it is really | fat. That is all.|

Roasted Codfish.—When many | codfish have been caught by the fishermen, the woman | cuts them in the same manner in which she first cut them, | this way: As soon as she finishes cutting them, she takes a ‖ piece of pine that is easily split to make roasting-tongs. | Four codfish are put into each pair of roasting-tongs, | in this manner.[1] A strip of cedar-bark is tied between each (two) | codfish and also at each end, so that the roasting-tongs do not spread open. | As soon as this is done, she puts (the tongs) by the side of the fire. ‖ The flesh side is first roasted. As soon as it is done, she | turns it over and roasts the skin side; and when | it is blackened, she takes it away from the fire. Then it is done. | Sometimes this is eaten at once, while it is still hot. | They do not dip it into oil when it is still

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ā′łta ᶜwā′p lāq. Wä, la k·ax·dzamo′lîłas lā′xēs Lē′ᶜlānEmē. Wä, lā′x·daᶜxwē ᶜwīᶜla ts!E′nts!Enx̱ᶜwīda. Wä, lā′xaa ts!ō′x̱ᶜwīdEx ăwī′ᶜstäsēs sEmsēs, qaxs ᶜnā′x̱waᶜmaē k!ŭtā′łē tsE′nxwaᶜyasa hē′x·t!aᶜyē lāx sE′msasa hăᶜmā′pax g̱wē′x·sdEmas. Wä, g·î′lᶜmēsē gwā′łExs la′ē nā′xᶜīdxa ā′łta ᶜwā′pa. Wä, laE′mxaa k·lēs Lē′lāᶜlayuwē g̱wē′x·sdEmas lā′xa q!ē′nEmē bē′bEgwānEma ḷEᶜwa ᶜnEᶜmē′mōtē. LaE′m â′Em lē′x·aEm haᶜmā′pqēda ᶜnEma′ēłwŭtasa ăxnō′gwadäs. Wä, lā′xaa k·!eâ′s L!ē′ᶜna k!ŭ′ng̱Ems, qaxs â′lak·!älaē tsE′nxwa. Wä, laE′m g̱wā′ła.

Roasted Codfish (L!ō′bEkᵘ nē′sasdē).—Wä, hë′ᶜmaaxs q!ē′nEmaē bā′kŭlānEmasa bā′kŭᶜlēnoxwēxa nē′ts!aᶜya. Wä, lē′da ts!Edā′qē xwā′łᶜīdEq lāx g̱wä′łaasa xwā′LaᶜyasēXs g·î′laē xwā′łᶜīdEq xag·a g̱wä′łēg·a (*fig.*). Wä, g·î′lᶜmēsē gwāł xwā′LaqēXs la′ē ăxᶜē′dxa ē′g·aqwa lāx xâ′sEᶜwē wŭnā′gŭła qaᶜs L!ō′psayugwīlēq. Wä, laE′m mō′wēda nē′ts!aᶜyē la g·ē′k·!înē lā′xa ᶜna′łᶜnEmts!aqē L!ō′psayō g·a g̱wä′łē g·a (*fig.*[1]). Wä, laE′m yaLâ′lēda ᶜnāłᶜnE′mē nē′ts!ēxa dEna′sē ḷEᶜwa wâ′x·sbaᶜyē qa k·!ē′sēs ăxᶜē′dēda L!ō′psayowē. Wä, g·î′lᶜmēsē g̱wā′łExs la′ē ḷanō′lisas lā′xēs lEg̱wīlē. Wä, la hë′Em g·îl L!ō′pasōsē q!E′mładzaᶜyas. Wä, g·î′lᶜmēsē L!ō′pExs la′ē lē′x·ᶜīdEq qaᶜs L!ō′p!ēdēx L!ē′sadzaᶜyas. Wä, g·î′lᶜmēsē k!ŭmE′lx·ᶜīdExs la′ē ăxsE′ndEq. Wä, laE′m L!ō′pa. Wä, la ᶜnā′łᶜnE′mp!Ena hë′x·ᶜidaEm hăᶜmx·ᶜi′tsōxs hë′ᶜmaē ā′łēs ts!E′lqwē. Wä, la k·!ēs ts!Epa′s lā′xa L!ē′ᶜnäxs hë′ᶜmaē ā′łēs ts!E′lqwē, qaxs

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[1] See first figure on p. 241.

hot, for ‖ it is still moist with fat inside. As soon as | it gets cold, it gets dry inside; and when it is | given as food, they dip it into oil. This also is not used to invite | many people. Only the married couple | and their children eat this kind (of food); and the ‖ roasted codfish is also eaten cold in the morning, at noon, and in the evening; | but it is not eaten hot in the morning, for it is fat, | and it is bad if it is eaten when still hot in the morning. | They drink water before and after they have finished eating it. | That is all about this. ‖

Another Kind of Roasted Codfish.—When | the woman does not want to boil the codfish, she just | takes the cut codfish and puts it down by the side of the | fire. Then the belly is first roasted; and when | the belly is done, she puts it down on the belly-side and roasts the right-hand side; ‖ and when (the surface) is all blackened, she turns the head the other way and roasts | the left-hand side; and when that also is blackened, | it is done. [It is done after this.] Then the woman takes a | food-mat and puts the roasted codfish | on it, and she calls her husband to come and eat it. ‖ Now the woman first takes water, and they drink it. | After they have finished drinking it, the woman takes off the skin and | throws it into the fire; and after the skin is all off, | she breaks the meat into pieces, and then her husband

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hë′ᵋmaē ā′łēs k!ŭ′nk!ŭnq!ᴇqᴇlasēs tsᴇ′nxwaᵋyē. Wä, g·î′lᵋmēsē la wŭdᴇx·ᵋī′dēxs la′ē lᴇ′mlᴇmōxᵋwīda. Wä, g·î′lᵋmēsē hăᵋmg·ī′laᵋyaxs la′ē ts!ᴇ′pᴇla lā′xa ʟlē′ᵋna. Wä, lā′xaa k·!ēs ʟᴇ′ᵋlālayō lā′xa q!ē′nᴇmē bē′bᴇgwānᴇma; â′ᴇmxaa lē′x·aᵋma ha′yasᴇk·âla ʟᴇᵋwīs sā′sᴇmē hăᵋmā′pᴇx gwē′x·sdᴇmas. Wä, lā′xaa hăᵋmā′ᵋya wŭda′ ʟlō′bᴇkᵘ nē′ts!exa ġaā′la ʟᴇᵋwa′ nᴇqä′la ʟōᵋma dzā′qwa. Wä, lā′ʟa k·!ēs hăᵋmā′ᵋya ts!ᴇ′lqwäxa gaā′la qaxs tsᴇ′nxwaē, yîxs ᵋyā′x·sᴇᵋmaaxs hăᵋmā′yaaxs hë′ᵋmaē ā′łēs ts!ᴇ′lqwēxa gaā′la. Wä, laᴇ′mʟēda ᵋwā′pē nā′naqałg·iwēs ʟōxs la′ē gwāł hăᵋma′pa. Wä, laᴇ′m gwāł lā′xēq.

Another Kind of Roasted Codfish (Maē′dzᴇkᵘ nē′ts!ēᵋ).—Wä, g·î′lᵋmēsa tsᴇdā′qē q!ᴇ′msa hă′nx·ʟᴇndxa nē′ts!aᵋyaxs la′ē â′ᴇm ăxᵋē′dxa la ts!ē′x·ᴇwakᵘ nē′ts!aᵋya qaᵋs lē qᴇ′lgŭnōlisas la′xēs lᴇgwī′łē. Wä, laᴇ′m hë g·îl ʟlō′pasōsē tᴇk·!ä′s. Wä, g·î′lᵋmēsē ʟlō′pē tᴇk·!ä′sēxs la′ē k·!ō′t!alisas qaᵋs ʟlō′pēx hë′łk·!ōt!ᴇnaᵋyas. Wä, g·î′lᵋmēsē ᵋnā′ẋwa k!ŭmᴇ′lx·ᵋīdᴇxs la′ē ẋŭłᴇlī′saq qaᵋs ʟlō′p!ēdēx gᴇ′mxōt!ᴇnaᵋyas. Wä, g·î′lᵋᴇmxaa′wisē k!ŭmᴇ′lx·ᵋīdᴇxs la′ē ʟlō′pa. Wä, laᴇ′m ʟlōp lā′xēq. Wā, la ăxᵋē′dēda ts!ᴇdā′qaxa hăᵋmadzowē′ łē′ᵋwaᵋya qaᵋs yā′gŭdzōdēsa maē′dzᴇkwē nē′ts!ēᵋ lā′qēxs la′ē lē′ᵋlālaxēs łā′ᵋwŭnᴇmē qa g·a′xēs hăᵋmx·ᵋī′dᴇq. Wä, laᵋmē′sē hë g·îl ăxᵋē′tsōsa ts!ᴇdā′qēda ᵋwā′pē qaᵋs nā′xᵋīdēq. Wä, g·î′lᵋmēsē gwāł nā′qaxs la′ēda ts!ᴇdā′qē ăxâ′laxa ʟlē′sas qaᵋs ts!ᴇxlā′lēq lā′xa lᴇgwī′łē. Wä, g·î′lᵋmēsē wīᵋlâwēda ʟlē′saxs la′ē lᴇ′nxᵋwīdᴇx q!ᴇ′mlaläs. Wä, la łā′ᵋwŭnᴇmas hăᵋmx·ᵋī′dᴇq. Wä,

begins to eat it. | After he has eaten, the woman takes the food- ‖ mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts her hands ‖ under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite | many people; and the codfish is not ‖ dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nāłEm*, the *g̣wEᶜlEk·*, the *q!wä'qEla*, | the *t!ot!op!ē* and the *ḶEWE'lg̣ămēᶜ*. Only that is different ‖ with the *xŭldzōs:* that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried salmon when it is eaten ‖ in the morning; and it is also soaked when

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g·î'lᶜmēsē g̣wāł hăᶜmā'pEXs la'ēda ts!Edā'qē ăxᶜē'dxēs hăᶜmadzowē' łē'ᶜwaᶜya, yîxs hë'ᶜmaē g·ē'dzâᶜyē hă'mx·sâᶜyas ḶEᶜwa' xā'qē qaᶜs łaa'xLEndēs lā'xa lEg̣wī'lē. Wä, lā'xaēda ts!Edā'qē tsē'x·ᶜīdxa ᶜwā'pē qaᶜs nā'xᶜīdē, wä, la ō'gwaqē łā'ᶜwŭnEmas. Wä, g·îlᶜmēsē g̣wāł nā'qaxs la'ē hă'msg̣Emd lā'xa ᶜwā'pē qaᶜs hă'mx·ts!ānEndē lā'xēs eᶜeyasowē'. Wä, lā'xaa g̣EnE'mas LElā'bEᶜwēsēs eᶜeyasōwē lāx ēᶜeyasâ'sēs ła'ᶜwŭnEmē. Wä, laE'm ᶜnaᶜnE'mp!Eng·īla ts!E'n-ts!Enkwa ḶEᶜwis g̣EnE'mē. Wä, lē'da bEgwā'nEmē mō'p!Ena hă'msg̣Emd lā'xa ᶜwa'pē qaᶜs hămx·ts!ā'nEndēs. Wä, g·îl mō'-p!Ena hă'mx·ts!ānEntsēxs la'ē g̣wā'ła. Wä, laE'm k·!ēs Lē'ᶜlālayō lā'xa q!E'nEmē bē'bEgwānEmē g̣wē'x·sdEmas. Wä laE'mxaa k·!ēs ts!E'pEla lā'xa L!ē'ᶜna, yîxs hä'ē g̣wē'kwēda nē'ts!aᶜyē. Wä, la k·!ēs hăᶜma'ᶜyē hë'x·t!aᶜyas. Wä, laE'm g̣wāł lā'xēq.

Red Cod.—Wä, hë'ᶜmēda L!ō'xsEmē, yî'xa nē'ts!aᶜyē ᶜnE'mē g̣wa'-yiᶜlälasaq ḶEᶜwa' nāłE'mē ḶEᶜwa' g̣wEᶜlē'k·ē, ḶEᶜwa' q!wä'qEla, ḶEᶜwa' t!ō'tōp!ē, ḶEᶜwa' ḶEWE'lg̣ămaᶜyē. Wä, lē'x·aᶜmēs ō'gŭᶜqā-łaᶜyâsa xŭ'ldzōsaxs k·!ē'saē k·!ā'wasīlasEᶜwa ḶEᶜwa pEX·ī'tē qaxs xE'nLElaē ămᶜama'ya. Wä, lawī'sḶa g̣wā'ła.

Black Cod. — Wä, hë'xōḶEn LElē'wēsEᶜwa nā'łEmē, yîxs yâ'ē g̣wä'łēda xamasaxs la'ē lE'mx̣wasEᶜwa. Wä, hë'Emxaā'wisē g̣wē'-g·ilasōxs la'ē ts!Ex·a'sEᶜwa lāx g̣wē'g·ilasaxa xama'saxs la'ē hăᶜmä'-xa g̣aā'la. Wä, lā'xaa t!ē'łasEᶜwa, yîxs la'ē g̣ä'ła ăxē'lakwaqēxs

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |

Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xŭ'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. ‖ Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xŭ'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only ‖ begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). ‖ The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

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hă'nx·LEntsE$^{\varepsilon}$waē. Wä, la ts!E'pEla lā'xa L!ē'$^{\varepsilon}$na. Wä, lā'xaa 61
LE'$^{\varepsilon}$lālayō lā'xa q!ē'nEmē bē'bEgwānEma, yîxs k·!eâ'saē xā'matsa
k!wē'lasē, ḷōxs k·!eâ'saē k·!ā'wasa. Wä, lawī'sḷa gwāł lā'xēq.

Kelp-Fish (1).—Wä, la$^{\varepsilon}$mē'sEn gwā'gwēx·s$^{\varepsilon}$ālał lā'xa pEx·ī'tē, yîxs 1
$^{\varepsilon}$nEma'ē ḷE$^{\varepsilon}$wa xŭ'ldzosē. Wä, hë'Em lā'g·iłas ḷē'gadEs pEx·i'tē,
yîxs pEx·a'sEwa$^{\varepsilon}$ēs ō'k!wina$^{\varepsilon}$yaxs la'ē la'lawa$^{\varepsilon}$yasE$^{\varepsilon}$wēs gō'bEtē lā'xa
lEgwī'łasa g·ō'kwē, ḷōxs gŭqē'tasE$^{\varepsilon}$waasa ts!E'lxsta $^{\varepsilon}$wā'pa. Wä,
hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$wēxap!ē'dē gō'bEtas la'xa L!ē'sē. Wä, hë'Em 5
lā'g·iłas ḷē'gadEs pEx·ī'tē. Wä, hë'$^{\varepsilon}$mis lā'g·iłas ḷē'gadaxaas xŭl-
dzō'sas, yî'x·aē lāx max·$^{\varepsilon}$īdē yîxs hë'łtsâasēs k·îł$^{\varepsilon}$ē'dayowē.

Wä, la$^{\varepsilon}$mē'sEn gwa'gwēx·s$^{\varepsilon}$ālał la'qēxs la'ē hă$^{\varepsilon}$mē'x·sīlasE$^{\varepsilon}$wa, yîxs
k·!ē'saē hë'x·$^{\varepsilon}$id hă$^{\varepsilon}$mē'x·silasōxs hë'$^{\varepsilon}$maē ā'łē gē'tē, qaxs a'łmaē
hă$^{\varepsilon}$mēx·silasōxs la'ē gaēł ăxē'ł lā'xa g·ō'kwē $^{\varepsilon}$nā'ł$^{\varepsilon}$nEmp!Enaē 10
sEk·!a'p!Enxwa$^{\varepsilon}$sē $^{\varepsilon}$nā'läs ḷōxs haya'qaaq qaxs q!a'q!alaaq qa
q!ałp!a'lēs, qa k·!E'nx·$^{\varepsilon}$īdēs xā'qas la'xēs q!E'mlalē. Wä, hë'$^{\varepsilon}$misēxs
tsE'nx$^{\varepsilon}$wīdaē, $^{\varepsilon}$nē'k·aēda g·ā'lē bEgwā'nEma. Wä, hë'$^{\varepsilon}$mis lā'g·iłasa
a'łē bEgwā'nEm nā'naxts!Ewaq. Wä, hë'$^{\varepsilon}$maaxs la'ē q!ał$^{\varepsilon}$ī'dēda
pEx·ī'tē, läda ts!Edā'qē ăx$^{\varepsilon}$ēdxa hă'nx·Lanowē qa$^{\varepsilon}$s hanō'lisēs lāx 15
lEgwī'łasēs g·ō'kwē. Wä, la ăx$^{\varepsilon}$ē'dxēs nā'gats!ē qa$^{\varepsilon}$s lē tsē'x·$^{\varepsilon}$īdEx
a'łta $^{\varepsilon}$wa'pa. Wä, g·ī'l$^{\varepsilon}$mēsē g·āx nä'$^{\varepsilon}$nakŭxs la'ē gŭxts!ō'tsēs
tsä'nEmē $^{\varepsilon}$wāp lā'xa hă'nx·Lanowē, qa nEḷō'yoxsdalēs. Wä,

kettle, until it is half full, | and she leaves it by the side of the fire. Then she takes the kelp-fish and ‖ puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are kept, and she does the same ‖ with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on the floor of the house. She takes her ‖ knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the right hand she takes the flat point of a ‖ short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-knife and cuts the body across in this manner. After ‖ she has cut it

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ō′x·säᵉmēsē haᵉnâ′lis lā′xa lɛgwī′łē. Wä, lä ăxᵉē′dxa pɛx·ī′tē qaᵉs k·!ɛxts!ō′dēs lā′xa lā′laxamē. Wä, lä hă′ng·alīłas la′xa ma′k·ała lāx onâ′lisasa lɛgwī′łē. Wä, lā′xaē ăxᵉē′dxa ts!ɛk!wa′ hēmɛnēł lɛmg·ayâsa g·ō′kwē. Wä, hë′ᵉmisa ts!ɛẋᵘstō ts!ats!aẋᵘsɛma. Hë′ɛm q!ŭnā′la ă′xsɛᵉwa g·îxsâ′sa ẋwā′ẋwagŭmē. Wä, lä paxᵉā′łīła la′xa mā′g·înwalīłasa pɛx·ī′dats!ē lā′laxama. Wä, hë′ɛmxaā′wisē ăxᵉalī′łasa ts!ɛẋᵘstō lɛ′mg·ayâ. Wä, lä dâłts!ō′dxa ᵉnɛ′mē pɛx·ī′t lā′xa lā′laxamē. Wä, lä dā′ła hē′x·t!aᵉyasa pɛx·ī′taxs ła′ē k·a′tlents ō′k!winaᵉyas lā′xa lɛgwī′łē. Wä, łä lē′x·iᵉlälaq. Wä, g·î′lᵉmēsē dō′qŭlaq la ᵉwīᵉla ᵉwī′ᵉwēxap!ēdēda gō′bɛtē lā′xa l!ē′saxs, la′ē ăxdzō′ts lā′xa lɛbī′łē k·!ā′k·!obana. Wä, lä ăxᵉē′dxēs xwā′ẹayowē qaᵉs k·ēxâ′lēs lā′xa lā k·!înā′ła gō′bɛta. Wä, laɛ′m lē′x·iᵉlälaxa pɛx·ī′taxs k·ēxâ′laax gō′bɛt!ɛnaᵉyas. Wä, g·î′lᵉmēsē ᵉwīᵉlâwēda gō′bɛt!ɛnaᵉyaxs la′ē ma′dzōtsa pɛx·ī′tē lā′xa t!ɛlō′dzō g·îxsō′sa ẋwā′ẋwagŭmē. Wä, lä dā′łasēs gɛ′mxōłts!āna lāx hë′x·t!aᵉyas. Wä, lä dā′x·ᵉītsēs hë′łk·!ōts!ānaᵉyē lāx pɛ′lbaᵉyasa ts!ɛẋᵘstowē lɛ′mg·ayâ. Wä, lä t!ɛ′lẋᵉwīts ō′xtâᵉyas lāx ăwī′g·aᵉyasa pɛx·ī′tē g·ä′g·îlɛla lāx ō′xẹaatâᵉyas, hë′bɛndāla lāx ō′xsdaᵉyas. Wä, a′lᵉmēsē gwāł t!ɛ′lẋwaqēxs la′ē łɛ′nt!ēdē ō′k!winaᵉyasa pɛx·ī′tē. Wä, g·î′lᵉmēsē gwāł t!ɛ′lẋwaqēxs la′ē ăxᵉē′dxēs xwa′ẹayowē qaᵉs qatet!ē′dēx ō′k!winaᵉyas g·a gwä′lēg·a (*fig.*). Wä, g·îlᵉmēsē gwāł qatētaqēxs laē maᵉstɛ′nts lāx ᵉwā′bɛts!âlasa hănx·-

crosswise, she puts the fish head first into the water in the | kettle. 41
She never cuts off the head; for the first people | said that a good taste
is given to the meat of the | kelp-fish by the fat of the eyeballs and
the | brain. Therefore she puts it all into the kettle; ‖ and she does 45
this to all the other kelp-fish, if there are to be many | guests. As soon
as the kelp-fish is in the kettle, | she puts it over the fire; and when it
begins to boil, | the woman takes the fire-tongs and stirs it; | and after
stirring it for some time, she takes it down. Then ‖ she takes her large 50
long-handled stirring-ladle and stirs with it | for a short time what is
being cooked. She does not | stir it long, before she dips the spoon into
what is being | cooked and pours it back [on the top of where she took
it from]; | and she continues this for a long time. It may be ‖ half an 55
hour according to the clock that the woman | dips up the water of what
she is cooking and pours it back again. | She only stops when the
liquid of what she is cooking is really milky. | This shows that the fat
of the fish is well mixed | with the liquid. That is the reason why
the woman dips up ‖ the liquid of what she is cooking, so that the 60
liquid | and the fat of the kelp-fish may be well mixed; for if the |
liquid of the kelp-fish should not be milky when it is given by the
host to his friends, | then the guests at once whisper among them-

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Lanowē. Wä, laE′m hëwä′xaEm qak·ō′dEx hē′x·t!aᵉyas qaxs 41
ᵉnē′k·aēda g·ā′lē bEgwā′nEmqēxs hë′ᵉmaē yō′sp!ayâsa q!E′mlaläsa
pEx·ī′tē tsE′ntsEnxstâᵉyas gēgEbElō′xstâᵉyas gēgEyagEsas ḷEᵉwēs
łEqwa′. Wä, hë′ᵉmis lā′g·iła ᵉwīᵉlaᵉstEnts lā′xa hă′nx·Lanowē.
Wä, lä ᵉwīᵉlaEm hë gwē′x·ᵉīdxa waō′kwē pEx·ī′ta, yîxs q!ē′nEmaē 45
lē′ᵉlanEmas. Wä, g·î′lᵉmēsē ᵉwīᵉlaᵉstēda pEx·ī′tē la′xa hă′nx·Lano-
waxs la′ē hă′nx·LEnts lā′xa lEgwī′łē. Wä, g·î′lᵉmēsē mEdE′lxᵉwī-
dExs la′ēda ts!Edā′qē ăxᵉē′dxa ts!ē′sLāla qaᵉs xwē′t!īdēq. Wä,
k·!ē′st!a gē′g·îłtsēla xwē′tasa ts!ē′sLāläxs la′ē k·at!ā′lîłas. Wä, lä
ăxᵉē′dxēs ᵉwā′lasē g·îlt!Exḷāla xwē′dayo k·ats!Enaqa, qaᵉs ya′ᵉwasᵉ- 50
īdē xwē′t!ēts lā′xēs hăᵉmēx·sī′lasEᵉwē. Wä, k·!ē′sᵉEmxaā′wisē
gē′g·îłtsēla xwētas laqēxs la′ē tsē′g·ostâlas· lāx ᵉwā′paläsēs hăᵉmēx·-
sī′lasEᵉwē qaᵉs ẋwē′laqē tsēstE′nts lāx ō′kŭyaᵉyasēs g·aya′nEma-
saq. Wä, lä gē′g·îłtsēlak·as hë gwē′g·ilē. Wä, wälaanawisē ḷōᵉ
nExsEg·îLEla lā′xa q!aq!alak·!aᵉyē ᵉwa′ᵉwasdEmasa ts!Edā′qē tsē′g·o- 55
stâlaxa ᵉwāpaläsa hăᵉmē′x·sīlasEᵉwas qaᵉs ẋwē′laqē tsēᵉstE′nts.
Wä, a′lᵉmēsē gwā′łExs la′ē â′lak·!āla la dzE′mẋᵘstowē ᵉwā′paläsa
hăᵉmēx·sī′lasEᵉwas, qaxs la′ē â′lak·!ala la qElō′kwē tsE′nxwaᵉyasa
pEx·ītē ḷEᵉwis ᵉwā′pala. Wä, hë′Em lā′g·iłasa ts!Edā′qē tsē′g·ostâla
ᵉwā′paläsēs hăᵉmē′x·sīlasEᵉwē qa â′lak·!alēsē lE′lgowēda ᵉwā′paläs 60
ḷEᵉwa tsE′nxwaᵉyasa pEx·ī′tē, qaxs g·î′lᵉmaē k·!ēs dzE′mẋᵘstōwē
ᵉwā′paläsa pEx·ī′taxs hămg·ī′layâasēda Lē′ᵉlaläxēs ᵉnēᵉnEmō′kwē.
Wä, hë′x·ᵉidaᵉmēsē dEndE′msa k!wē′łdäxs· la′ē hō′qŭwEls lāx g·ō′-

selves when they leave the house | of their host, and they say about the woman that she is lazy, ‖ although she may be of chief's blood and a chief's wife. However, | the wives of those who are not of chief's blood do not give up | trying to get milky the liquid of the kelp-fish that they are cooking. When | the liquid of the kelp-fish is really milky, the | kelp-fish kettle is taken off the fire, and now it is done. ‖ Then the woman brings out of her room her dishes, which | she keeps in the inner room. She puts them down on the floor next to the | kettle in which the kelp-fish were boiled; and she takes the same large | ladle with which she dipped up the liquid of the kelp-fish when she was cooking it, | and she dips up with it the boiled kelp-fish from the ‖ kettle, and she pours them into the dishes. Both the liquid and the | meat are put into the dishes. As soon as the dishes are filled evenly,| —for they are not entirely full | of liquid and meat,—and as soon as everything | is ready, the spoons are distributed among the small party of guests. ‖ Then the dishes are placed before the guests; and there is always | one dish for four men. | First, they drink some cold water; and after they have finished drinking, | the host speaks to his guests, and says, | "Think of your throats and do not swallow the bones!" Then they all begin to eat with ‖ spoons. It takes them a long time to eat the boiled kelp-

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kwas Lē'ᵉlānEmax·däq. Wä, laE'm ᵉnē'x·sEᵉwēda ts!Edā'qaxs q!E'mts!EXḶaē, yî'xa g·ī'qamēnē yîxs gEnE'maasa g·ī'gămaᵉyē. Wä, lā'Ḷa ᵉnā'xwaᵉmē gEgEnE'masa wā'xᵉmē k·!ēs g·ī'qamēn k·!ēs yā'x·ᵉīd qa dzEmx̣ᵘstōx̣ᵉwīdēs ᵉwā'palās hăᵉmē'x·silās pEx·ī'ta. Wä, g·î'lᵉmēsē â'lak·!āla la dzE'mx̣ᵘstox̣ᵉwīdē ᵉwā'palāsa pEx·ī'taxs la'ē hă'nx·sEntsEᵉwēda pEx·ī'tēᵉlats!ē hă'nx·Lanâ. Wä, laE'm L!ō'pa. Wä, hë'x·ᵉidaᵉmēsēda ts!Edā'qē ăxᵉwŭlt!alī'łaxēs łōE'lq!wäxs hä'x·dē k·îmts!â'līła ōts!â'līłē qaᵉs g·ā'xē k·ā'g·alīłElas lāx mā'g·înwalīłasa pEx·ī'tēᵉlats!ē hă'nx·Lanâ. Wä, hë'ᵉmis ăxᵉē'tsosēda ᵉwā'lasē k·ats!Enā'q, yîx tsēg·ostâlayō'sēx ᵉwā'palāsēs hă'nx·LEntsEᵉwē pEx·ī'ta. Wä, lē tsē'yōłts!ōts lā'xa hă'nx·Laakwē pEx·ī'ta lā'xa hă'nx·Lanowē qaᵉs lē tsēts!â'las lā'xa łō'Elq!wē, ᵉnā'x̣waᵉmē ᵉwā'palās ḶEᵉwa q!Eml a'lē lā tsēts!â'layo lā'xa łō'Elq!wē. Wä, g·î'lᵉmēsē lā ᵉnEmā'x·ē ăwâ'xats!Ewasasa łō'Elq!wäxs ᵉnā'x̣waᵉmaē k·!ēs â'laEm qō'qŭt!axa ᵉwā'pala ḶEᵉwa q!E'mlalē. Wä, g·î'lᵉmēsē ᵉwīᵉla la gwā'łałaxs la'ē ts!Ewanaē'dzEma k·ā'k·Ets!Enaqē lā'xa k!wa'k!wēlEmäxs la'ē k·ā'x·ᵉīdayuwa łō'Elq!wē. Wä, hë'mEnałaEm maēmâ'lēda bē'bEgwanEmaxa ᵉna'lᵉnEmēxLa łō'q!wa. Wä, lē nā'ᵉnaqałg·Eyōemxa wŭdaᵉsta' ᵉwa'pa. Wä, g·î'lᵉmēsē g̣wāł nā'qaxs la'ē yā'q!Eg·ałēda k!wē'lasaxēs Lē'ᵉlānEmē. Wä, lä ᵉnē'k·a: "ᵉya'x·daᵉxᵘ mEłq!ŭxâ'lano qaōx xa'qas." Wä, lä ᵉwīᵉla yō'sᵉitsēs k·ā'k·Ets!Enaqē. Wä, lä gē'g·îlīł yō'saxa yEwē'kwē pEx·ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ‖
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their ‖ husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat ‖ and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, ‖ she takes her fish-knife, which is 10

â'laᶜmaē k·îlE'ma pEX·ī'taxs hăᶜma'yaᶜē qaxs q!ŭnā'laē g·ā'yalasēs 86
xā'qaxs nEXᶜwē'tsEᶜwaē. Wä, hë'ᶜmis lā'g·iła k·!ēs â'łbalēda
yō'säqēxs hă'nx·Laakwaē. Wä, g·î'lᶜmēsē gwā'ła yō'sax·däqēxs
la'ē k·oxwaxōtsa ā'łta wŭdaᶜsta' ᶜwā'pa. Wä, hë'x·ᶜidaᶜmēsē la
hō'qŭwEls lā'xēs k!wē'layats!ēx·dē. Wä, k·!ē'sᶜEmxaa k!wē'la- 90
dzEma pEX·ī'tē lā'xa q!ē'nE mē bē'bEgwānEma qaxs k·!ē'saē
q!EyōḷanEmēnoxŭxs lâ'ḷanEmaē. Hë'ᶜmis lā'g·iła lē'x·aᶜma
ᶜnEᶜmē'motē ḷEᶜwa ᶜnE'mxḷała ᶜnEᶜmē'ma, yîxa sā'sEmē ḷEᶜwis
gEgEnE'mē ḷEᶜwis sā'sEmē, ḷEᶜwa ts!ē'daqē sā'sEma ḷEᶜwis łē'la-
ᶜwŭnEmē ḷEᶜwis sā'sEmē. Wä, hë'Em gwEᶜyō' ᶜnE'mxḷała ᶜnEmē'- 95
mē. Wä, lē'x·amēs Lē'ᶜlālasōᶜs ăxnō'gwadäsa pEX·ī'tē ḷoᶜmē'da
ᶜnēᶜnEmō'kwē. Wä, laE'm gwāł lā'xa hă'nx·Laakwē pEX·ī'ta.

Kelp-Fish (2).—Wä, hë'ᶜmis g·îl ăxᶜētsōᶜsēda lā'laxamäxsēs gEnE'- 1
maxs g·î'laē lā'g·alîs lāx L!Emā'isasēs g·ō'kwē. Wä, lä k·!îxts!ō'-
tsēs L!ā'ganEmēda pEX·ī'tē lāq. Wä, lä, lâ'stsas qaᶜs lä laē'Las la'xēs
g·ō'kwē. Wä, hë'x·ᶜidaᶜmēsē gEnE'mas la LEp!ā'liłaxa k·!ā'k·!o-
bana. Wä, lä k·!ō'qŭlīłxa pEX·ī'dats!ē lā'laxama qaᶜs lä hănE'n- 5
xElīłas lā'xa k·!ā'k·!obana. Wä, lä k!ŭnxElīłxa k·!ā'k!obana lāx
hë'łk·!ōdEnwalīłasa pEX·ī'dats!ē lā'laxama. Wä, laᶜmē dōłts!ōdxa
ᶜnE'mē pEX·ī'tsēs gE'mxōłts!ānaᶜyē. Wä, hë'ᶜmis gwē'g·ilaqEn g·î'lx·-
ᶜīdē wā'łdEma. Wä, g·î'lᶜmēsē ᶜwīᶜlâwē yā'x·yîg·īlē ḷEᶜwa q!ō'sna-
yaxs la'ē ăxᶜē'dxēs xwā'ḷayowē. Hë'Em ᶜnEm ḷē'gEmsa xwa'ḷa- 10
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also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqē^{s}lak^{u}). | The woman takes the fish in her left hand | and puts it down on the old mat with the ‖ tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when the fish is spread open. ‖ Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as the work is finished, he gives them to his wife, and the woman ‖ takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish into them. As soon as ‖ the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

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yowē gɛlts!ɛ'mē yîxa xō'läs qaxs hë'^{s}maē xwā'ɫayâsa g·ā'lä bɛgwā'-nɛma (yîxs g·ēxas^{s}was gē'x·ustâläxs la'e ba'k·ō ɫō^{s} Q!ā'nēqē-^{s}lakwē). Wä, lē'da ts!ɛdā'qē dā'x·^{s}ītsēs gɛ'mxōlts!āna^{s}yē lā'xa pɛ-x·īte qa^{s}syā'gŭdzōdēs lā'xa k·!a'k·!obana. Wä, laɛ'm gwā'saxsdalēda pɛx·ī'tē lā'xa ts!ɛdā'qē. Wä, la gwē'k·!aēsala lāx gɛmxōlts!āna-^{s}yasa ts!ɛdā'qē. Wä, lä dā'ɫasēs hë'ɫk·!ōts!āna^{s}yē lā'xēs xwā'ɫayâxs la'ē qak·ō'dɛx hë'x·t!a^{s}yas. Wä, g·îl^{s}mēsē lā'wäxs la'ē xwalbɛtɛ'n-dɛx ō'xɫaatâ^{s}yas qa^{s}s hä'xɛlē lāx ts!ā'sna^{s}yas ë'k·!ōt!ɛndālax xā-k·!adzâs. Wä, a'l^{s}mēsē gwāł xwā'ɫaqēxs la'ē â'lak·!āla la lɛpā'ła. Wä, lä ăxdzō'ts lā'xaaxa k·!ā'k·!obanäxs la'ē ē't!ēd ăx^{s}ē'dxa ^{s}nɛ'mē pɛx·ī'ta. Wä, laxaē hë'ɛmxat! gwē'x·^{s}īdɛq. Wä, lä'na-ɫwaɛm hë gwē'x·^{s}īdxa waō'kwē. Wä, lā'ɫa łā'^{s}wŭnɛmas l!ō'psa-yogwīlaxa wŭnā'gŭłē qaxs l!ō'pēlaxa pɛx·ī'tē. Wä, g·î'l^{s}mēsē gwā'łē ăxa'^{s}yasēxs la'e ts!âs lā'xēs gɛnɛ'mē. Wä, lä'da ts!ɛdā'qē dā'x·^{s}īdxa l!ōpsayowē. Wä, lä ăx^{s}ē'dxa g·îlt!a ts!ēq!adzō dzɛxɛ'k^{u} dɛna'sa. Wä, lä qɛx·^{s}alɛ'lōts lā'xa ^{s}nɛ'mp!ɛnk·ē lā'xɛns q!wā'-q!wax·ts!āna^{s}yē g·äg·îlɛla lāx bɛnba^{s}yē ēx·bēsēda l!ōpsayowē. Wä, lä łɛk!ŭtā'la^{s}mē qɛx·ā^{s}yasēxs la'ē yî^{s}lā'lɛlots. Wä, laɛ'm k·!ēsl xō'x^{u}sla l!ō'psayowē qō lał l!ō'pts!ōdayola pɛx·ī'tē lāq. Wä, g·î'l-^{s}mēsē gwā'łɛxs laē'da ts!ɛdā'qē dā'x·^{s}īdxa ^{s}nɛ'mē lā'xa xwā'ɫɛkwē pɛx·ī'ta qa^{s}s ts!ɛk·it!ē'dēs lā'xa l!ō'psayowē. Wä, g·î'l^{s}mēsē mɛgŭg·ē'txa ɛ'lkwa ɫɛ^{s}wa k·!ē'läxs la'ē l!ō'pts!ōtsa ^{s}nɛ'mē xwā'-ɫɛk^{u} pɛx·ī'ta. Wä, laɛ'm gē'k·!ɛna^{s}yaxs la'ē ăx^{s}ē'dxa dzɛ-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes the roasted fish in the roasting-tongs, and takes | it out of the roasting-

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xEkwē′ dEna′s qaᶜs qEx·ᶜa′LElōdēs lāx ëk·!Enxē′LEläs. Wä, lä łEk!ŭ′tElaxs la′ē yîłᶜa′LElōdEq. Wä, lä ē′t!ētsa ᶜnE′mē lāx ë′k·!ē-LEläs. Wä, laE′m x̣wē′łałēda ā′łē L!ō′pts!oyos. Wä, la′xaē qEx·ᶜītsa dEna′sē lāx ë′k·!EnxELEläs. Wä, la′xaē łEk!ŭtE′laxs la′ē yîłᶜaLElōdEq. Wä, laxaē ē′t!ēd ăxᶜē′dxa ᶜnE′mē qaᶜs L!ō′pts!ōdēs. Wä, laE′mxaē ē′t!ēd xwēłała qaxs ᶜna′x̣waᶜmaē xwē′x̣wałâłēda la L!ō′pts!ōyōs lā′xa L!ō′psayowē, yîxs ᶜnałᶜnEmp!Enaē mō′wēda pEx·ī′tē Ḷōᶜxs q!EL!a′ē L!ō′pts!âla la′xa g·î′lt!äsa L!ō′psayowē. Wä, laᶜmē a′Elaakᵘ qEx·tâ′ᶜyēda dEna′sē lāx ō′xtâᶜyasa L!o′psayowē. Wä, läda ts!Eda′qē Ḷānolisaq lāx lEgwi′łasēs g·ō′kwē. Wä, laE′m hë g·îl L!ō′p!ētsōsēda q!Emlāläs. Wä, g·îlᶜmēsē naxsaap!a Ḷōᶜ k!ŭmlē ō′kŭyaᶜyas q!E′mlaläsēxs la′ē lē′x·ᶜīdEq qa hës lā L!ā′yō L!ō′p!ēdē L!ē′sadzaᶜyas. Wä, g·î′lᶜmēsē la âlak·!āla k!ŭmlē L!ēsadzaᶜyasēxs la′ē L!ō′pa. Wä, lä k·!îqŭlēłaq qaᶜs g·ā′xē Ḷā′g·alīłaq lā′xa k·!ē′sē qwē′sała lā′xa lEgwī′łē qa lā′g·aēs L!ē′saläsa lEgwī′łē lāq, qa ts!Elqwax·säᶜmēsē. Wä, lä hë′x·ᶜidaᶜmēda bEgwa′nEmē la Lē′ᶜlālaxēs ᶜnēᶜnEmō′kwē Ḷōxs hä′ē Lē′ᶜlālasEᶜwēs ᶜnEᶜmē′motē qa g·a′xēs L!EL!ō′bEgŭxa L!ō′bEkwē pEx·ī′ta. Wä, lä hë′x·ᶜidaEm g·āx hō′gwēLElēda Lē′ᶜlānEmē. Wä, g·î′lᶜmēsē ᶜwīᶜlaēLExs la′ēda ts!Edā′qē LEp!a′līłxa g·îldEdzowē haᶜmadzō′lē′ᶜwaᶜya lāx L!ā′salīłasa L!EL!ōbEgŭLaxa L!ō′bEkwē pEx·ī′ta. Wä, lä′da ts!Edā′qē ăxᶜē′dxa L!ō′pts!âla L!ō′bEkᵘ pEx·ī′ta qaᶜs x·îk·!ōłts!ō′dēq la′xēs L!ō′psayowē. Wä, lä naE′nLEmlīłElasa ᶜnałᶜnE′mē

tongs. She puts them down with the skin below in front | of the guests, and she pours oil into oil-dishes, | and she puts down one in front of every four men. | The feasters themselves break the fish; ‖ and when it is all broken in pieces, they begin to eat. | Then they dip it in oil, for all the fat comes out while | it is being roasted, and therefore it is dry. As soon as they have finished | eating the roasted fish, they drink fresh water; | and after they have finished drinking they go out. Roasted kelp-fish is not ‖ given at a feast to many tribes, for they | never catch much of it. Therefore only the friends, husband and wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now, that is all about this. |

Kelp-Fish (3).—Oh, I forgot to talk about | wind-dried kelp-fish. It is cut in the same way as the roasted | kelp-fish. The only difference is, that the backbone is taken out, | and the scales are left on in the same way as the scales are left on ‖ roasted fish. They do not eat the skin of the roasted kelp-fish, for | they only eat the meat. After the feasters have eaten the roasted kelp-fish, | they throw away the skin. When | the woman finishes cutting open the kelp-fish, she splits thin pieces of | cedar-sticks and spreads the fish with two of them so as to keep it open, ‖ in this manner: |

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la'xēs LĒ'ᵉLĀNEMĒ. Wä, lä k!ŭ'nxts!ōtsa L!Ē'ᵉna lā'xa ts!Ē'ts!EBAts!ē qaᵉs lä k·ag·îmlīłELas lāx L!ā'saᵉyasa maē'mokwē bē'BEGWĀNEma. Wä, lä q!ŭlē'x·sᵉEM LE'nqwēda k!wē'łaxa PEX·Ī'tē. Wä, g·î'lᵉmēsē ᵉwī'wELx·s LE'ngEkŭxs la'ē ᵉwīᵉla hăᵉmx·ᵉī'da. Wä, laE'm ts!Epa's la'xa L!Ē'ᵉna qaxs ᵉwīᵉlâmaē tsE'nxwaᵉyasēxs la'ē L!ō'pasEᵉwa. Wä, hë'ᵉmîs lā'g·ilas lE'mxwē. Wä, g·î'lᵉmēsē gwāł L!EL!ō'BEgŭxa L!ō'BEkwaxs la'ē na'gēk·Elaxa a'łta ᵉwā'pa. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē hō'qŭwElsa. Wä, k·!ē'sᵉEMxaēda L!ō'BEkwē PEX·Ī't k!wē'ladzEM lā'xa q!ē'NEMē lē'lqwălaLaᵉya qaxs k·!ē'saē q!ŭnā'la q!Eyō'ŁaNEma, lā'g·ilas lē'x·aᵉmēda ᵉnēᵉNEMō'kwē ŁEᵉwa haᵉyasEk·âla ŁEᵉwa ᵉNEᵉmē'mōtē ŁEᵉwa bā'gŭnsē L!EL!ō'BEgŭxa PEX·Ī'tē. Wä, laE'm gwāł la'xēq.

Kelp-Fish (3).—Ā, hë'xōŁEN ē't!ēdEł gwā'gwēx·sᵉālasLēda x·î'lkwē PEX·Ī'ta. Hë'EM gwä'łē xwā'LaᵉyasĒ xwā'LaᵉyasA L!ō'BEkwē PEX·Ī'ta. Wä, lē'x·aᵉmēs ō'gŭxᵉīdayōsēxs laᵉwEyakwaᵉēs xā'k·!adzowē. Wä, la ăxā'łaEmxaē gō'BEtas hë gwä'łē gō'BEtasa L!ō'BEkwaxs ăxā'łaᵉmaē. Wä, lä k·!es haᵉma'ē L!ē'sasa L!ō'BEkwē yîxs lē'x·aᵉmaē haᵉma'ē q!E'mlalăs. Wä, g·î'lᵉmēsē gwāł L!EL!ō'BEgwēda k!wē'łaxs la'ē â'EM ts!EXᵉēdayowēda L!ē'sas. Wä, g·î'lᵉEM gwā'łēda ts!Edā'qē xwā'Laxa pēx·ī'taxs la'ē xō'ẋᵉwīdxa wīswEłtōwē k!waᵉxLāwa qaᵉs qEt!ī'dēsa ma'łts!aqē lā'xa PEX·Ī'tē qa LEpa'łēs g·a gwä'łēg·a (*fig.*).

After she has done so, she hangs them up just over the | fire; and after they have been hanging there for four days, | they are half dried. Then the owner takes them down; | and when he wishes to boil them, she takes the || small kettle and puts it over the fire. She takes her | fish-knife and cuts the kelp-fish into two pieces lengthwise, | and she also cuts it in halves crosswise. Now each of the dried kelp-fish is in four pieces. | When the kettle begins to boil, she | puts the pieces of kelp-fish into it. It does not || boil long before she takes the kettle off the fire, for then | it is done. Then the woman takes her dish and puts it down | at the place where she is sitting. She takes her tongs, and with them she lifts | the boiled fish and puts it into the dish. | When it is all in the dish, she takes her oil-dish, || pours oil into it, and puts it down in front of the persons for whom she has cooked it. | They drink water before they begin to eat; | and after drinking water they eat. They | dip it into oil. They do not eat the skin with it, for | the scales are still on it. They only eat the meat. || After they have eaten, a bucket of water is placed in front of them. | They put their mouths at the corner and take a mouthful | of water. Then they squirt the water into the hands and wash them; | and after they have washed their

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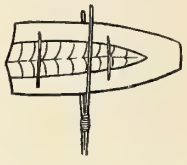
Wä, g·î'lᵉmēsē gwā'ɬExs la'ē tētā'k·ostōdayo lāx nā'qostâᵉyasa lEgwīlē. Wä, g·î'lᵉmēsē mō'p!Enχwaᵉsē ᵉnā'läs tē'tā'k·ostowēxs la'ē k·!ayaχᵉwīda. Wä, laE'm ăxa'xoγâ yîs ăxnō'gwadäs. Wä, g·î'lᵉmēsē ᵉnē'k·ē ăxnō'gwadäs qaᵉs hănx·LE'ndēq, lä ăxᵉē'dxa haᵉnE'mē qaᵉs hă'nx·LEndēs lā'xēs lEgwī'lē. Wä, lä ăxᵉē'dxēs xwā'ɫayowē qaᵉs t!ō'ts!Endēxa pEx·ī'tasdē lā'xēs g·î'ldōlasē. Wä, laxaē gē'x·sEndEq nExsE'ndEq. Wä, laE'm maē'moχᵘsēda ᵉnalᵉnE'-mē pEx·ī'tasd. Wä, g·î'lᵉmēsē mEdElxᵉwīdē hă'nx·LEnâsēxs la'ē ăxstE'ntsa t!ō't!Ets!aakwē pEx·ī'tasd lāq. Wä, k·!ē'st!a gē'g·îlīł maE'mdElqŭlaxs la'ē hă'nx·sanōwēda hă'nx·Lanōwē, qaxs laE'm L!ō'pa. Wä, lē'da ts!Edā'q ăxᵉē'dxēs łō'q!wē qaᵉs k·a'g·alīłēs lā'xēs k!waē'lasē. Wä, lä ăxᵉē'dxēs ts!ē'sLāla qaᵉs k·!îp!ī'dēs lā'xa hă'nx·Laakwē pEx·ī'tasdē qaᵉs lä k·!îpts!â'las lā'xa łō'q!wē. Wä, g·î'lᵉmēsē ᵉwīᵉlts!â lā'xa łō'q!wäxs la'ē ăxᵉē'dxēs ts!Eba'ts!ē qaᵉs k!ŭnxts!ō'dēsa L!ē'ᵉna lāq. Wä, lä k·ā'gEmlīłas lā'xēs hăᵉmēsī'-lag·iłaq. Wä, lä nā'naqałg·iwālaEmxa ᵉwā'paxs k·!ē'sᵉmaē hăᵉmx·ᵉī'da. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē hăᵉmx·ᵉī'da. Wä, laE'm ts!Epa's la'xa L!ē'ᵉna. Wä, lä k·!ēs hămgâ'q ɬEᵉwis L!ē'sē, qaxs ăxā'ɬaē gō'bEtas, qaxs lē'x·amaē ha'ᵉmäsē q!ē'mlaläs. Wä, g·î'l-ᵉmēsē gwāł haᵉmā'paxs la'ē hăngEmlē'lEma na'gats!ē ᵉwā'bEts!âlaxa ᵉwā'pē. Wä, â'ᵉmēsē xwā'ᵉmag·ägēsēs sE'msaxs la'ē hămsgE'md lā'xa ᵉwā'pē, qaᵉs hămx·ts!ānE'ndēs qaᵉs ts!E'nts!Enχᵉwīdē. Wä, g·îlᵉmēsē gwāł ts!E'nts!Enkwaxs la'ē ē't!ēd hămg·ägEntsēs sE'msē

hands, they put their mouths | to the corner of the bucket and drink water. Now that also is finished. ‖

Broiled Dried Kelp-Fish.—Sometimes other people want | to eat soaked half-dried kelp-fish. | The woman first takes her tongs and puts them down | where she is sitting. Then she takes down the kelp-fish that has been hung up to dry, ‖ and she puts it down at the place where the tongs are. She dips up some | water and places it with the dried kelp-fish. Then | she takes the fire-tongs and lifts the dried kelp-fish in the middle, | in this manner: |



Then she holds it in the tongs over the fire, the flesh-side first ‖ turned down; and as soon as the steam puffs out all over, | she turns it over and she broils the skin-side; and when | the skin becomes all black, she stops | broiling it, for it is done. Then she puts it down | on the mat with the skin down. She drinks water; and after ‖ drinking, she begins to eat the meat. She only | takes off the meat from the skin and puts it into her mouth. | She does not dip it into oil, for this kind is fat. |

I forgot. As soon as she finishes broiling the half-dried | kelp-fish, and when it is done, she takes a cup with water, ‖ takes a mouthful, and blows the mouthful of water over the flesh-side of what she | has cooked. Then it gets really tender, and | therefore old women and

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lāx ō′gwäg·aˢyasa nagatsɬē′ qaˢs nā′xᵉidēxa ᵉwā′pē. Wä, laE′mxaē gwā′ɬa.

Broiled Dried Kelp-Fish.—Wä, lä ᵉna′ɬᵉnEmpɬEna hë haˢmaē′xstsōˢsa waō′kwē bē′bEgwānEm pE′nkwē k·ɬāyaχwa pEx·ī′tasda. Wä, hë′Em g·îl ăxᵉē′tsōˢsa tsɬEdā′qēs tsɬē′sLāla, qaˢs k·atɬalīlēs lā′xēs kɬwaē′lasē. Wä, lä ăxaxō′d lā′xa x·îɬElā′LEla pEx·ī′tasda qaˢs g·ē′g·alīlēs lāx k·adē′lasasa tsɬē′sLāla. Wä, lä tsē′xᵉid lā′xa ᵉwāpē qaˢs g·ā′xē hăng·alīɬas lāx g·aē′lasasa pEx·ī′tasdē. Wä, lä dā′xᵉīdxa tsɬē′sLāla qaˢs k·îpɬī′dēs lāx nEgō′yâˢyasa pEx·ī′tasdē g·a gwäɬēg·a (*fig.*).

Wä, lä k·ɬîpā′ɬasēs tsɬē′sLāla laqēxs la′ē pEx·ā′x qɬE′mładzaˢyas qaxs hë′ᵉmaē g·îlē′ᵉlālē. Wä, g·î′lᵉmēsē k·Exŭmxsâwēda k·ɬā′ɬEla lā′qēxs la′ē lē′xᵉīdEq qaˢs pEx·ᵉī′dēx LɬE′sadzEˢyas. Wä, laE′mɬa kɬŭ′mlēq. Wä, g·î′lᵉmēsē ᵉnā′χwa kɬŭ′mla LɬE′sasēxs la′ē gwāɬ pEx·ā′q qaxs lEᵉmaē Lɬŏ′pa. Wä, â′ᵉmēsē nEɬEdzō′ts lā′xa haᵉmadzō′wē łē′ᵉwaˢyaxs la′ē nā′xᵉēd lā′xa ᵉwā′pē. Wä, g·î′lᵉmēsē gwāɬ nā′qēxs la′ē hămx·ᵉī′dxa qɬE′mlālē. Wä, laE′m â′Em ăxâ′laxa qɬE′mlālē lāx LɬE′sas qaˢs tsɬō′qɬŭsēs lā′xēs sE′msē. Wä, laE′m k·leâ′s LɬE′ᵉna tsɬEpa′s qaxs tsE′nxwaē gwē′x·sdEmas.

Hë′xōLEn LɬElē′wēsōxs g·îlᵉmaē gwāɬ pEx·a′xa k·ɬā′yaχwa pEx·ī′tasdExs la′e Lɬŏ′pa. Wä, lä dā′xᵉīdxa kɬwaˢsta′ ᵉwā′bEtsɬâla qaˢs hă′msgEmdē lāq qaˢs sEɬbEχŭ′mdēs lāx qɬE′mładzaˢyasēs haᵉmēx·sī′lasEᵉwē. Wä, hë′ᵉmis lā′g·iłas â′lak·ɬāla la tE′lqwē. Wä, hë′Em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise,

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lā'g·iłasa łaE'lk!wana^{ɛ}yē ḷE^{ɛ}wa nō'nEmasē bē'bEgwānEm hë'mEnā-łaEm ăx^{ɛ}ē'xsdxa pE'nkwē k·!ā'yaẋwa pEx·ī'tasd qa^{ɛ}s hă^{ɛ}ma'pēq, qaxs tE'lqwaē. Wä, g·î'l^{ɛ}mēsē gwăł ha^{ɛ}mā'pa ts!Edā'qēxs la'ē nā'-x^{ɛ}īdxa ^{ɛ}wā'pē. Wä, g·î'l^{ɛ}mēsē â'lak·!āla la lE'mẋēda pEx·ī'tasdaxs la'ē â'Em t!ē'łasō hë gwē'g·ilasE^{ɛ}wēda xamā'saxs t!ē'łasE^{ɛ}waē. Wä, la hë'Em gwē'g·ilasōxs la'ē hă^{ɛ}mē'x·sīlasE^{ɛ}wē hă^{ɛ}mēx·sīlaēna^{ɛ}yaxa k·!ā'yaẋwa pēx·ī'tasda la'qēxs pE'nkwaē ḷōxs hă'nx·Laakwaē. Wä, laE'mxaē gwăł lā'xēq.

Split Kelp-Fish.—Wä, la^{ɛ}mē'sEn ē'dzaqwal gwā'gwēx·s^{ɛ}ālal lā'xa pEx·ī'taxs q!wā'gEkwaē. Wä, hë'^{ɛ}mēxs g·axaē nä'^{ɛ}nakwēda lEqā'-däsēs lEgE'mē lā'xa pEx·ī'tē; wä, g·î'l^{ɛ}mēsē q!Eyō'lExs la'ē hë'x·^{ɛ}-ida^{ɛ}ma ts!Edā'qē ăx^{ɛ}ē'dxēs xwā'ḷayowē qa^{ɛ}s k!ŭnxElīłēxa k·!ā'-gEdzowē k·!ā'k·!obana. Wä, lē dā'x·^{ɛ}ītsēs gE'mxōłts!ā'na^{ɛ}yē lā'xa ^{ɛ}nE'mē pEx·ī'ta. Wä, laE'mxaē gwā'saxsdāła lā'xa ts!Edā'qē. Wä, la gwē'k·!aēsāła lāx gE'mxōłts!āna^{ɛ}yas la'xēs qE'lkwałaē'na^{ɛ}yē. Wä, lä q'ak·ō'dEx hë'x·t!a^{ɛ}yas. Wä, g·î'l^{ɛ}mēsē lā'wäyē hë'x·t!a^{ɛ}yasēxs la'ē xwā'lbEtEndEx ō'xḷaatâ^{ɛ}yas. Wä, lä hä'xEla lax ts!ā'sna^{ɛ}yas; ë'k·!ōt!Endālax xā'k·!adzâs. Wä, g·î'l^{ɛ}mēsē la lEpā'łaxs la'ē gE'l-x·^{ɛ}ōdEx ya'x·yîg·īłas. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwē ya'x·yîg·īłasēxs la'ē xwal^{ɛ}ē'dEx bEna'dzE^{ɛ}yasa xa'k·!adzowē qa^{ɛ}s lā'wēyōdēq g·ä'g·E-lEla lā'xa ma'k·ałäxa ts!ā'sna^{ɛ}yasēxs la'ē k·ō'qōdEq. Wä, lä ts!Ex^{ɛ}ē'dxa xā'k·!adzowē. Wä, laE'm ăxā'lē ts!ā'sna^{ɛ}yas lā'xa xwā'ḷEkwē pEx·ī'ta. Wä, lä q!ā'xsEndEq qa ma'łts!ēs hä'xEla g·ä'-

beginning at the neck, down | to the belly, until she comes to the | tail, in this manner:

Now it is called "split | kelp-fish." As soon as this has been done, she hangs it up over the | fire of the house; and when it is half dried, it is cooked. ‖ First she takes her small kettle, pours some | water into it, and, when it is half full, she puts it on the fire. | She takes down the split fish and cuts it into two parts, | and she cuts one side into three pieces; and she does | the same to the other side, in this manner:

Now it is in six pieces. ‖ She throws away the tail, and throws the pieces | of fish into the kettle in which the water is boiling. | I think the length of time that it is on the fire is more than half | an hour by the watch, and then it is done. She | takes the kettle off the fire. She takes a small dish ‖ and puts it down by the side of the kettle. | She takes her tongs and with them she lifts the fish and puts it | into the small dish; and when it is all in, she drinks water; | and after drinking, she takes a piece of the | boiled kelp-fish, pinches off the meat, and puts it into her ‖ mouth. Now she is eating the meat. She does not eat the | skin, on account of the scales: therefore she just puts it back into the | dish. After she has eaten, she takes the | small dish from which she has eaten,

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g·îLEla lāx ō′xawaˢya hä′xEla lāx tEk·!ä′s lā′g·aa lāx ō′xḶaˢyas ts!ā′snaˢya g·a g̣wäłē g·a (*fig.*). Wä, laE′m Ḷē′g̣adEs q!wā′g̣Ekᵘ pEx·ī′ta. Wä, g·î′lˢmēsē gwā′łExs la′ē g̣ē′x̣ˢwīts lāx nEqā′stâwasa lEg̣wī′łasēs g·ō′kwē. Wā, g·î′lˢmēsē k·!ā′yax̣ˢwīdExs la′ē haˢmē′x·sī-lasEˢwa. Wä, hë′Em g·îl ăxˢē′tsōˢsēs haˢnEmē. Wä, lä g̣ŭxts!ō′tsa ˢwā′pē lāq qa nEg̣ō′yoxsdalēsēxs la′ē hă′nx·LEnts lā′xēs lEg̣wi′łē Wä, lä ăxaxō′dxa q!wā′g̣Ekwē pEx·ī′ta qaˢs hēx·sE′ndē t!ō′ts!EndEq. Wä, lä yū′dux̣ᵘsEnd t!ō′t!Ets!ālaxa ăpsodē′łē. Wä, la′xaē hë′Em-xat! gwē′x·ˢīdxa ăpsō′dīłē g·a g̣wä′łēg·a (*fig.*). Wä, laE′m q!EL!ā′-xsˢa. Wä, lā′Ḷa â′Em ts!Exˢē′dxa ts!ā′snaˢyas. Wä, lä ăxstE′ntsa t!Ewē′kwē pEx·ī′t ıā′xa hă′nx·Lāla hă′nx·Lanâxs la′ē maE′mdElqŭlēs ˢwā′pē. Wä, k·ō′tat!EnLāq hăyā′qax nEsEg·iLE′la lā′xa q!ā′q!a-lak·!aˢyaxEns ˢnā′läqē ˢwā′ˢwasLalasasēxs la′ē L!ō′pa. Wä, laE′m hă′nx·sanowēda hă′nx·Lanowe. Wä, hë′ˢmis ăxˢētsōˢsēs łā′logŭmē qaˢs g·ā′xē k·ā′g·alīłas lāx ma′g·înwalīłasa hă′nx·Lanowē. Wä, lä ăxˢē′dxēs ts!ē′sLāla qaˢs k·!îp!ī′dēs lā′xa pEx·ī′tē qaˢs lä k·!îpts!â′las lā′xa łā′logŭmē. Wä, g·î′lˢmēsē ˢwīˢlts!âxs la′ē nā′xˢīdxa ˢwā′pē. Wä, g·î′lˢmēsē g̣wāł nā′qaxs laē dā′x·ˢīdxa ˢnE′mē lā′xa t!Ewē′kwē hă′nx·Laakᵘ pExī′ta qaˢs ēpâ′lēx q!E′mlāläs qaˢs ts!ō′q!ŭsēs lā′xēs sE′msē. Wä, laE′m hăˢmā′pEx q!Emlaläs. Wä, lä k·!ēs hăˢmā′pEx L!ē′sas qaxs ăxā′łaē gō′bEtas lā′g·ilas â′Em x̣wē′laq ăxts!âlas lāxa ło′q!wē. Wä, g·î′lˢmēsē g̣wāł haˢmā′pExs la′ē dā′x·ˢīdxēs hăˢma′ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and ‖ after doing so, she drinks fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ‖

Boiled Kelp-Fish Gills and Stomachs.—Immediately[1] | (the) wife goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When ‖ it is full, she takes it out of the canoe and carries it to her house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the ‖ kelp-fish with the left hand and squeezes at the back of its head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; ‖ and as soon as the gills become loose, she puts her thumb | at the

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łā'lōgŭma qa^{ɛ}s gŭxts!ō'dēsēs ănē'x·sâ^{ɛ}yē lā'xa hă'nx·Lanowē. Wä, lä gŭxts!ō'tsa ^{ɛ}wā'pē lā'qēxs la'ē ts!E'nts!Enx̣^{ɛ}wīda. Wä, g·î'l-^{ɛ}mēsē gwā'łExs la'ē nāx^{ɛ}īdxa ā'łta ^{ɛ}wā'pa. Wä, laE'mxaē k·!ēs k!wē'ladzem lā'xa q!ē'nEmē lē'lqwălaLa^{ɛ}ya. Â'Em łe'x·a^{ɛ}mēda hă^{ɛ}-yasEk·âla ḷōxs Lē^{ɛ}lālayâaxa ^{ɛ}nē^{ɛ}nEmō'kwē ḷE^{ɛ}wa ^{ɛ}nE^{ɛ}mē'motē qaxs k·!ē'saē q!ē'nEmē ăxā^{ɛ}yasa ts!Edā'qaxs ăxa'ax gwē'x·sdEmas. Wä, laE'm gwā'ł laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wä,[1] hë'x·^{ɛ}ida^{ɛ}mēsē gEnE'-mas la lā'lalaq k·!ō'qŭlaxa la'laxamē dzEdE'x̣^{u}sEm L!ō'p!Ek·sa ălē'wasē qa^{ɛ}s lä hă'ng·aałExsas lā'xa pa'panayox̣^{u}sī^{ɛ}lats!ē x̣wā'-x̣wagŭma. Wä, lä k·!îxts!ōdalasa pEx·ī'tē lāq. Wä, g·î'l^{ɛ}mēsē qō't!axs la'ē k·!ō'x^{ɛ}ŭłtōdEq qa^{ɛ}s läs lā'xēs g·ō'kwē. Wä, lä gŭgEdzō'ts lā'xa ăwâ'dzolēdkwas k·!îta'^{ɛ}yē łē'^{ɛ}wa^{ɛ}ya, yîx LEp!alē'-lEmas qa g·ē'dzâyaatsa pEx·ī'tē.

Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōsdēsa pEx·ī'taxs la'ē k!wa'g·alīlēda ts!Edā'qē qa^{ɛ}s t!o'x̣^{ɛ}wīdēq. Wä, hë'^{ɛ}maaxs la'ē dā'x·^{ɛ}īdēda ts!Edā'qaxa pEx·ī'-tasēs gE'mxōłts!āna. Wä, laE'm q!wē'sałax ō'xḷaatâ^{ɛ}yasa pEx·ī'tē qa gwa'sk·!aē'salēs lā'xa ts!Edā'qē. Wä, lä ăx^{ɛ}ā'LElōts qo'mäsēs hë'łk·!ōłts!āna^{ɛ}yē lāx q!ō'sna^{ɛ}yas. Wä, la'xaē ts!E^{ɛ}mā'bōtsēs ts!E-mā'la lāx gE'mxōt!xawa^{ɛ}yas yîxs hä'aḷał läs qo'mēda hë'łk·!ōt!-xawa^{ɛ}yē q!ō'sna^{ɛ}yas. Wä, lä q!wē's^{ɛ}īdqēxs la'ē nē'x^{ɛ}ēdEq. Wä, g·î'l^{ɛ}mēsē k·!î'nx·^{ɛ}īdēda q!ō'sna^{ɛ}yaxs la'ē ē't!ēd ăx^{ɛ}ā'LElōtsēs qō'ma

[1] Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

inside of the pectoral fin, and puts her forefinger on the outside. | Then she bends it outward and twists the skin off at that place. | Then she turns the fins back and pulls them off | with the intestines and the gills. When she has finished, ‖ she throws the intestines into a small hand-basket. | She puts the clean kelp-fish back on the spread | mat, and she does not stop until all the kelp-fish have been cut. | Then the woman takes in one hand the small basket containing the intestines, and carries it | to the beach and pours the contents of the small basket ‖ into the salt water. She puts the small basket into the water and | washes off the slime outside and inside. After she has done so, | she puts down the little basket on the beach, and then she takes some of the | intestines of the kelp-fish and pulls it off from the | stomach. She leaves the gill at one end of it. ‖ Then she washes the intestines so that all the blood comes off; and she pulls it through | (between her thumb and fingers), so that all the food-contents come out. As soon as this is done, | she turns it inside out, so that the stomach is turned inside out; | and she washes it, and finally throws it into the | small basket. She does the same to all the others; ‖ and as soon as all the stomachs have been washed, the woman | takes up the basket containing the gills and puts it | into the sea-water, and shakes it so that all the blood and the | slime

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lāx ō′ts!âwasa pēpEL!xawa^{ɛ}yē. Wä, lä L!ā′sadza^{ɛ}yē ts!Emā′lax·ts!āna^{ɛ}yasēxs la′ē L!ō′t!ēdEq. Wä, hë′^{ɛ}mis la qwa′p!ēdaats L!ē′sas. Wä, la^{ɛ}mē nELâ′wē pēpEL!xa′wa^{ɛ}yas. Wä, â′^{ɛ}mēs la nEXō′dEq ^{ɛ}wī′^{ɛ}la ḶE^{ɛ}wa′ ts!Eyî′mē ḶE^{ɛ}wa q!ō′sna^{ɛ}yas. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē ts!Exts!ō′ts lā′xa k·!ō′gwats!ē lā′laxamēda yax·yEg·ilē. Wä, la′ḶA ẋwē′laqaEm ăx^{ɛ}adzō′!ałasa lā t!Eg·î′k^{u} pEx·ī′t lā′xa LEbē′lē łē′^{ɛ}wa^{ɛ}ya. Wä, lä ā′l^{ɛ}Em gwā′łExs la′ē ^{ɛ}wī^{ɛ}la la t!Eg·î′kwa pEx·ī′tē. Wä, lä′da ts!Edā′qē k·!ō′qŭlīlxa yax·yîg·ilats!ē lā′laxama qa^{ɛ}s lēs !ā′xa L!Emā^{ɛ}isē. Wä, lē gŭxstā′lisxa g·ī′ts!âx·dāxa lā′laxamē lā′xa dE′msx·ē ^{ɛ}wā′pa. Wä, lä ăxstE′ndxa lā′laxamē qa^{ɛ}s ts!oẋâ′lēxa k·!ē′lasgEma^{ɛ}yas ḶE^{ɛ}wēs ō′ts!âwē. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē hăng·a′lisaxa lā′laxamē. Wä, lä, dā′x·^{ɛ}īdxa g·ā′yołē lā′xa ya′x·yîg·ilasa pEx·ī′t. Wä, lä ăLâ′laxa ts!Eyî′me lā′xa hă^{ɛ}maa′ts!ē pō′ẋŭntsa pEx·ī′tē. Wä, lä ăxba′^{ɛ}ya q!ō′sna^{ɛ}yē la′qēxs la′ē ts!ō′ẋ^{ɛ}wīdEq qa ^{ɛ}wi^{ɛ}lâ′wēsa E′lkwa. Wä, hë′^{ɛ}misēxs la′ē x·ix·^{ɛ}ē′dEq qa ^{ɛ}wi^{ɛ}lâ′wēsē lâ′łts!âwē hămk·!aē′dza^{ɛ}yas. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē L!ēp!ExsEmdEq qa L!ēp!ExsEmā′łēsa hă^{ɛ}maa′ts!ē pō′ẋ!ŭnsa. Wä, la′xaē ts!ō′ẋ^{ɛ}wīdEq. Wä, lawē′sḶē ts!Exts!ōts lā′xa lā′laxamē. Wä, lä ^{ɛ}na′ẋwaEm hë gwē′x·^{ɛ}īdxa waō′kwē. Wä, g·î′l^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la ts!ō′kwa hă^{ɛ}maats!äxs la′ēda ts!Eda′qē k·!ō′qŭlēsxa q!ō′sna^{ɛ}yaa′ts!ē lā′laxama qa^{ɛ}s lä k·!ō′xstEndEq lā′xa dE′msx·ē ^{ɛ}wā′pa qa^{ɛ}s nałEłtā′lēq qa ^{ɛ}wi^{ɛ}lâwēsa E′lkwa ḶE^{ɛ}wa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it ‖ to the house. She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k!ŭmēs* (for that | is the name of the gills when they are cooked) out of the little basket ‖ and throws them into the boiling water. When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. ‖ As soon as those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish ‖ and its gills. They just blow out of their mouths the bones, for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ‖

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k·!ē′la. Wä, g·î′lᵉmēsē gwā′ɬEXS la′e k·!ō′xᵉwEStEndxa q!ō′sna- 38
ᵉyaats!ē lā′laxama qaᵉs lä k·!ō′xᵉwEsdēsElaq qaᵉs lä k·!ō′gwēLElaq
ǀā′xēs g·ō′kwē. Wä, lä k·!ō′gŭnōlisaq lax lEgwī′ɬasēs g·ō′kwē. Wä, 40
lä ăxᵉē′dxa hă′nx·Lanowē qaᵉs gŭxts!ō′dēsa ᵉwā′pē lāq qa ᵉnEgō′-
yoxsdalesēxs la′ē hă′nx·LEnts la′xēs lEgwī′ɬē. Wä, g·î′lᵉmēsē mE-
dElxᵉwī′dExs la′ē ᵉnā′ɬᵉnEmEmk·a dâ′ɬts!âlaxa k!ŭ′mēsē (qaxs hë′-
ᵉmaē la ḷē′gEmsa q!ō′snaᵉyas la′ē hēmēx·sī′lasEᵉwa), lā′xa lā′laxamē
qaᵉs lä ăxstā′las lā′xa maE′mdElqŭla ᵉwā′pa. Wä, g·î′lᵉmēsē ᵉwi′- 45
ᵉlaᵉstaxs la′ē ăxᵉē′dxēs ts!ē′sLāla qaᵉs xwē′tElgaᵉēs lāq. Wä, k·!ē′st!a
â′laEm gē′x·Lāla hă′nx·Lala lā′xa lEgwīɬē, wälaanawisē ḷōᵉ
ᵉnEXSEg·îLE′la la′xa q!ā′q!alak·!aᵉyē ḷōᵉ hăyā′qaxs la′ē hă′nx·sEn-
dEq. Wä; laᵉmē L!ō′pa. Wä, lä Lē′ᵉlālaxēs k·!ō′k·!ōmîsg·otLē.
Wä, g·î′lᵉmēsē ᵉwīᵉla g·ā′xēda yō′sᵉwŭtLasēxa k!ŭmēsaxs la′ē ăxᵉē′d- 50
xa k·ā′k·ats!Enaqē qaᵉs k·ā′sᵉidēs lā′xēs yō′sᵉwŭtLē. Wä, laᵉmē
ăxᵉē′dēda ts!Edā′qaxa ᵉwā′pē qaᵉs tsē′x·ᵉidēs lā′xēs yō′sᵉwŭtLē.
Wä, g·îlᵉmēsē ᵉwīᵉla la gwāɬ nā′qaxs la′ē yō′sᵉida. Wä, laE′m
ᵉwiᵉlaEm yō′sēda k!wē′ɬax ᵉwā′pas ḷEᵉwa hăᵉmaats!äsa pEX·ī′tē
ḷoᵉmēs q!ō′snaᵉyē. Wä, â′ᵉmēsē pox·â′laxa xa′qē qaxs xagadaē′da 55
q!ō′snaᵉyasa ᵉna′ẋwa mamaō′masa. Wä, g·î′lᵉmēsē gwāɬ yō′saxs
la′ēda ts!Eda′qē ăxᵉē′dxa ᵉwa′pē qaᵉs tsē′x·ᵉīdēs lā′xēs yō′sᵉwŭtdä.
Wä, laᵉmē k·oẋwaxalisēda yō′sax·däxa k!ŭmēsē yîsa wŭdaᵉsta′
ᵉwā′pa, qaxs â′laᵉmaē gegosEmalē′da yō′säxa k·!omstag·iᵉlakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the 65 house. | This is not given at a great feast to many tribes, for ‖ they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of 5 the | house. The roasting fish also faces the rear ‖ of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place 10 where ‖ she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a 15 piece of cedar-wood ‖ about a span long. With it she | scrapes off

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60 Wä, hë′ᵉmis lā′g·iłas ᵉnē′k·ēda yō′säx gwē′x·sdᴇmas: "Wëg·ax·îns k·ōx̣waxalisas wŭdaᵉstä′ ᵉwā′pa." Lā′g·iłasa k!wēlasē hë′x·ᵉidaᴇm la tsäx a′łtä wŭdaᵉsta′ ᵉwā′pa qa k·oxᵉwaxalēdzᴇmsēs k!wēlē′kwē. Wä, laᴇ′m â′ᴇm hō′qŭwᴇlsēda k!wo′k!ŭmēsg·îx·däxa k!ŭmē′sē. Wä, k·!ē′saē k!wē′ladzᴇma k!ŭmē′sē lā′xa q!ē′nᴇmē lē′lqwălaʟaᵉyē qaxs 65 k·!ē′saē q!ᴇyō′ɫanᴇmēnoxwa, lā′g·iłas lē′x·aᵉmēda ăxa′nᴇmäq hăᵉmā′pᴇq ɫᴇᵉwis gᴇnᴇ′mē ɫᴇᵉwi′s sā′sᴇmē ɫoᵉmis ɫēɫᴇɫâ′la. Wä, laᴇ′m gwā′ła.

1 **Roasted Kelp-Fish.**—Wä, g·î′lᵉmēsē â′lak·!āla pō′sq!axs la′ē dā′x·ᵉīdxa ᵉnᴇ′mē pᴇx·ī′ta qaᵉs manō′lisēs lāx hëłk·!ōdᴇnwa′lisasēs lᴇgwī′łē yîxs gwē′gᴇmlīłaēda ts!ᴇdā′qē lā′xa ō′gwiwalīłasēs g·ō′kwē. Wä, la gwē′gᴇmlīłᵉᴇmxaēda pᴇx·ī′tē lā′xa ō′gwiwalī- 5 łasa g·ō′kwē. Wä, g·î′lᵉmēsē k·îx̣ŭ′mx·sâwēda k·!î′łᴇla lāx ō′k!winaᵉyasa pᴇx·ītaxs la′ē x̣wē′łᴇlīłaq qa gwē′gᴇmx·ᵉīdēs lā′xa t!êx·î′läsa g·ō′kwē. Wä, laᴇ′m manō′litsä′ma. Wä, k·!ē′st!a gaē′łᴇxs la′ē ʟ!ō′pa. Wä, hë′x·ᵉidaᵉmēsa ts!ᴇdā′qē ăxᵉē′dxa g·îldᴇdzowē hăᵉmadzō′ łē′ᵉwaᵉya qaᵉs ʟᴇp!alī′łēs lāx ʟ!ā′saᵉyasēs k!waē′- 10 lasē. Wä, lä ăxᵉē′dxa maē′dzᴇkwē pᴇx·īt· qaᵉs madzō′dēs lā′xa łē′ᵉwaᵉyē. Wä, hë′x·ᵉidaᵉmēsē ʟ!ᴇ′x̣waq. Wä, laᵉmē hewä′xa lā′wᴇyōdx ts!ᴇyî′mas ɫᴇᵉwîs q!ō′snaᵉyaxs k·!ē′sᵉmēx·dē manō′lisaq lā′xēs lᴇgwī′łē qaxs a′lᵉmaē lā′wiyodqēxs la′ē hăᵉmā′pᴇq. Wä, hë′ᵉmisēxs g·î′lᵉmaē ha′ᵉmaāqēxs la′ē â′ᴇm ăxᵉē′dxa k!waᵉxʟā′wē 15 wä′laanawisē ɫōᵉ ᵉnᴇ′mp!ᴇnk· lā′xᴇns q!wā′q!wax·ts!ānaᵉyēx qaᵉs

the scales and the skin; and when it is all off, | she eats it. She does not dip it into grease, because it is very fat. | I have forgotten this, that the woman also beats | the body of the kelp-fish before she puts it down on its stomach to roast by the fire, || so as to loosen the bones from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much, for it tastes salt. That is the reason why she does not drink much | water, for she knows that she has to keep on drinking water. | Only the one who has caught the fish eats it roasted by the fire while lying on its stomach; || for she only does this with the kelp-fish when she is very hungry | when she comes home, after having been fishing with her fish-trap. | That is the reason why she puts one kelp-fish down on its belly by the fire, | for it takes a very short time to be done. Old women | eat kelp-fish roasted by the fire while lying on its belly; for it is || too dirty for young women, because the | intestines and the gills are in it, and the scales are also on it; for | they are afraid to eat the scales of the fish, because it often kills | those who eat them with the meat, because they stick in the throat and they can not get out | the scales when they eat the kelp-fish. There is no way of getting them out when they are || stuck in the throat, and our throat gets sore when we | swallow them. Now I have finished talking about this. |

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k·ēxâ′lēx g̣ō′bEtas ḶEᶜwis L!ē′sē. Wä, g·î′lᶜmēsē ᶜwīᶜlâxs la′ē hămx·ᶜī′dEq. Wä laE′m k·!ēs ts!Epa′s lā′xa L!ēᶜna qāxs tsE′nxwaē. Wä, hë′xōḶEn L!Elē′ᶜwēsōxs t!E′lx̣ᶜwīdamaēda ts!Edā′qax ō′k!winaᶜyasa pEx·ī′taxs k·!ē′sᶜmaē manō′lisas lā′xēs lEg̣wī′łē qa k·!E′nx·ᶜīdēs xā′qas lā′xēs q!Emlālē.

Wä, g·î′lᶜmēsē g̣wāł haᶜmā′pxa pExī′taxs la′ē nag̣ē′k·îlaxa ᶜwā′pēxa k·!ē′sē q!ē′nEma qaxs dE′mp!aē, lā′g·iła k·!ēs q!ē′k·!Esxa ᶜwā′pē qaxs q!ō′LElaᶜmaaxs hë′mEnēłᶜmēLē nā′qałxa ᶜwā′pē. Wä, laE′mxaa lēx·aEm hăᶜmā′pxa manō′lidzEkwē pEx·ītēda ăxā′nEmäq qaxs lē′x·aᶜmaē hë g̣wē′x·ᶜidaatsēxa pEx·ī′tēxs â′lak·!ālaē pō′sq!axs g·ā′xaē nä′ᶜnakŭxs LEqēx·däsēs LEg̣E′mē lā′xa pEx·ī′tē. Wä, hë′ᶜmis lā′g·iła hā′labala manō′lisasa ᶜnE′mē pEx·ī′t lā′xēs lEg̣wī′łaxs Lō′max·ᶜīdaē ᶜnEmā′łᶜīdExs la′ē L!ō′pa. Hë′ᶜmēda łaE′lk!wanaᶜyē hăᶜmā′pxa manō′lidzEkwē lā′xa lEg̣wī′łē pEx·ī′ta qaxs k·!Elta′maasēda eałostâ′g̣asē hăᶜmā′pEq qaxs ᶜwīᶜlaᶜmaē ăxā′łēs yax·yîg·iłē ḶEᶜwis q!ō′snaᶜyē, wä, hë′mîsḶaḶēda g̣ō′bEt!Enaᶜyas, yîxs k·îlE′maē hă′ᶜmaᶜyēda g̣ō′bEtasa pEx·ī′tē qaxs q!ŭnā′laē g·āᶜyalatsa hă′mg̣âkᵘ ḶEᶜwis q!Emlālē, yîxs paq!Exâ′ēda k·!ē′sē kwē′sōdxa g̣ō′bEtaxs haᶜmā′paaxa pEx·ī′tē. Wä, la k·!eâ′s g̣ŭyō′Ḷasqēxs la′ē k!ŭdē′ł lā′xEns q!oq!ō′nēx. Wä, âᶜmes la xasᶜē′dē q!ō′q!onäsa hămk·iᶜna′läq. Wä, laᶜmEn g̣wāł g̣wa′g̣wēx·sᶜāla lāq.

Perch (1).—The[1] wife cuts open the perch, so that | the gills come off, and the intestines; and as soon as all the intestines | and the gills have been taken out, she throws them out of the house. | She cuts (the perch) open with her fish-knife, and she scrapes the body so that the ‖ scales come off. When they are all off, she cuts across the body, in this manner: | As soon as she has finished, she takes her kettle and | pours some water into it; and when it is half full, she puts it on the | fire. When it boils, she takes the opened | perch and puts them into it. When they are all in, the man ‖ takes his tongs and stirs them. They stay | for about half an hour according to the watch | boiling over the fire. Then they are taken off of the fire. Now | the boiled perch is done. Then the woman | takes her spoons and gives one to each of those who are to eat the ‖ boiled perch. When each has one spoon, | they put the kettle of boiled perch in front of those who are to eat the boiled perch, | and they begin to eat it with spoons. | First they take out the backbone and the ribs; | and when they have all been taken out, they take out the heads and suck them, for ‖ they are very fat; and when the fat is all off, they | suck out the eyes; and when these are off, they break them | to pieces and suck out the brains; and when these are out, |

Perch (1).—Wä,[1] laᶜmē g̣ᴇnᴇmas t!ᴇx̣ᶜwīdxa ʟamawē qa lawäyēs q!ōsnaᶜyas ʟ̣ᴇᶜwēs yāx·yîg·īłē. Wä, g·îlᶜmēsē ᶜwīᶜlâwa yax·yîg·īłē ʟ̣ᴇᶜwa q!ōsnaᶜyaxs la'ē k·!âdᴇq lāx ʟ!āsanâᶜyasēs g·ōkwē. Wä, laᴇm hëᴇm t!ᴇkŭlasēs xwaʟ̣ayowē. Wä, la k·osēt!ēdᴇq qa lawälēs g̣ōbᴇt!ᴇnaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē qatēt!ēdᴇq g·a g̣wälēg·a (*fig.*). Wä, g·îlᶜmēsē g̣wāłᴇxs laē ăxᶜēdxēs hănx·ʟanowē qaᶜs gŭxts!ōdēsa ᶜwāpē lāq qa nᴇg̣oyōxsdalēsēxs laē hănx·ʟᴇnts lāxēs lᴇg̣wīłē. Wä, g·îlᶜmēsē mᴇdᴇlxᶜwīdᴇxs laē ăxᶜēdxa t!ᴇg·îkwē ʟamawa qaᶜs ăxstᴇndēs lāq. Wä, g·îlᶜmēsē ᶜwīᶜlaᶜstaxs laē dāx·ᶜidēda bᴇgwānᴇmaxēs ts!ēsʟāla qaᶜs xwēt!ēdēq. Wä, lāxᴇnt!a nᴇxsᴇg·îʟᴇlag·ila lāx q!āq!alak·!aᶜyaxᴇns ᶜnāläx yîx ᶜwāᶜwasʟalasas lāxa lᴇg̣wīłē maᴇmdᴇlqŭlaxs laē hănx·sano lāxa lᴇg̣wīłē. Wä, laᴇm ʟ!ōpa ʟᴇmx̣ᵘstag·iᶜlakwē lāxēq. Wä, hëx·ᶜidaᶜmēsa ts!ᴇdāqē ăxᶜēdxēs k·āk·ᴇts!ᴇnaqē qaᶜs lä ts!ᴇwānaēsas lāxa yōsaʟaxa ʟᴇmx̣ᵘstag·iᶜlakwē. Wä, g·îlᶜmēsē ᶜwīlxtoxa k·āk·ᴇts!ᴇnaqaxs laē hănx·dzamōlīlᴇma ʟᴇmx̣ᵘstag·iᶜlats!ē hănx·ʟanōlaxa ʟᴇʟᴇmx̣ᵘstaagŭʟaxa ʟᴇmx̣ᵘstag·iᶜlakwē. Wä, lax·daᶜxwē ᶜyōsᶜīda. Wä, laᴇm hë g·îl xᴇlostayosēda xᴇmōmowēg·aᶜyas ʟ̣ᴇᶜwa xaqē. Wä, g·îlᶜmēsē ᶜwīᶜlōstaxs laē xᴇlōstalax hëx·t!aᶜyas qaᶜs k·!ᴇx̣wēq qaxs ʟōmaē tsᴇnxwa. Wä, g·îlᶜmēsē ᶜwīᶜlâwē tsᴇnxwaᶜyasēxs laē k!ŭmt!ŭłts!âlax g̣ēg̣ᴇbᴇlōxstâᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâx laē wᴇwᴇx·sᴇnd qaᶜs k!ŭmt!ŭłts!ōdēxa lᴇqwäs. Wä, g·îlᶜmēsē ᶜwīᶜlaqēxs laē

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[1] Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; ‖ and when they have had enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It ‖ is cut open in the same way as I said first, and the scales are scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she | throws (the perch) into a dish, and she does this with all the others. ‖ When this is done, she takes her kettle and pours some | water into it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the ‖ gills, and puts them in. She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

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ts!EXLEndxēs k!wâx^{u}mōtē xāqsa hēx·t!a^{ɛ}yē lāxa lEgwīlē. Wä, g·îl^{ɛ}mēsē gwāłEXS laē ^{ɛ}yōs^{ɛ}īdxa ^{ɛ}wāpala ḷE^{ɛ}wa q!Emlalē. Wä, g·îl^{ɛ}mēsē pōl^{ɛ}īdEXS laē gwāł ^{ɛ}yōsa. Wä,lä xāLEX·^{ɛ}īd naxsīdxa ^{ɛ}wāpē. Hëem gwE^{ɛ}yōsa bāk!ŭmē k·ōẋwaxōda. Wā, g·îl^{ɛ}mēsē gwāłEXS laē hōqŭwēlsa. Wä, laEm gwāła ^{ɛ}nEmx·^{ɛ}idāła hă^{ɛ}mēx·sīlaēnēxa Lamawē yîsa Kwāg·ułē, yîxs ^{ɛ}nEmx·^{ɛ}idāła^{ɛ}maē hă^{ɛ}mēx·silaēna^{ɛ}yaq.

(2) Wä, g·a^{ɛ}mēs hă^{ɛ}mēx·sīlaēnēsa Ḡōsg·imoẋwaxa Lamawē, yîxs hë^{ɛ}-maē gwēg·ilaxs laē t!Ekwaq lāxEn g·ālē wałdEma ḷōxs laē k·ōsâlayîwēs gōbEtē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwē yāx·yîg·iłas ḷE^{ɛ}wa q!ōsna^{ɛ}yē ḷE^{ɛ}wa gōbEtasēXS laēda ts!Edāqē x·īx·^{ɛ}īdEX mōqŭläs ḷE^{ɛ}wis ts!Enēxē. Wä, lä q!wēsâlax k·!ēläsa q!ōsna^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłEXS laē ts!EX-ts!ōts lāxa łōq!wē. Wä, lä ^{ɛ}nāẋwaEm hë gwēx·^{ɛ}īdxa waōkwē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la gwāłEXS laē ăx^{ɛ}ēdxēs hănx·Lanowē qa^{ɛ}s gŭxts!ōdēsa ^{ɛ}wapē lāq. Wä, la bEnk·!ōłdza^{ɛ}yaxs laē hănx·LEnts lāxēs lEgwīlē. Wä, g·îl^{ɛ}mēsē mEdElx^{ɛ}wīdEXS laē ăx^{ɛ}ēdxa ămEmk·!înāla Lamawa qa^{ɛ}s ăxstEndēs lāxa hănx·Lanowē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lastaxs laē ăx^{ɛ}ēdxa x·īg·îkwē ts!Enēxa qa^{ɛ}s ăxstEndēs ḷE^{ɛ}wa mōqŭla ḷE^{ɛ}wa q!ōsna^{ɛ}yē. Wä, lä mEdElx^{ɛ}wīda. Wä, laxEnt!a hăyāqax nEXsE-g·îLElag·ila lāxEns q!aq!alak·!ayaxsEns ^{ɛ}nāläqē ^{ɛ}wā^{ɛ}wasLalasas ma-EmdElqŭlaxs laē hănx·sanowa lāxa lEgwīlē. Wä, laEm L!ōpa. Wä, laEm hewäxa xwēt!ētsE^{ɛ}wa qaxs hë^{ɛ}maē ḷēgadEs ămstaēkwē Lama^{ɛ}ya. Wä, läda ts!Edāqē ăx^{ɛ}ēdxēs łōq!wē ḷE^{ɛ}wis gElEmx·ä xElyowa qa^{ɛ}s

takes her dish and her rib-strainer, and ‖ she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of those ‖ who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the kettle in which the perch had been boiled and ‖ pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid and the gills and the stomach, ‖ as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and it is not very long before they wish to drink water. Then ‖ they drink. That is all. |

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hănōlilēsa łōq!wē lāxa ămstaakwilats!äxa LAMAWĒ hănx·LANOWA. Wä, lä ăx^{ɛ}ēdxa gELEMx·ä xELyowa qa^{ɛ}s xELōstālēxa ămEMk·!ināla hănx·LAAK^{u} LAMAWA qa^{ɛ}s lä xELts!âlas lāxa łōq!wē. Wä, laEM ^{ɛ}nāx̣waEM gēyałēda LAMAWAXS laē yēyax^{u}ts!â lāxa łōq!wē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la yax^{u}ts!â laxa łōq!wäxs laē k·ax·dzamōlilas lāxa ămEMk·!înalag·îLAXA LAMAWĒ. Wä, hëx·^{ɛ}ida^{ɛ}mēsē xāmax·ts!anālēda ^{ɛ}nāx̣wa bēbEgwānEMXS laē ēpaq qa^{ɛ}s ts!ōq!ŭsELēs lāxēs sEMsē. Wä, g·îl^{ɛ}mēsē ELāq ^{ɛ}wī^{ɛ}laqēxs laēda LĒ^{ɛ}lānEmaq ăx^{ɛ}ēdxa k·āk·Ets!Enaqē qa^{ɛ}s lä ts!Ewanaēsas lāxēs LĒ^{ɛ}lanEmē. Wä, g·îl-^{ɛ}mēsē ^{ɛ}wīlxtōxs laē k·!ōqŭlilxa ămEMk·!înālag·ī^{ɛ}lats!ē hănx·LANOWA qa^{ɛ}s lä gŭqōsas ^{ɛ}wāpaläsa LEMx̣^{u}stag·i^{ɛ}lakwē lāxa łōq!wa. Wä, laEM âEM gŭgēg·înts lāxa ha^{ɛ}mōtasa LEMx̣^{u}Lax̣waxa LAMAWĒ. Wä, g·îl^{ɛ}mēsē ELāq qōt!axs laē x̣wēlaqa k·!ōxstōlilELaxa hănx·LANOWĒ qa^{ɛ}s lä hăngalilas lāxa obēx·LALALILASĒS LEgwilē. Wä, lāx·da^{ɛ}xwē ^{ɛ}yōs^{ɛ}idēda bēbEgwānEmaxa ^{ɛ}wāpalās Ļ^{E}^{ɛ}wa q!ōsna^{ɛ}yē Ļ^{E}^{ɛ}wa mōqŭläxs laē L!ōpa Ļ^{E}^{ɛ}wa ts!Enēxē. Wä, g·îl^{ɛ}mēsē pōł^{ɛ}īdExs laē gwāła. Wä, hëEM gwE^{ɛ}yōsa g·ālē bāk!ŭm mEkwāxalisē. Wä, laEM hōqŭwElsa. Wä, laEM hēwäxa nāgēk·îlax ^{ɛ}wāpa qaxs q!âLEla^{ɛ}maaxs nāx^{ɛ}ida^{ɛ}mēLaxa ^{ɛ}wāpē qō lāł q!äk·ałqēxs dEmp!aēs ha^{ɛ}mäx·dē. Wä, k·!ēst!a âlaEM gałaxs laē nanaq!ēsdg·ilaxa ^{ɛ}wāpe. Wä, hë^{ɛ}mis la nāgatsē. Wä, laEM gwāła.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the side-pieces of the fire of the house. They never | take out the intestines and gills and scales. When ‖ the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. | Then the woman watches it until the steam comes through | on the inner side all along the body. She does not | let the steam come through for a long time, before it is done. | Then she takes her food-mat and spreads it out outside ‖ of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-mat, | and she takes a piece of broken cedar-stick and with it she scrapes off the scorched | scales. When they are all off, she picks off the | meat with her fingers and puts it into her mouth. After she has finished, she ‖ takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so, she | rinses her mouth; and after that she drinks a little | water. That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, | and he puts the flounder-spear on the left-hand side of his | flounder-

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Roasted Perch. — Maēdzᴇkᵘ ʟamawa lāxa lᴇgwīłē, yîxs âᶜmaē 66
dōłtsꞌoyᴇwēda ʟamawē lāxa lᴇxaᶜyē qaᶜs lä manōlidzᴇm lāx ăwa-bâᶜyasa kꞌākꞌᴇdᴇnwaᶜyasa lᴇgwīłasa gꞌōkwē. Wä, laᴇm hĕwäxa lāwoyîwē yāxꞌyîgꞌiłas ʟᴇᶜwēs qꞌōsnaᶜyē ʟᴇᶜwis gōbᴇtē. Wä, gîlᶜmēsē kꞌŭmᴇlxꞌᶜidē gōbᴇtasēxs laē ẋwēłᴇlīsaq qa ʟꞌāsotꞌᴇndēsa āʟotꞌᴇ- 70
nēxꞌdē. Wä, läda tsꞌᴇdāqē dōqwałaq qa kꞌîẋŭmxꞌsâwēsa kꞌꞌāłᴇla lāx āʟōtꞌᴇnaᶜyas ʟōᶜmē ᶜwāsgᴇmasas ōgwiḍaᶜyas. Wä, kꞌꞌēsᶜmēsē âlaᴇm gēgꞌîlił kꞌᴇẋŭmxꞌsâlēda kꞌꞌāłᴇla lāx ōgwīdaᶜyasēxs laē ʟꞌōpa. Wä, lä ăxᶜēdxēs hăᶜmādzowē łēᶜwaᶜya qaᶜs ʟᴇpꞌālīłēq lāx ʟꞌāsalīła-sēs kꞌwaēlasē. Wä, lä ăxᶜēdxēs tsꞌēsʟāla qaᶜs kꞌꞌîpꞌēdēs lāxa maē- 75
dzᴇkwē ʟamawa qaᶜs lä kꞌꞌîbᴇdzōts lāxa hăᶜmādzowē łēᶜwaᶜya. Wä, âᶜmēsē axᶜēdxa kꞌōqꞌâᶜyē kꞌwaᶜxʟāwa qaᶜs kꞌexâlēs lāxa kꞌŭmᶜla gōbᴇta. Wä, gꞌîlᶜmēsē ᶜwīᶜlâxs laē xamaxꞌtsꞌānaxs laē ēpaxa qꞌᴇmlalē qaᶜs tsꞌōqꞌŭsᴇlēs lāxēs sᴇmsē. Wä, gꞌîlᶜmēsē ᶜwīᶜlaxs laē ăxᶜēdxa ᶜwāpē qaᶜs hămsgᴇmdēqēxs laē hămxꞌtsꞌānᴇnts lāxēs 80
eᶜeyasōwaxs laē tsꞌᴇntsꞌᴇnẋᶜwīda. Wä, gꞌîlᶜmēsē gwāłᴇxs laē tsꞌᴇwēʟꞌᴇxōda. Wä, gꞌîlᶜmēsē gwāłᴇxs laē xāʟꞌᴇxꞌᶜīd nāxᶜīdxa ᶜwāpē. Wä laᴇm gwāł lāxēq.

Flounder.—Wä, gꞌîlᶜmēsē kꞌꞌîmāqᴇlaxa yōᶜnakŭläxs laē wīᶜxᵘstᴇn- 1
dēda hănxᶜēnoxwaxa paēsaxēs pāpayaatsꞌēlē ẋwāẋwagŭma. Wä, lä kꞌatꞌałᴇxsaxēs pāpayayowē saᴇntsꞌō lax gᴇmxägaᶜyasa pāpa-

fishing canoe, the prongs pointing to the place ‖ where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his flounder-fishing paddle, and is ‖ going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes it off in the bow ‖ of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and picks up a small basket, and she goes down to the beach carrying ‖ the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ‖

Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

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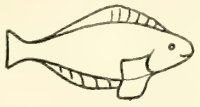
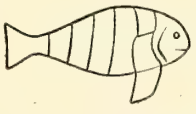
yaats!ē ẋwāẋwagŭma laEm gwāsbałē dzēdzēgŭmas lāx k!wax-dzasasa papayaēnoxwē lāx ōxḷa^{c}yasēs pāpayaats!ē ẋwāẋwagŭma. Wä, lä sēẋ^{c}wŭt!asēs pāpayax·sa^{c}yasē sēwayowa. Wä, g·îl^{c}mēsē lāg·aa lāxa małp!Enk·as ^{c}wālaēdzas lāxEns bāLäxs laē hEx^{u}dzE-gEmx·^{c}īda qa^{c}s qElkwałēxēs gEmxōt!Ena^{c}yaxs laē hănxEnsEla ālăx paēsa. Wä, laē pElk·i^{c}lälaᶜmasxēs pāpayax·sa^{c}yasē sēwayōxs laē k·!îk·!E^{c}nakŭla. Wä, g·îl^{c}mēsē dōx^{c}waLElaxa paēsaxs laē sāsēwala qa wŭlg·aaLa^{c}yēsēs pāpayaats!ē ẋwāẋwagŭma. Wä, g·îl^{c}mēsē ^{c}wElg·aaLExs laē k·āt!ałExsaxēs pēpayax·sa^{c}yasē sēwayowa qa^{c}s dāx·^{c}idēxēs pāpayayowē saEnts!âxs laē mEdEnsas qa^{c}s sEx·^{c}īdēxa nEgEdzâ^{c}yasa paēsaxs laē nēxōstōdEq qa^{c}s k·!îł^{c}ālExsēs lāx âg·iwa-^{c}yasēs pāpayaats!ē ẋwāẋwagŭma. Wä, â^{c}mēsē la hëx·sä gwēg·ilaxa waōkwē. Wä, g·îl^{c}mēsē q!EyōLxa paēsaxs laē nä^{c}nakwa lāxēs g·ōkwē.

Wä, g·îl^{c}mēsē lāg·alis lāx L!Ema^{c}isasēs g·ōkwaxs laē gEnEmas k·!ōqŭlīłxa lālaxamē qa^{c}s lä lEnts!ēsEla lāxa L!Ema^{c}isē k·!ōqŭlaxa lā!axamē qa^{c}s lä hăng·aałExsas lāx nEgoyâ^{c}yasa pāpayaats!ē ẋwā-ẋwagŭma. Wä, lä ăx^{c}ēdxa paēsē qa^{c}s lä k·!îxts!âlas lāxa lālaxamē. Wä, gîl^{c}mēsē qōt!ēda pāyats!ē lālaxamäxa paēsaxs laē k·!ōgŭłExsaq qa^{c}s lä k·!ōx^{c}wŭsdēsElaq qa^{c}s lä k·!ōgwīLElaq lāxēs g·ōkwē qa^{c}s lä k·!ōx^{c}walīłaq lāx onēgwiłasēs g·ōkwē.

Wä, lä ăx^{c}ēdxēs ha^{c}nEmē qa^{c}s gŭxts!ōdēsa ^{c}wāpē lāqēxs laē ts!ōẋŭg·îndEq qa ëx·ts!owēs. Wä, g·îl^{c}mēsē ^{c}wi^{c}lâwē ^{c}yāg·îg·a^{c}yasēxs

she pours away the dirty water with which she washed it out; and she pours in some more water, | until it is half full, and she puts it on the fire. After | she has done so, she takes her fish-knife and sits down alongside of the ‖ flounder basket; and she takes out one of the flounders and cuts open | the belly, which contains the intestines, in this manner at ×: | As soon as she turns over the white side, she pulls out the intestines. | She cuts off the intestines close to their end, at the gills. | She does not take off the gills from the head. ‖ As soon as she has taken out the intestines, it is in this way: |  Then she cuts down to the bone on each side crosswise, in this manner: |  When this has been done, she puts it on an old mat that has been spread out, | and she does the same with the others; and when that has been done, she | cuts off the tails; and when they have been cut off, the water in the flounder-kettle begins to boil. ‖ She takes it off and puts it down by the side | of her fire, and she takes split cedar-sticks and measures them off | so that they are the size of the flounder-cooking kettle crosswise. | Then she breaks off eight of them. When she has done so, she puts | four on the water of the flounder-cooking kettle, ‖ and she takes the four others and puts them crosswise over the four that are

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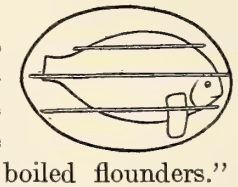
laē gŭqōdxa nēqwa ts!ōx̣ŭg·îndmōt ᵉwāpExs laē gŭxts!ōtsa ᵉwāpē lāq qa nEgoyoxsdālisēxs laē hănx·LEnts lāxēs lEgwīłē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs xwāḶayowē qaᵉs lä k!wag·ägîlīlxa pāyats!ē lālaxama qaᵉs dāx·ᵉīdēxa ᵉnEmē lāxa paēsē qaᵉs xwāłtsēᵉstalēx yax·yîg·iᵉlats!äs tEk·!äsa paēsēxa g·a gwāłēg·a (*fig.*) yîx ×. Wä, g·îlᵉmēsē nELâwa ᵉmEladzaᵉyaxs laē gElxᵉŭłts!ōdxa yax·yîg·ilē. Wä, la t!ōsōdEx mag·aanâᵉyasa ăwanâᵉyasa yāx·yîg·īlē lāxa q!ōsnaᵉyē. Wä, laEm k·!ēs ăxōdxa q!ōsnaᵉyē lāxa hëx·t!aᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwa yax·yîg·īłaxs laē g·a gwāłēg·a (*fig.*).

Wä, lä qaqEdEdzōdEx wāx·sadzaᵉyas g·a gwāłēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłExs lä k·!îgEdzōts lāxa k·!āk·!obanē LEbēła. Wä, lä hëEmxat! gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉla gwāłExs laē t!ōsâlax ts!āsnaᵉyas. Wä, g·îlᵉEmxaāwisē ᵉwīᵉlaxs laē maEmdElqŭlē pastag·iᵉlats!äs hănx·Lanowa. Wä, lä hănx·sᵉEndEq qaᵉs hăᵉnōlisēs lāxēs lEgwīłē. Wä, lä ăxᵉēdxa xōkwē k!waᵉxLāwa qaᵉs mEnsᵉīdēs lāx wādzEq!Exsdaasasa pāstag·iᵉlats!ē hănx·Lanowaxs laē k·ōk·oxsEndEq qa małgŭnāłts!aqēs. Wä, g·îlᵉmēsē gwāłExs laē LEXᵘstEntsa mōts!aqē lāxa ᵉwābEts!âwasa pāstag·iᵉlakwē hănx·Lanowa. Wä, laxaē ăxᵉēdxa mōts!aqē qaᵉs gēk·îyîndēs lāxa lā LEXᵘstāla mōts!aqa (*fig.*[1]).

[1] See figure on p. 416.

46 in it. (Then it is this way:) | Now the broken cedar-sticks

are floating on the hot | water; and she takes the clean flounders and lays them on top of the | cedar-sticks; and she takes three more pieces of broken | cedar-sticks and lays
50 them on the flounder lengthwise; and ‖ she takes another flounder and lays it on top of it, so that it is crosswise | on the first one; and she takes three pieces of broken | cedar-sticks and lays them on top of it, in this way: and she does this to every

one, | so that the hot water enters between them. This is called | "cedar-sticks laid between boiled
55 flounders;" and ‖ the broken cedar-sticks in the bottom of the kettle are called | "cross-cedar-sticks of the whole boiled flounders." When all | this has been done, she puts her flounder-cooking kettle on the fire; and | the flounders stay on the fire boiling for about half an hour according
60 to the watch. | Then she takes them off the fire and puts ‖ them down outside of the place where she is sitting. Then she takes a dish and | the bone strainer, and she puts (the dish) down by the side of the kettle in which the whole flounders have been cooked. | She puts the bone strainer under the topmost one of the | flounders, so that it does not break to pieces when she lifts it out, and she puts it into the | dish of the one who is to eat the flounder; and
65 she does the same with the others. ‖ As soon as she has taken the boiled flounders out of the kettle, she puts them into a dish | in front

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46 Wä, laem pex·âlēda k·ōk·oxsaakwē k!wa^{ɛ}xlawa lāxa ts!elx^{u}sta ^{ɛ}wāpa. Wä, lä ăx^{ɛ}ēdxa ts!ēwalaqekwē paēs qa^{ɛ}s pāqeyîndēs lāxa k!wa^{ɛ}xlāwē. Wä, lāxaē ăx^{ɛ}ēdxa yūduẋ^{u}ts!aqē k·ōk·oxsaakwē k!wa^{ɛ}xlāwa qa^{ɛ}s k·ak·ededzōdalēs lāxa paēsē lāxēs g·îldōlasē. Wä,
50 laxaē ăx^{ɛ}ēdxa ^{ɛ}nemē paēsa qa^{ɛ}s pāqeyîndēs lāq qa geyālēs lāxa g·îlx·dē ăxts!ōyōs. Wä, laxaē ăx^{ɛ}ēdxa yūduẋ^{u}ts!aqē k·ōgek^{u} k!wa^{ɛ}xlāwa qa^{ɛ}s k·āk·ededzōdēs lāq, g·a gwālēg·a (*fig.*). Wä, lä ^{ɛ}nāẋwaem hë gwēx·^{ɛ}īdeq qa lālak·ēsa ts!elx^{u}sta ^{ɛ}wāpē lāq. Wä, hëem ḷēgades k·āk·etawa^{ɛ}yasa pāstag·i^{ɛ}lakwē k!wa^{ɛ}xlāwa. Wä, hë^{ɛ}mis ḷēgadēda
55 banāxḷa^{ɛ}yē k·ōk·oxsaak^{u} k!wa^{ɛ}xlāwa lāx banaxḷa^{ɛ}yasa hănx·lanowē gayaxḷē k!wa^{ɛ}xlâsa ămstaēkwē pāstag·i^{ɛ}lakwa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la gwālexs laē hănx·lents lāxēs paēsēlax·dema legwīla. Wä, lāxent!a nexseg·îlelag·ila lāxens q!ālak·!ayaxens ^{ɛ}nāläqē ^{ɛ}wā^{ɛ}waslalasas lāxa paēsēlax·dema legwīlexs laē hănx·sendeq lāxēs legwīlē qa^{ɛ}s hăng·a-
60 līlēs lāx l!āsalīlāsēs k!waēlasē. Wä, lä ăx^{ɛ}ēdxa łōq!wē ḷe^{ɛ}wa xelyowē xaxx·ä qa^{ɛ}s lä hă^{ɛ}nōlīlas lāxēs ămstaēkwē pāstag·i^{ɛ}lakwa. Wä, lä aēk·ilaxs laē xelabōtsēs xaxx·ä xelyo lāxa ek·!ek·eya^{ɛ}yē paēsa qa k·!ēsēs q!wē!^{ɛ}īdaxs laē xelōstendeq qa^{ɛ}s lä xelts!ōts lāxa pāspets!ats!ēlē łōq!wa. Wä, lä ^{ɛ}nāẋwaem hë gwēx·^{ɛ}īdxa waōkwē.
65 Wä, g·îl^{ɛ}mēsē ^{ɛ}wēg·iltēda pāstag·i^{ɛ}lats!ē hănx·lanōxs laē k·agemlī-

of those who are to eat the boiled whole flounders; and | immediately those who are to eat the flounders begin to eat, taking them up in the hands. | Some Indians call this "flounder-eating." They suck | the bones and the head and the gills while they are eating the ‖ meat. When they have eaten it all, then water is given to them to | rinse their mouth, and they drink. This is all about | one manner (of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the same as the cutting of the whole boiled flounder, ‖ the only difference being that there are no broken cedar-sticks, for | it is just put into the water when it begins to boil. When it has been | boiling a little while, it is stirred so that it breaks; and when | the meat comes off from the bones, it is done. Then | the flounder-cooking kettle is taken off the fire, and ‖ a little oil is taken and poured into it. Then | the woman takes the spoons and distributes them among those who are to eat | the boiled flounder. The woman takes dishes and a | large spoon, and puts the dishes down by the side of the | flounder-cooking kettle; and she takes the large spoon and ‖ dips the boiled flounder out of the kettle, | and puts into the flounder-dish all the liquid and the meat. The dishes are half full of it. | Then it is placed in front of the flounder-eaters, who immediately | eat the flounder.

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lEm lāxa pāspEsLaxa ămstaēkᵘ hănx·Laakwē paēsa. Wä, hëx·ᵉida^{c}mēsē pāspEsLaq xāmax·ts!ānasēs e^{c}eyasōwaxs laē hămx·ᵉīdEq. Wä, la ᵉnēk·ēda waōkwē bāk!ŭma pāspEs^{c}ēda. Wä, laEm k·!ĭxwax xāqas ḷE^{c}wa hëx·t!a^{c}yas ḷō^{c} q!ōsna^{c}yas, yîxs laaḷał q!Emłq!ałEx q!Emlalās. Wä, g·îl^{c}mēsē ᵉwī^{c}laxs laē tsēx·ᵉītsa ᵉwāpē lāq qa ts!EwēL!Exoyos. Wä, lä nāx^{c}īdexs laē gwāła. Wä, laEm gwāł lāxa ᵉnEmx·ᵉidāła.

Flounder eaten with Spoons (ᵉyEwēkᵘ paēs).—Wä, hëEm gwälē xwāLa^{c}yasa paēsē xwāLa^{c}yasa ămstaēkwē hănx·Laakwē paēsa. Wä, lēx·a^{c}mēs ōgŭqałayōsēxs k·!eōsaē k·ōk·oxsaakᵘ k!wa^{c}xLāwa yîxs â^{c}maē ăxstEndayo lāxa ᵉwāpaxs laē maEmdElqŭla. Wä, lä gag·ăła maEmdElqŭlaxs laē xwēt!ētsE^{c}wa qa q!wēq!ŭlts!ēs. Wä, g·îl^{c}mēsē k·!înEmg·îLElēda q!Emlalē lāxa xāqaxs laē L!ōpa. Wä, laEm hănx·sanowēda pāstag·i^{c}lats!ē lāxa pāstag·ilax·dEm lEgwīla. Wä, lä ăx^{c}ētsE^{c}wa hōlałē L!e^{c}na qa^{c}s k!ŭnq!EgEmē lāq. Wä, la^{c}mē ăx^{c}ēdēda ts!Edāqaxa k·āk·Ets!Enaqē qa^{c}s ts!Ewanaēsēs lāxa pEpastagŭLaxa pāstag·i^{c}lakwē. Wä, lä ăx^{c}ēdēda ts!Edāqaxa łōElq!wē LE^{c}wa ᵉwālasē k·āts!Enaqa. Wä, lä mExEnōliłElasa łōElq!wē lāxa pāstag·i^{c}lats!ē hănx·Lanowa. Wä, lä ăx^{c}ēdxa ᵉwālasē k·ats!Enaqa qa^{c}s tsayōłts!ālēs lāxa pāstag·i^{c}lakwē qa^{c}s lä tsēts!ālas lāxa pāspEyats!ēLē łōq!wa ᵉwī^{c}lēda ᵉwāpala LE^{c}wa q!Emlalē. Wä, lä naEngōyōxsdalēda łoElq!waqēxs laē k·āgEmlēlEm lāxa pāspEsLaq. Wä, hëx·ᵉida^{c}mēsē

They eat it with spoons; and | when they have eaten, they drink a little water to cool themselves; || and after drinking, they go out. That is all | about it. |

Steamed Flounder (Flounders steamed standing on edge on stones).—(The man gathers driftwood, and when he thinks he has enough to steam on stones the flounders put on edge, he goes home to his house. When it is high water, he throws out the driftwood on the beach of his house;) and[1] when all the driftwood is out, | he takes two medium-sized pieces of | driftwood not quite one fathom in length, | and puts them down above high-water mark. They are four || spans apart. He takes | easily-splitting cedar-wood and splits it into | thin pieces to start the fire, and he puts them down between the | two side-pieces of the fire. Then he takes medium-sized dry | driftwood and puts it down on top, so that the top is on the same level as the || two side-pieces. Then he puts driftwood crosswise over them. | As soon as it reaches from one end to the other the whole length of the two side-pieces, he | takes a medium-sized basket and goes to pick up medium-sized fresh stones, | and puts them into his stone carrying-basket. When it is full, | he carries it up and pours the stones on top of the cross-pieces on which the flounders are to be steamed. || He continues doing this, and does not stop until the stones are thick | over the top of it. Then he lights a fire under | them at each end.

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pāspEsᵉēdEx·daᵉxwa. Wä, laEm ᵉyōsᵉītsēs k·āk·Ets!Enaqē lāq. Wä, g·îlᵉmēsē ᵉwīᵉlaqēxs laē xāL!Exᵉīd nāxᵉīdxa ᵉwāpē qaᵉs k·ōẋwaxōdēs lāq. Wä, g·îlᵉmēsē gwāł nāqaxs laē hōqŭwElsa. Wä, laEm gwāł lāxēq.

Steamed Flounder (ᵉnEg·Ekᵘ k·!ōt!aakᵘ paēs). — Wä, g·îlᵉmēsē ᵉwīᵉlōłtâwa q!ēxałaxs laē hëx·ᵉidaEm ăxᵉēdxa ᵉmałts!aqē hăᵉyāłᵉag·it q!ēxałaxa hălsElaᵉmē k·!ēs ᵉnEmp!Enk·ēs ăwâsgEmasē lāxEns bāLax qaᵉs k·ātEmg·alisēs lāx āLaᵉyasa ᵉyaẋᵘmutē. Wä, lä mōp!Enk·ē ăwâlagâłaasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä ăxᵉēdxa ëg·aqwa lāx xâsEwē k!waᵉxLāwä qaᵉs xōxoẋᵘsEndēq qa ămᵉămāyastowēs qaᵉs g·ālastoyâ. Wä, lä LōLāxōts lāx ăwāgawaᵉyasa ᵉmałts!aqē k·āk·EdEnwaᵉya. Wä, lä ăxᵉēdxa hăᵉyałaᵉstōwē lEmẋwa q!ēxała qaᵉs Lōxŭyîndālēs lāq. Wä, g·îlᵉmēsē ᵉnEmāk·îya ŁEᵉwa ᵉmałts!aqē k·āk·EdEnwēxs laē gēk·îyîndālasa q!ēxałē lāq. Wä, g·îlᵉmēsē lElbEnd lāx ᵉwāsgEmasasa ᵉmałts!aqē k·āk·EdEnwaᵉye, laē ăxᵉēdxa hëła lExaᵉya qaᵉs lä mEnaxa hăᵉyāłᵉa āłExsEm t!ēsEma qaᵉs lä t!äxts!âlas lāxēs t!ägats!ē lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē k·!oxᵉŭsdēsaq qaᵉs lä qEpEyînts lāxēs t!ēqwapdEmaLaxa paēsē. Wä, lā hēx·säEm gwēg·ilē. Wä, āłᵉmēsē gwāłExs laē wâkwa t!ēsEmē la hamElqEyē lāx ōkŭᵉyaᵉyas. Wä, hëx·ᵉidaᵉmēsē tsēnabōtsa gŭlta lāx ᵉwāx·sbaᵉyas. Wä, g·îlᵉmēsē x·īqōstâxs laē ăxᵉēdxa

[1] Continued from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders ‖ and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and ‖ brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, ‖ and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the ‖ red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

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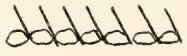
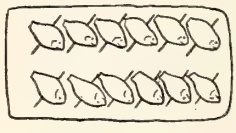
lExa^{ɛ}yē yîx t!ägats!ēx·däsēxa t!ēsEmē qa^{ɛ}s lä dālaq qa^{ɛ}s lä k·!ōx- 18
^{ɛ}walExsas lāxēs L!āgēdzats!ē x̣wāx̣wagŭma. Wä, lä ăx^{ɛ}ēdxa paēsē
qa^{ɛ}s lä k·!Exts!âlas lāxa lExa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē qōt!axs laē 20
k·!ōgŭltsaxa pāyats!ē lExa^{ɛ}ya qa^{ɛ}s lä k·!ōgŭnōlisas lāxa t!ēqwabE-
gwēsē. Wä, lä ăx^{ɛ}ēdxa k·!āk·!ōbanē qa^{ɛ}s LEp!ālisēs. Wä, lä
ăx^{ɛ}ēdxa pāyats!ē lExa^{ɛ}ya qa^{ɛ}s lä gŭgEdzōtsa paēsē lāxa k·!îgEdzowe
k·!āk·!obanä. Wä, lä x̣wēlaqants!ēs laxa L!Ema^{ɛ}isē qa^{ɛ}s lä ēt!ēd
laxēs ănēx·sâ^{ɛ}yē lāxa paēsē. Wä, g·îl^{ɛ}mēsē lāg·aa lāxēs L!āgēdzats!ē 25
x̣wāx̣wagŭmxs laē ăx^{ɛ}ēdxa paēsē qa^{ɛ}s lä k·!îxts!âlas lāxa pāyats!ē
lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lts!âxs laē k·!ōgŭlExsaq qa^{ɛ}s lä k·!ōx-
^{ɛ}wŭsdēsElaq qa^{ɛ}s lä hănEnxElīsas lāxa k·!EgEdzâyaasasa paēsa
k·!āk·!obana. Wä, lä lâsdēsa qa^{ɛ}s lä ăx^{ɛ}ēdxa k·!îpLālaa lāxēs g·ōkwē
Lē^{ɛ}wa tsāyats!ē nagats!ä. Wä, hë^{ɛ}misa nēnayîmē k·!āk·!Ek·!obana. 30
Wä, hë^{ɛ}misa k!wa^{ɛ}xLāwaxs laē dālaq qa^{ɛ}s lä ăx^{ɛ}ālisas lāxēs t!ēqwa-
bEkwē. Wä, hëx·^{ɛ}ida^{ɛ}mēsē ăx^{ɛ}ēdxa g·îlt!a k·!îpLālaa qa^{ɛ}s k·!îp!īdēs
lāxa x·îx·îxsEmāla t!ēsEma qa^{ɛ}s k·!îp!ālēsElēs lāxa k·!ēsē qwēsāla
lāxēs Lāwēdzasē qaxs hëwäxaē Lēqŭlīsē g·ōgŭyâsēxs laē k·!îp!ēdxa
x·îx·îxsEmāla t!ēsEma qa^{ɛ}s k·!îp!ālisēs lāxa ^{ɛ}nEma^{ɛ}isē. Wä, g·il- 35
^{ɛ}mēsē ^{ɛ}wīlg·îlqēda gŭltäxa t!ēsEmaxs laē gōłg·îlqasēs k·!îpLālaa lāxa
x·îx·îxsEmāla t!ēsEma qa ^{ɛ}nEmāk·îyax·^{ɛ}īdēs. Wä, g·îl^{ɛ}mēsē ^{ɛ}nEmā-
k·îyaxs laē ăx^{ɛ}ēdxa nāgats!äxs laē ^{ɛ}wābEts!âlaxa ^{ɛ}wE^{ɛ}wāp!Emē qa^{ɛ}s
xaL!Ex·^{ɛ}īdē xōdzELEyînts lāxa x·îx·îxsEmāla t!ēsEma qa ^{ɛ}wī^{ɛ}lâwēsa

stones, so that the ‖ ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other cedar-sticks, when he keeps on breaking off ‖ many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the steamed flounders standing on edge on stones." ‖ The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the intestines. He takes out one ‖ flounder, and lays it flat on the cedar-sticks, so that it stands on its edge on the | hot stones. Each flounder leans against one of the | cedar-sticks. When he has finished, it is in this way:  | When he has put them all on, he takes the old mats and | lays them down close to his steaming-place. When this has been done, ‖ he

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gŭna^{ɛ}yē k!wēk!ŭtsEmēq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la xōsElg·întsa ^{ɛ}wāpē !āx ^{ɛ}wādzEqayayaasasasēxs laē ăx^{ɛ}ēdxa xōkwē k!wa^{ɛ}xLāwa k·!ēs âlaEm ḷEsḷEkwa qa^{ɛ}s ^{ɛ}mEns^{ɛ}īdēsa ^{ɛ}nEmp!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yē, hë^{ɛ}misa mōdEnē ēsEg·iwa^{ɛ}yasēxs laē k·oqōdEq. Wä, hë^{ɛ}mis la ^{ɛ}mEnyayosēxa waōkwē k!wa^{ɛ}xLāwaxs laē hanał k·ōk·oxs^{ɛ}ālaxa q!ēnEmē hēsta ăwâsgEm xōk^{u} k!wa^{ɛ}xLāwa. Wä, g·îl^{ɛ}mēsē k·ōtaq laEm hēł^{ɛ}ālaxs laē q!wāg·aalōdalas lāxa x·īx·îxsEmāla t!ēsEma g·a gwałēg·a (*fig.*), yîxs ^{ɛ}nał^{ɛ}nEmp!Enk·aē lāxEns q!wāq!wax·ts!āna^{ɛ}yaqē ăwâlagâlaasas lāxēs g·îldōlasē ḷE^{ɛ}wis ts!ēg·olasē. Wä, hëEm ḷēgadEs k·!ōt!aasdEmasa ^{ɛ}nEg·îkwē paēsa k!wā^{ɛ}xLāwē q!waaak^{u} lāxa x·īx·îxsEmāla t!ēsEma. Wä, hë^{ɛ}mis ḷēgadēda x·īx·îxsEmāla t!ēsEmas ^{ɛ}nEx·dEmaxa k·!ōt!aakwē paēsa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la q!waaakwa k!waxLāwaxs laēda bEgwānEmē ăx^{ɛ}ēdxa pāyats!ē lExa^{ɛ}ya qa^{ɛ}s lä k·!ōgŭnōlisas lāxēs ^{ɛ}nEg·asLaq. Wä, laEm hëwäxa t!oẋ^{u}wīdxa paēsē qa lawäyēs ts!Enēxas. Wä, lä dōłts!ōdxa ^{ɛ}nEmē paēs qa^{ɛ}s paxEndēs laxa k!wa^{ɛ}xLāwē qa k·!ōtałēsēxs laē ăxa lāxa ts!Elqwa t!ēsEma. Wä, lä ^{ɛ}nāł^{ɛ}nEma paēsē lāxa ^{ɛ}nāł^{ɛ}nEmts!aqē k!wa^{ɛ}xLāwa. Wä, g·îl^{ɛ}mēsē gwāłExs laē g·a gwālēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·aalaxs laē ăx^{ɛ}ēdxa k·!āk!Ek·!obana qa^{ɛ}s lä LEp!ElsElas lāx māg·înwalisasēs ^{ɛ}nEk·asōLē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa wEwāp!Emts!âla nagats!ä qa^{ɛ}s tsādzELEyîndē^{ɛ}

takes the bucket with fresh water and pours it | over the flounders standing on edge on the stones. When the water has been poured out, | he quickly takes up the old mats and throws them over them; | and it does not take long before he takes off the covering, for (the flounders) are now done. | As soon as he has taken off the whole covering of old mats, the man ‖ calls his numaym to sit around the place where the flounders were steamed, | to eat the steamed flounders. The men all come and sit around | what they are going to eat. When they are all there, | each man takes one | flounder, and they pinch off (the meat) and put it into their mouths; and ‖ after each has eaten one flounder, they take another one and eat it; | and when there are many flounders, then all the men try to eat many | flounders; and sometimes each man will eat four | flounders when there are many. And when the flounder-eaters finish, | they go home to their houses, and they wash their hands; and ‖ after they have done so, they drink a little water, after | rinsing their mouths for the salty taste to come out. The reason why they do not | drink much water is because they are afraid to drink much when they first | taste the flounders steamed standing on edge on stones, for then they would | always want to drink water. Therefore they only ‖ drink a little water to wash down what they have eaten. | This also is not given at a feast to many tribes. That is | all about this. |

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lāxa k·!ōt!aakwē paēsa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·îlts!âwa ^{ɛ}wāpaxs laē hanakwila dāx·^{ɛ}īdxa k·!āk·!Ek·!obana qa^{ɛ}s nāsEyîndēs lāq. Wä, k·!ēst!a âlaEm gäłaxs laē nāsōdExa nayî'mē qaxs lE^{ɛ}maē L!ōpa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâweda k·!āk·!ek·!obana nāyîmxs laēda bEgwānEmē lē^{ɛ}lālaxēs ^{ɛ}nE^{ɛ}mēmotē qa läs k!ŭtsē^{ɛ}stālaxa ^{ɛ}nEg·asaxa paēsē qa^{ɛ}s pāspEsēxa ^{ɛ}nEg·Ek^{u} paēsa. Wä, lä ^{ɛ}wī^{ɛ}laEm lā k!ŭtsē^{ɛ}stalīsElēda bēbEgwānEmaxēs ha^{ɛ}mālē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alisExs laē hēx·^{ɛ}idaEm dāx·^{ɛ}īdēda ^{ɛ}nāł^{ɛ}nEmōkwē bēbEgwānEmxa ^{ɛ}nāł^{ɛ}nEmē lāxa paēsaxs laē ēpaxElaq qa^{ɛ}s ts!ōq!ŭsElēs lāxēs sEmsē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxa ^{ɛ}nEmē paēsExs laē ēt!ēd ăx^{ɛ}ēdxa ^{ɛ}nEmē qa^{ɛ}s hămx·^{ɛ}īdēq. Wä, g·îl^{ɛ}mēsē q!ēnEma paēsaxs laēda ^{ɛ}nāẋwa bēbEgwānEm q!āq!ēk·!Esap!axa paēsē, yîxs ^{ɛ}nāł^{ɛ}nEmp!Enaē mōk!ŭsa ^{ɛ}nEmōkwē bEgwānEmxa paēsaxs q!ēnEmaē. Wä, g·îl^{ɛ}mēsē gwāła pāspEsaxs laē nä^{ɛ}nak^{u} łāxēs g·ig·ōkwē qa^{ɛ}s lä ts!Ents!Enkwa lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē xāL!Ex·^{ɛ}īd nāx^{ɛ}īdxa ^{ɛ}wE^{ɛ}wāp!Emē yîxs laē gwāł ts!EwēL!Exōda qa lāwäyēsēs dEmp!aēL!Exawa^{ɛ}yē. Wä, hēEm k·!ēsēłts q!ēk·!Esxa ^{ɛ}wāpē qaxs k·îłElaē gEyōł q!ēk·!EsEq qaēxs g·îl^{ɛ}maē p!Ex^{ɛ}alElēda ha^{ɛ}maag·ōłaxa k·!ōt!aakwē ^{ɛ}nEg·îk^{u} paēsExs laē âEm lā hēmEnāłāEm la naq!ēxsdxa ^{ɛ}wāpē. Wä, hē^{ɛ}mis lāg·iłas âEm xāL!Ex·^{ɛ}īd nāx^{ɛ}īdxa ^{ɛ}wāpē qa^{ɛ}s ts!EwEndzEmxēs hamäx·dē. Wä, lāxaē k·!ēs k!wēladzEm lāxa q!ēnEmē lēlqwălaLa^{ɛ}ya. Wä, laEm gwāł lāxēq.

Fresh Herring-Spawn on Cedar-Branches.—Now I will talk about | (herring-spawn on) cedar-branches, for that is also done in the same manner as with the hemlock-branches, | when they are put into the sea; and the only difference is, that they are | not often dried, for they are only put ‖ into the spawning-place; and as soon as herrings stop spawning, then | the cedar-branches with the spawn on them are given | to the tribe to eat. The raw spawn is eaten fresh. | It is bad when it is dried, for it quickly gets a strong taste, | and it quickly gets red; and it also ‖ tastes of cedar-branches when it gets dry; and the only | reason why it is put into the sea is, that it is easy to wipe off | the herring-spawn; and it is not cooked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the box with herring-spawn is taken, ‖ and it is put down on the left-hand side of the house. | Then they untie the rope of the cover, and they pour (the herring-spawn) into the steaming-box; | and as soon as it is nearly full, they pour fresh water | into it; and they only stop pouring water into it when it covers the | spawn. This is done in the morning, and it is just ‖ left that way until noon. Then the old women are asked | to come and rub the herring-spawn; and when the old women | come, they sit down in the house, one on each side |

Fresh Herring-Spawn on Cedar-Branches.—Wä, la^{s}me′sEn ē′dzaqwałtsa ts!ap!axē yîxs hë′^{s}maaxat! gwäłē gwä′łaasasa q!wā′xē, yîxs laē g·îwä′la lā′xa dE′msx·ē. Wä, lē′x·a^{s}mē ō′gŭqałayosēxs k·!ē′saē q!ŭnā′la lE′mxwasE^{s}wa, yîxs lē′x·a^{s}maē lā′g·iłas ăxstā′nō lāxa wa′yadē qaxs g·î′l^{s}maē gwāł wa′sēda wa′na^{s}yaxs la′ē hë′x·^{s}īdaEm ăxwŭstā′nowēda EnEndExLâ′la ts!a′p!axa qa^{s}s lä hămg·i′layo lā′xa g·ō′kŭlōtē. Wä, laE′m halaxwa k·!E′lx·k·!ax·xa aE′ntē. Wä, la ^{s}ya′x·sEmxs lE′mxwasE^{s}waē. Hë′Em hā′labala la k·!Ex·p!ax·^{s}ī′dē; hë′^{s}mēsēxs ha′labalaē la L!ax^{s}wī′da. Wä, la′xaa lâ′sē gwē′p!aasasa ts!a′p!axē la′qēxs la′ē lEmx^{s}wīda. Wä, lē′x·a^{s}mēs lā′g·iłas ăxsta′no lā′xa dE′msx·äxs ho′łEmła′axs la′ē qŭsâ′layâ ăn^{s}E′ntē lāq. Wä, lā′xaē k·!ēs hă′nx·LEntsE^{s}wa.

Soaked Herring-Spawn (Wŭsē′laxa aE′ntē).—Wä, hë′^{s}maaxs la′ē ăx^{s}ē′tsE^{s}wa ^{s}wā′lasē q!ō′lats!ē. Wä, la^{s}mē′sē ăx^{s}ē′tsE^{s}wa ănda′ts!ē xEtsE′ma qa^{s}s g·ā′xē hă′ng·alīłas lax gEmxotsâliłasa g·ō′kwē. Wä, la, qwēłEyî′ndEx t!Emā′k·Eya^{s}yas. Wä, la gŭxts!â′las lā′xa q!ēq!o-^{s}lats!ē. Wä, g·î′l^{s}mēsē Elā′q qō′qŭt!axs la′ē qEp!Eqa′sa a′łta ^{s}wap lāq. Wä, a′l^{s}mēsē gwał qEpa′sa ^{s}wa′paxs la′ē nēłk·Eya′x·^{s}īd lā′xa aE′ntē. Wä, hë′Em hë′x·dEms gwē′x·^{s}īdēda gaā′la. Wä, â′^{s}mēsē la bawa′p!Es. Wä, g·î′l^{s}mēsē nEqä′laxs la′ē hē′lasE^{s}wa łaE′lk!wana^{s}yē qa g·ā′xēs wŭsa′xa aE′ntē. Wä, g·î′l^{s}mēsē g·ā′xēda łaE′lk!wana^{s}yaxs la′ē k!ŭs^{s}ā′liłēda ^{s}nał^{s}nEmō′kwē lāx ^{s}wā′x·sanâlīłasa ^{s}nāł-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back ‖ of the hand the hemlock- 25
leaves, and they draw the spawn towards themselves; and | when all the spawn is on the near side of the steaming-box, | then all the hemlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she ‖ rubs the 30
spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skimming off the | hemlock-leaves and throwing them into the small dish. She keeps on ‖ doing this, and only stops when all the hemlock-leaves 35
are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat ‖ scorched 40
dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and ‖ long-handled ladles, and with the 45

ᵋnEmsgEmē q!ō'lats!ä. Wä, g·î'lˢmēsē k!ŭsˢā'līłExs la'ē wŭsˢē'dxa 23
aE'ntē. Wä, g·î'lˢmēsē gē'g·îlīł wŭsE'lgēqēxs la'ē nEłˢī'ts ăwē'g·aˢya-
sēs eˢeyasō' lā'xa k·!a'ᵋmoˢmo. Wä, la gọ'laxa aE'ntē. Wä, g·î'l- 25
ˢmēsē ᵋwī'ᵋla g·ā'xēda aE'ntē lā'xa gwā'sanēqwasa q!ō'lats!äxs la'ē
ᵋwī'ᵋlēda k·!ā'ᵋmoˢmo lā'xa qwē'sanēqwē. Wä, lē'da łE'k!wana'ᵋyē
gō'lx·ᵋītsēs hë'łk·!ōłts!āna lā'xa k·!āˢmoˢmō qaˢs gŭxts!ō'dēs lā'xa
łā'logŭmē haˢnē'ła. Wä, g·î'lˢmēsē ᵋwī'ᵋlēda k·!ā'ᵋmoˢmōxs la'ē ē't!ēd
wŭsgE'ndxa aE'ntē. Wä, g·î'lˢmēsē la gē'g·îlīł wŭsE'lgēqēxs la'ē 30
ē't!ēd hë gwē'x·ᵋīdEq lā'xes g·î'lx·dē gwē'g·ilasExs la'ē g·ā'laqaxa
aE'ntē qaˢs ᵋnE'łēxēs eˢeyasō' qa lä'sa k·!ā'ᵋmoˢmo lā'xa L!ā'sanē-
qwasa q!ōˢlats!ē. Wä, lā'xaa hë'Em gwē'x·ᵋīdExs la'ē gō'xˢwīdxa
k·!ā'ᵋmoˢmo qaˢs lä gŭxts!ō'ts lā'xa ła'logŭmē. Wä, la hë'x·säEm
gwē'g·īlaq. Wä, a'łmēsē gwā'łExs la'ē ˢwī'ˢlâwēda k·!ā'ˢmoˢmo. 35
Wä, g·î'lˢmēsē gwā'ła la'ē ăxˢē'tsEˢwēda ăˢwā'wē hă'nEnx·Lano qaˢs
gŭxts!â'yâēsa aE'ntē lāq. Wä, g·î'lˢmēsē la ˢwī'ˢla qō'qŭt!ēda
hă'nx·Lanâxs la'ē Lē'ˢlalēda bEgwā'nEmaxēs g·ō'kŭlōtē. Wä,
g·î'lˢmēsē ᵋwī'ᵋlaēLēda LE'ᵋlānEmaxs la'ē g·ā'g·alasīla hă'mx·ˢī'dxa
ts!E'nkwē xamā'sa. Wä, g·î'lˢmēsē gwāł hăˢmā'pqēxs la'ē hănx·- 40
Lā'nowēda ēEntts!âla hănx·Lā'no lā'xa lEgwī'lē. Wä, laˢmē'sē
hë'x·ᵋidaˢmēda hăˢyā'lˢä xwē'taq. Wä, g·î'lˢmēsē mEdElxˢwī'dExs
la'ē hă'nx·sanowēda hănE'nx·Lanowē lā'xa lEgwī'lē. Wä, laE'm
L!ō'pa. Wä, la ăxˢē'tsEˢwēda ło'Elq!wē. Wä, la'xaē ăxˢē'tsEˢwēda
g·î'lt!ExḶala k·ats!Enaqa. Wä, lē tsEyołts!alasa k·a'ts!Enaqē 45

ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is put before the ‖ guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.‖

Half-Soaked Herring-Spawn.—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the herring-spawn swells; ‖ and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man. When there are eight ‖ balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ‖

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lā'xa aE'ntē la'xa hă'nx·Lanowē qa^{s}s lä tsēts!â'las lā'xa łō'Elq!wē. Wä, g·î'l^{s}mēsē qō'qŭt!axs la'ē ăx^{s}ē'ts^{s}wa L!ē^{s}na qa^{s}s k!ŭnqEyî'ndē lā'xa łox^{u}ts!â'la aE'nta. Wä, a'ł^{s}misē gwăł k!ŭ'nqasa L!ē^{s}näxs la'ē t!ā'x·^{s}īdē ^{s}wā'paläsa aE'ntē. Wä, Ïä k·ax·dzamolē'lEm lā'xa k!wē'łē. Wä, la hë'x·^{s}ida^{s}ma k!wē'łē ^{s}yō's^{s}īdqēxs g·ā'laē ts!â'^{s}ya k·ā'k·Ets!Enaqē lāq. Wä, laE'm k·!ēs nā'naqałg·ewālax ^{s}wā'pa qaxs la^{s}mē'x·dē hă^{s}mā'pxa xama'sē. Wä, hë'^{s}mis lā'g·iłas k·!ēs la na'x^{s}ida. Wä, g·î'l^{s}mēsē gwăł E'nt!ātxa aE'ntaxs la'ē k·ō'ẋwa-xōtsa a'łta ^{s}wa'pa. Wä, laE'm gwā'ła.

Half-Soaked Herring-Spawn (DEx·dā'x·xa aE'ntē).—Wä, hë'Emxaa gwē'g·ilaxa aE'ntēs gwē'g·ilasaxa g·î'lx·dEn gwā'gwēx·s^{s}ala'sa. Wä, lē'x·a^{s}mēs ō'gŭqałayō'sēxs k·!ē'saē gē'stalīła lā'xa q!ō^{s}lats!ăxs lā'ē wŭs^{s}ē'ts^{s}wa yîxs k·!ē's^{s}maē ēEL!Ex·sEmx·^{s}īdēda aE'ntē. Wä, g·î'l^{s}mēsē ^{s}wī'^{s}lâwēda k·!a^{s}mo^{s}mâxs la'ē tē'tExsEmdālaxa aE'ntē qa lō'ElxsEmēs qa â'^{s}mēs hē'^{s}lāla mŭẋ^{u}ts!owēs lā'xEns e^{s}eyasâ'xs gō'xsEmēs^{s}waē. Wä, hë'^{s}mis lā'g·īłts la lō'ElxsEmxs la'ē mŭẋ^{u}-ts!â'layo lā'xa łō'q!wē. Wä, la ^{s}maē'^{s}małtsEmg·i^{s}lak^{u} lā'xa ^{s}nā'ł-^{s}nEmō'kwē bē'bEgwānEma. Wä, g·î'l^{s}mēsē ^{s}mā'łgŭnałtsEma lō'Elx-sEmē ā'Ent la xEx^{u}ts!ō lā'xa ^{s}nā'ł^{s}nEmēxLa łō'Elq!wäxs la'ē k·ax·dzamo^{s}lē'lEm lā'xa mō'kwē bē'bEgwānEma. Wä, hë'x·^{s}ida-^{s}mēsēda k!wē'łē dā'g·îłts!ōdxa ^{s}nāł^{s}nE'msgEmē lā'xa lō'ElxsEmē aE'nta qa^{s}s hă^{s}mx·^{s}ī'dēq, wä, g·î'l^{s}mēsē hă^{s}mx·^{s}ī'dExs la'ēda gEnE'-masa k!wē'lasē ăx^{s}ē'dxēs k·ā'k·Ets!Enaqē qa^{s}s lä ăxēgents lāx

inner side of the dish. She dips up some fresh water and | pours it on to the balls of spawn which are in the dish; and | when the guests eat the balls of spawn, they take the spoons | and eat the spawn with its liquid with spoons; and when | they finish, they go out. This half-soaked spawn is often given at feasts ‖ to the tribe, and also dried salmon is eaten before it, | before they eat the half-soaked | spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ‖ he just goes into the house of a man who owns | some good dried spawn, and he sits down in the house. | Then they tell the wife of the man that they want to eat spawn. | At once the woman takes her food-mat | and spreads it outside of the men. Then she takes her ‖ small basket and fills it with herring-spawn. Then she pours | the herring-spawn on the food-mat, and she scatters the spawn over it. | She also takes her oil-dish and pours oil into it, and | she places it among the spawn. Then the men take | the spawn, dip it into the oil, and put it ‖ into their mouths. Then they take much oil with it, for | dried herring-spawn is very rough to eat. | After they finish eating, some fresh water is fetched, and they drink; | and after they finish drinking, they go out. That is all about this.]

ā′ʟotägaᵉyasa łō′q!wē. Wä, la tsē′x·ᵉīdxa a′łtē ᵉwā′pa qaᵉs lä qEp!E′qas lā′xa lō′ElxsEmē aE′nt g·ets!â lā′xa łō′q!wē. Wä, g·î′lᵉmēsē ᵉwī′ᵉlēda k!wē′łaxa lō′ElxsEmē aE′nta, la′ē ăxᵉē′dxa k·ak·Ets!Ena′qē. Wä, la ᵉyō′sᵉīdxa ᵉwa′paqEla aE′nta. Wä, g·î′lᵉmēsē ᵉwī′ᵉlaxs la′ē hō′qŭwElsa. Wä, hë′Em q!ŭnā′la k!wē′ladzEm lā′xa g·ō′kŭlōtēda dE′nkwē aE′nta. Wä, la′xaēda xama′sē g·ā′g·alał-iwē hăᵉmx·ᵉī′tsEᵉwa, yîxs k·!ēsᵉmaē dEx·dax·ī′dxa dE′nkwē aE′nta. Wä, laE′m k·!ēâ′s ʟ!ē′ᵉna lāᵉyo lāq. Wä, laE′mxaē gwāł la′xēq.

Eating Herring-Spawn (Seq!a′xa aE′ntē).—Wä, g·î′lᵉEm seq!aē′xsdēda bēbEgwā′nEmē, wä, la â′Em hogwē′ʟa lāx g·ō′kwasa ăxno′-gwadäsa hë′laxäs lE′mxᵉwīdaēnaᵉyēs aE′ntē. Wä, la k!ŭsᵉalīła. Wä, la nē′łaEmxa gEnE′masa bEgwā′nEmaxs seq!aē′xsdaē lāx aE′nta. Wä, hë′x·ᵉīdaᵉmēsēda ts!Eda′qē ăxᵉē′dxēs hăᵉmadzō′wē łē′ᵉwaᵉya qaᵉs ʟEp!ā′lił̈ēq lāx ʟ!ā′saᵉyasa bēbEgwānEmē. Wä, la ăxᵉē′dxēs lālaxamē qaᵉs lē k·!ats!ō′dEq lā′xa aE′ntē. Wä, lē gŭgEdzō′ts lā′xa haᵉma′dzowē łē′ᵉwaᵉya. Wä, la gŭldzō′tsa aE′ntē lāq. Wä, la′xaē ăxᵉē′dxēs ts!Eba′ts!ē qaᵉs k!ŭnxts!ō′dēsa ʟ!ē′ᵉna. Wä, la hă′nqas lā′xa aE′ntē. Wä, lā′x·daᵉxwēda bēbEgwānEmē dax·ᵉīdxa aE′ntē qaᵉs ts!Ep!ē′dēs lā′xa ʟ!ē′ᵉna qaᵉs ts!oq!ūsēs lā′xēs sE′msē. Wä, laE′m q!ē′qEbalas lā′xa ʟ!ē′ᵉna qaxs xE′nLElaē k·!ō′ʟēda aE′ntaxs hăᵉma′ᵉyaxs lE′mxwaē. Wä, g·î′lᵉmēsē gwāł hăᵉmā′pa la′ē tsē′x·ᵉītsEᵉwa a′łta ᵉwā′pa qa naxᵉidēs. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ē hō′qŭwElsa. Wä, laE′m gwāł lā′xēq.

Herring-Spawn with Kelp.—When | a man wishes to invite his tribe in for the morrow, | then in the evening his wife takes the steaming-box | and pours some fresh water into it until it is half full. Then she takes a ‖ bundle of kelp (with spawn) tied in the middle, and she unties it in the middle. Then | she puts it into the steaming-box in the evening. Now it is soaking in the house during the whole | night. In the morning, when day comes, | the man invites his tribe in; but his wife clears | the house, so that it may be clean; and after she has finished clearing it, ‖ she spreads the mats around the house; and as soon as she has finished, | she takes the kettles and puts them down by the door of the | house; and after she has finished, she takes her dishes and | puts them down near the door of the house; and when she has finished, | she takes her oil and her spoon-basket, and ‖ these also are put down by the door of the house, and also | two buckets, and sometimes even four buckets, | for there is much water (needed) with the kelp with herring-spawn when it is boiled. | Now everything is ready. As soon as | her husband comes, he starts the fire in the middle of the house; and when ‖ the fire blazes up, he waits for the young men of his numaym | to come in. As soon as they come, he sends them to call | his tribe again. Immediately the

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Herring-Spawn with Kelp (Qā′x·q!Elīs aE′nt).—Wä, hë′ᵉmaaxs la′ē ᵉnē′nk·!ēxˢīdēda bEgwā′nEmē qaˢs Lē′ᵉlalēxēs g·ō′kŭlōtaxa łE′nsē. Wä, la dzā′qwaxs la′ē ăxᵉē′dēda gEnE′masēxa q!ō′ᵉlats!ē. Wä, la gŭxts!ō′tsa a′łtē ᵉwāp lāq qa nEgoyâ′lēs. Wä, la ăxᵉē′dxa yaē′ɫoyâla q!axq!Eli′sē. Wä, la qwē′łâlax yaē′ɫoyâᵉyas. Wä, la ăxstā′las lā′xa q!ō′lats!äxa dzā′qwa. Wä, laE′m t!ē′łtalīł sE′nbēx ᵉwā′sgEmasasa gā′nuLē. Wä, g·î′lᵉmēsē ᵉnā′x·ᵉīdxa gaā′läxs la′ē Lē′ᵉlalēda bEgwā′nEmaxēs g·ō′kŭlōtē. Wä, lā′ɫa gEnE′mas ē′kwaxēs g·ō′kwas qa ē′k·!Egwīłēs. Wä, g·î′lᵉmēsē gwāł ē′kwaxs la′ē LEpsēᵉstalī′łE!asa k!wadzō′wē łē′ElᵉwaᵉyaWä, g·î′lᵉmēsē gwā′łExs la′ē ăxᵉē′dxa hănEnx·La′nowē qa g·ā′xēs hEx·hanī′ł lā′xa ōstâ′liłasa g·ō′kwē. Wä, g·î′lᵉmēsē gwā′łExs la′ē ăxᵉē′dxēs łō′Elq!wē qa g·ā′xēs mExᵉā′līta laxaaxa ostâ′līłasa g·ō′kwē. Wä, g·î′lᵉmēsē gwā′łExs la′ē ăxᵉē′dxēs L!e′ᵉna ɫEᵉwēs k·ā′yats!ē yîbEl·ō′sgEma. Wä, g·a′xᵉEmxaa ăxᵉā′liłElas lā′xa ostâ′liłasēs g·ō′kwē. Wē, hē′ᵉmēɫēda naE′ngats!ē ᵉmałtsE′ma. Wä, ᵉnałᵉnE′mp!Ena mō′sgEmēda naE′ngats!ē qaxs q!ē′nEmaēda ᵉwa′pēl ā′xa q!ā′x·q!Elīsaxs hă′nx·LEntsEᵉwaē. Wä, laE′m ᵉnā′ẋwaEm la gwałała. Wä, g·î′lᵉmēsē g·ā′xē la′ᵉwŭnEmsēxs la′ē hë′x·ᵉidaEm la′qolīłxēs g·ō′kwē. Wä, g·î′lᵉmēsē x·ī′qostâxs la′ē ē′sElax hăᵉyā′łᵉäsēs ᵉnEᵉmē′mote qa g·ā′xēs hō′gwīLa. Wä, g·î′lᵉmēsē g·ā′xExs la′ē ᵉyā′laqaq qa lēs ē′tsēᵉstaxēs g·ō′kŭlōtē. Wä, hë′x·ᵉidaᵉmēsa hăᵉyā′łᵉa la ẋwē′laqa hō′qŭ-

young men go out again | to call the guests again. Not long and | all the guests come. Immediately the woman takes her ‖ box of dried salmon and puts it down near the door of the house. | Immediately the young men untie the cover, and they scorch (the salmon), and several | of them draw fresh water for the guests to drink first. Now we have | finished with the eating of the dried salmon, for I have already talked | about this. Then the young men take the kelp and ‖ break it into pieces small enough for our mouths. As soon as | it is all in pieces, it is taken out of the steaming-box with the hand, and put into | the kettles; and when they are full, fresh water is poured on; | and they only stop pouring on fresh water | when it shows over the pieces of kelp. Then the ‖ kettles are put on the fire. The young men | take the tongs and stir with them. They keep on | stirring until it begins to boil; and when it has been | boiling for a long time, the kettles are taken off the | fire. Now it is done. At once the young men take ‖ dishes and put them down in a row behind the kettles; | and then the woman takes the large long-handled dipping-ladle | and gives it to the young men. This is used to dip | out the kelp from the kettle and put it into the | dishes. They only stop dipping it into the dishes when (the dishes) are nearly ‖ full. As soon as they have finished, they take oil and | pour it on, and they

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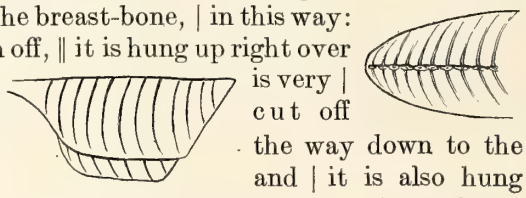
wElsa qa^{s}s lē ē′tsē^{s}staxa LĒ′^{ɛ}laNEMLĒ. Wä, k·!ē′st!a gä′ɬaxs g·ä′- 23
xaē ^{ɛ}wī′^{ɛ}laēLa LĒ′^{ɛ}laNEMē, wä, hë′x·^{ɛ}ida^{s}mēsa tsEdā′qē ăx^{s}ē′dxēs
xE′myats!ē xEtsE′ma qa^{s}s g·ā′xē hă′nstōlīɬas lāx ō′stâlīɬasa g·ō′- 25
kwē. Wä, hë′x·^{ɛ}ida^{s}mēsa hă^{s}yā′ɬ^{s}a x·â′x^{s}wīdEq. Wä, lē′da waō′-
kwē tsä′x aɬtä ^{ɛ}wa′pa qa na′naqalg·iwēsa k!wē′łē. Wä, laE′mLENs
gwāɬ lā′xa xE′msxasaxa xa^{s}ma′sē qaxg·în lā′x·^{ɛ}ida^{s}mēk· gwā′gwe-
x·s^{s}ala lāq. Wä, lē′da hă^{s}yā′ɬ^{s}a ăx^{s}ē′dxa q!a′x!Elī′sē qa^{s}s k·!ō′-
k!ŭpsa′lē qa â′^{ɛ}mēs hë′ɬdzEqEla lā′xEns sE′msēx, wä, g·î′l^{s}mēsē 30
^{ɛ}wī^{s}wŭlx·sExs la′ē gō′x^{s}ŭɬts!âlayo lā′xa q!ō′lats!ē qa^{s}s lē gŭxts!o′-
yo lā′xa hănE′nx·LanowēE. Wä, g·î′l^{s}mēsē qō′qŭt!axs la′ē gŭq!E-
qasōsa ā′ɬta ^{ɛ}wāp. Wä, a′ɬ^{s}mēsē gwāɬ gŭ′qasa ā′ɬta ^{ɛ}wāp la′qēxs
la′ē nē′ɬ^{s}id lāx ō′kŭya^{s}yasa k·!ō′bEkwē q!ā′x·q!Elīsa. Wä, lē hă′nx·- 35
LENdayowēda hănE′nx·LanowēE lā′xa lEgwī′lē. Wä, lē′da hă^{s}yā′-
ɬ^{s}a ăx^{s}ē′dxa k·!ē′k·!EpLāla qa^{s}s xwē′tēs lāq. Wä, la hë′mEnala-
g·îlī^{s}Em la xwē′taqēxs la′ē maE′mdElqŭla. Wä, hë′t!a la gē′g·î-
lī maE′mdElqŭlaxs la′ē hănx·sa′nowēda hănE′nx·LanowēE lā′xa
lEgwī′lē. Wä, laE′m L!ō′pa. Wä, hë′x·^{ɛ}ida^{s}mēsa hă^{s}yā′ɬ^{s}a ăx^{s}ē′d-
xa łō′Elq!wē qa^{s}s mEx^{s}alī′ɬElīs lāx ā′LalīɬasE hănE′nx·LanowēE. 40
Wä, lē′da ts!Edā′qē ăx^{s}ē′dxa tsē′xLaxa g·îlt!ExLala ^{ɛ}wā′las k·ats!E-
na′qa qa^{s}s ts!owē′s lā′xa hă^{s}yā′ɬ^{s}a. Wä, hë′^{ɛ}mis la tsEyō′ɬts!â′-
layos lā′xa hă′nx·Laakwē q!ā′x·q!Elīsa qa^{s}s lē tsēts!â′las lā′xa
łō′Elq!wē. Wä, ā′ɬ^{s}mēsē gwāɬ ts!ēts!â′laxa łō′Elq!wäxs la′ē Elā′q
qō′qŭt!a. Wä, g·î′l^{s}mēsē gwā′lExs la′ē ăx^{s}ē′dxa L!ē′^{ɛ}na qa^{s}s 45
k!ŭnx^{s}ī′dēs lāq. Wä, a′ɬ^{s}mēsē gwāɬ k!ŭ′nqasa L!ē′^{ɛ}näxs la′ē

only stop pouring oil on when | the liquid of the kelp is all covered with it. Other | young men pass the spoons around among the guests; and as soon as | every one has a spoon, the dishes are put before them, and they || begin to eat with spoons; and they eat for a long time, then they have finished. Then they | cool themselves down with fresh water. As soon as they finish drinking, the | young men take up the dishes and take them to the wives of the | guests. Then the guests go out. Kelp with herring-spawn is not eaten | dry. It is only eaten soaked, and || it stays on the fire a long time when it is being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have forgotten about the herring-spawn. It is eaten dry with salmon-berry shoots, | and it is dipped into oil with salmon-berry shoots when it || is eaten. That is all about this. |

Mountain-Goat Butchering.—Now I will talk | about the mountain-goat brisket. It is cut off beginning at the | soft place between the lower ends of the ribs and the breast-bone, | in this way: As soon as it has been taken off, || it is hung up right over the fire of the house. If it is very | fat, then the side-ribs are cut off from the backbone | all the way down to the flanks, and it is in this way; and | it is also hung up just over the fire of the house, and the other piece also. |



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ha^{e}mɛlqɛyî′ndɛx ^{e}wa′paläsa q!ā′x·q!ɛlīsē. Wä, lē′da waō′kwē hă^{e}yā′l^{e}a ts!ɛwanaēsasa k·a′k·ɛts!ɛna′qē lā′xa k!wē′lē. Wä, gi′l-^{e}mēsē ^{e}wī′lxtōxs la′ē k·ax·dzamolīlɛma łō′ɛlq!wē lāq. Wä, la′x·-da^{e}xwē ^{e}yō′s^{e}ida. Wä, lē gē′g·îlīł ^{e}yō′saxs la′ē gwā′ła. Wä, lē k·ō′ẋwaxōtsa ā′łta ^{e}wā′pa. Wä, g·î′l^{e}mēsē gwāł nā′qaxs la′ēda hă^{e}yā′l^{e}a k·a′gîlīlxa łō′ɛlq!wē qa^{e}s lē mō′t!ōts lāx gɛgɛnɛ′masa k!wē′lē. Wä, la hōqŭwɛlsēda k!wē′ldē. Wä, laɛ′m k·!ē′s hămaᵉya q!ā′x·q!ɛlīsaxs lɛ′mẋwaē. Lē′x·aɛm ha^{e}mā′pdɛmqēxs la′ē t!ē′lkwa. Wä, la′xaa gē′g·îx·ɬalaxs la′ē hă′nx·ɬɛntsɛ^{e}wa lā′xa lɛgwī′lē. Wä, laɛ′m gwāł lā′xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wä, hë′^{e}mēsɛn ^{e}nɛm ɬ!ɛlē′wēsɛ^{e}wa, aɛ′ntaxs ma′yîmaaxs lɛ′mẋwaē lā′xa q!wā′łɛmē. Wä, la ts!ɛpɛ′laɛm lā′xa ɬ!ē′^{e}na yîxa aɛ′ntē ɬɛ^{e}wa q!wā′łɛmaxs sē′x·asɛwaē. Wä, laɛm gwāł lā′xēq.

Mountain-Goat Butchering.—Wä, la^{e}mēsɛn ēt!ēdɛł gwāgwēx·s^{e}ālāł lāxa łōq!ŭbânosa ^{e}mɛlxɬowē. Wä, hë^{e}mēxs laē t!ōsoyâ g·äg·îlɛla lāx tētɛẋ^{u}ba^{e}yas ăwŭlgawa^{e}yas gɛlɛmas ɬɛ^{e}wa xaqasa łōq!ŭbânowē. Wä, lä g·a gwāłēg·a (*fig.*). Wä, g·î′l^{e}mēsē lāwäxs laē tēẋ^{u}stōts lāx nɛxstâ^{e}yasa lɛgwīlasēs g·ōkwē. Wä, g·îl^{e}mēsē âlak·!āla tsɛnxwaxs laē tsɛk·ōdɛx gɛlg·anodza^{e}yas lāxēs xɛ^{e}momowēg·a^{e}yē lāg·aa lāx pɛlspanōdza^{e}yas. Wä, lä g·a gwāłēg·a (*fig.*). Wä, laxaē tēẋ^{u}stōts lāx nɛqōstâwas lɛgwīlasēs g·ōkwē ɬɛ^{e}wa ăpsōdɛq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done ‖ this way. (The man) also spreads the suet at a place not too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He ‖ pours off the water that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and ‖ put it all into the dish. Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water ‖ into the dish containing the chewed kidney-fat; but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

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Wä, laem x·îlx·eld ᵉmelᵉmelq!egaᵉya qaxs hëᵉmaē ḷēgemsa hë gwēkwē. Wä, laxaē lep!ālalōtsa yîx̣ᵘsemaᵉyē lāxa k·!ēsē âlaem ᵉneχwāła lāxa legwīlē. Wä, lä t!ōsâlax met!ōsas qaᵉs ăxᵉstendēs lāxa ᵉwābets!âla łoq!wa. Wä, g·îlᵉmēsē ᵉwîᵉlâmasxa met!ōsaxs laē aēk·!a ts!ōx̣ᵉwīdeq lāx ᵉwābets!âwasa łōq!wē. Wä, la ăxᵉŭstendeq qaᵉs g·idzōliłēs lāxa ëk·ē alōmas łēᵉwaᵉya. Wä, lä gŭxᵉēdex ᵉwābets!âwasa łōq!wē. Wä, lä hăng·aliłas laxēs k!waēlasē. Wä, lä ăxᵉēdxa met!ōsē qaᵉs q!ex·ᵉīdē laqēxs laē malēx̣ᵉwideq. Wä, g·îlᵉmēsē ᵉwīᵉwelx·exs laē dāx·ᵉīdeq laxēs semsē qaᵉs lexts!ōdēs lāxa łōq!wē. Wä, lä hanał hë gwēg·ilaxa waōkwē. Wä, ałmēsē gwāłexs laē ᵉwīᵉla lā malēg·îkwa qaᵉs lä ᵉwīᵉla la lexts!â lāxa łōq!wē. Wä, lä lents!ēs łāxa l!emaᵉisē qaᵉs xexᵉwīdēxa āłexsemē t!ēsema qaᵉs lä xexᵘlents lāx legwīlasēs g·ōkwē. Wä, laxaē ăxᵉēdxa ōgŭᵉlamē łōq!wa qaᵉs g·āxē hăng·alīłas lāxa mak āła lāx lexts!ewasasa malēg·îkwē met!ōsa. Wä, lä gŭxts!ōtsa ᵉwāpē lāq xa hă'lsełaᵉmē k·!ēs qōt!a lāq. Wä, lāxaē gŭq!eqasa ᵉwāpē lāx lā lexts!ewatsa malēg·îkwē met!ōsa. Wä, lāḷa negoyoxsdāla. Wä, g·îlᵉmēsē gwāłexs laē ăxᵉēdxa ămaᵉyē laxēs łōq!wa qaᵉs aēk·!ē ts!ōx̣ŭg·îndeq. Wä, g·îlᵉmēsē la ēg·îg·axs laē pex·elg·îndeq lāxēs legwīlē qa lemx̣ŭg·ax·ᵉīdēs. Wä, g·îlᵉmēsē gwāłexs laē lents!ēs lāxa l!emaᵉisē qaᵉs alēx·ᵉīdēx ᵉwāᵉwadä. Wä, g·îlᵉmēsē q!āqēxs laē

a piece of kelp. When he has found it, ‖ he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts the red-hot stones, ‖ dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed kidney-fat begins to melt; and when it is all ‖ melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; | and he skims off the fat that is now floating on the water, ‖ and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short broken cedar-wood, and with it he lifts the skum off from the ‖ fat; and when it is all out, he takes up the dish and pours the con-

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p!ōqōdxa ᵉmałp!Enk·ē lāxEns q!waq!wax·ts!ānaᵉyēx yîx ᵉwāsgEmasas g·äg·îLEla lāx ōxLäᵉyas. Wä, g·āxē dâsdēsElaq qaᵉs g·ig·alīłēs lāx mak·ägaᵉyasa łōq!wē. Wä, lä ēt!ēd ăxᵉēdxa k·ats!Enaqē qaᵉs g·āxē hăng·alīłas. Wä, laᵉmē mēmEnłtsEmx·ᵉīdēda t!ēsEmē. Wä, lä ăxᵉēdxēs ts!ēsLāla qaᵉs k·!îp!īdēs lāxa x·īx·îxsEmāla t!ēsEma qaᵉs lä hapstEnts lāxa ᵉwabEts!âla łōq!wa qa lawäyēsa gŭnaᵉyē lāx ōsgEmaᵉyas. Wä, lä ăxstEnts lāxa lExts!Ewasasa malēg·îkwē ᵉmEt!ōsa. Wä, lä hanał hë gwēg·ilē. Wä, k·!ēst!a âlaEm q!ēnEma x·īx·îxsEmāla t!ēsEmxs laē mEdElxᵉwīdē ᵉwāpalāsa malēg·îkwē ᵉmEt!ōsa. Wä, hëᵉmēs la yaxᵉīdaatsa malēg·îkwē ᵉmEt!ōsa. Wä, g·îlᵉmēsē ᵉwīᵉla yāxᵉīdExs laē ẋwēlaqa ăxᵉēdxēs ts!ēsLāla qaᵉs k·!îpŭstalēxa t!ēsEmē laxa lā tsēxats!ē łōq!waxa ᵉyāsEkwē qaxs hëᵉmaē ḷegEmsa lōq!wē. Wä, lä k·!îbEnōlīsElaq lāxa lEgwīłē. Wä, g·îlᵉmēsē ᵉwīᵉlōstaxs laē ăxᵉēdxa k·ats!Enaqē. Wä, laxaē ăxᵉēdxa ᵉwāᵉwadē qaᵉs ëk·!axstāłamasēq. Wä, lä aẋᵉwītsa k·ats!Enaqē lāxa lā pEx·â′lēda ᵉyāsEkwē qaᵉs lä tsēts!âlas lāxa ᵉwāᵉwadē. Wä, g·îlᵉmēsē qōt!axs laē ḷāg·alīłas lāxa onēgwīłasēs g·ōkwē qa hālabalēs L!āx·ᵉīda. (Wä, la ᵉnēk·ēda waōkwē bEgwānEma qa hālabalēs ḷōxᵉwida.) Wä, la aēdaaqa lāxa łoq!wē qaxs k·!ēsᵉmaē ᵉwīᵉlēda ᵉyasEkwē. Wä, âᵉmēsē la ăxᵉēdxa k·ōq!âᵉyē k!waᵉxLāwa qaᵉs k·îłwŭstalēxa ts!ēts!Emōtasa ᵉyāsEkwē. Wä, g·îlᵉmēsē ᵉwīᵉlōstaxs laē dāg·îlīłaq qaᵉs gŭxts!ōdēs

tents | into the small dish for cooling tallow. In most cases the water | in it goes with the fat. He takes it to the corner of the house, to a | level place, so that it does not cant over to one side as it stands on the floor, so that the cake of tallow will not be | thicker on one side than on the other, so that it may be just even. ‖ After it has been in the corner for one night, the owner goes to take it. | He puts down the ice-cold tallow in the dish by the side of the fire, so that | the upper side gets warm; and when it is warmed through, he turns it around | so that the upper side also becomes warm; and when that is also warm, | the tallow is melted all around. Then the ‖ man lifts up the ice-cold tallow cake and raises it on one side, | and immediately the cold tallow cake slips out of the dish. | Then he takes a broad piece of soft white cedar-bark and wraps it all around | it and puts it into a box. He takes the kelp bottle | and just breaks it off; and when he gets all the tallow out of the ‖ kelp bottle, he takes soft cedar-bark and wraps it around it; | and he puts it into a small box, which he keeps by his side. | It is the box in which his wife keeps her comb and her | cedar-bark towel; for the Indians use the kidney-tallow of the goat to grease their | faces in cold weather in the winter, ‖ for it is hard and the color of snow. When the day is hot | in summer, the men and the women also rub tallow on their faces, | so that they may not be sunburned; and when it is very cold in |

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lāxa ămaᶜyē Lɬōxwatsɬaxa ᶜyāsEkwē łōqɬwa. Wä, lä lānuχᵘmē ᶜwâpa-gaᶜyasa ᶜyāsEkwē lāq. Wä, lāxaēs lāxa ōnēgwīłasēs g·ōkwē lāxa ᶜnEmaēłē qa k·ɬēsēs tsētałēda łōqɬwaxs haᶜnēłaē qa k·ɬēsēs wâkwagawaᶜya ăpsbaᶜyasa ᶜyāsēkwasēs ăpsbaᶜyē qa âᶜmēsē ᶜnEmōkwa. Wä, g·îlᶜmēsē xāmaēł lāxa onēgwīłaxs laē ăxᶜēdēda ăxnōgwadäsēq qaᶜs lä hăᶜnōlisasa Lɬōxwatsɬäxa ᶜyāsEkwē łōqɬwa lāxēs lEgwīłē qa tsɬElxᶜwīdēs ōsgEmaᶜyas. Wä, g·îlᶜmēsē tsɬElxᵘsâxs laē χwēłElīłaq qa ōgwaqēsa ăpsōtâgaᶜyē tsɬElxᶜwīda. Wä, g·îlᶜEmxaāwisē tsɬElxᵘsâxs laē yaxᶜidē ăwīᶜstäsa ᶜyāsEkwē. Wä, hëᶜmēs la dāx·ᶜidaatsa bEgwānEmaxa Lɬōxwatsɬäxa ᶜyāsEkwē łōqɬwa qaᶜs qōxᶜwidēq. Wä, hëx·ᶜidaᶜmēsa Lɬōxekwē ᶜyāsEkᵘ tsax·ᶜwŭłtsɬâ lāxa łōqɬwē. Wä, hëx·ᶜidaᶜmēsē ăxᶜēdxa ᶜwadzowē ᶜmEla k·ādzEkᵘ qaᶜs qɬEnēpsEmdēs lāq. Wä, lä g·itsɬōts lāxēs xEtsEmē. Wä, lä ăxᶜēdxa ᶜwāᶜwadē. Wä, âᶜmēsē wEk·ōlaq. Wä, g·îlᶜmēsē ᶜwīᶜlâg·îlEna ᶜyāsEkwaxa ᶜwāᶜwadäxs laaxatɬ ăxᶜēdxa k·ādzEkwa qaᶜs qɬEnēpɬendēs lāq. Wä, laᶜxaē g·ītsɬōts lāxēs hëᶜmEnałaᶜmē hănōdzilēł xaxadzEma łāx g·îyîmtsɬEwasasēs xEgEmē ŀEᶜwis dēdEgEmyîwē qɬōyaakᵘ ᶜmEla k·ādzEkwa yîsēs gEnEmē qaxs hëᶜmaē ᶜyasEkŭlasa bākɬumaxēs gōgŭmaᶜyaxa ᶜwŭdāläxa tsɬăwŭnxēda ᶜyāsEkwas ᶜmEtɬōsasa ᶜmElxLowē qaxs pɬēsaē ŀōxs yâē gwēstowa nayē. Wä, g·îlᶜmēsē tsɬElkwēda ᶜnāläxa hēEnxē, wä, lāxaē ᶜyāsEkŭmdnaχwēda bēbEgwānEmē ŀEᶜwēs tsɬēdaqē qaᶜs k·ɬēsē kɬŭχwa. Wä, g·îlᶜmēsē Lōma ᶜwŭdaᶜxstālaxa

winter, the tallow is taken and chewed; and | when it is all in pieces, it is put in the palm of the right hand. ‖ (The man) pushes the palm of his left hand over it and rubs the hands together, | so that all the fat is between the hands. Then he presses it all over | his face; and when the face is covered with it, it is white all over | with tallow. Then the cold and the | wind do not go through it. Generally it is the woman who works on the ‖ kidney-fat of the mountain-goat when it is melted; but sometimes the | man melts the kidney-fat of the mountain-goat, when his wife does not know | how to do it, for not everybody knows how to melt it and | how to handle it. The kidney-fat of the goat is not used as food, | for it is only good for greasing the face. That is all about this. ‖

Stomach-Fat of Mountain-Goat.—Now I will talk | about the stomach-fat when it is eaten. When the mountain-goat hunter has much of it, | he keeps it. Sometimes he has eight | large boxes of the stomach-fat of mountain-goats. ‖

The mountain-goat hunter does not often give a feast of the | stomach-fat, for the head chief of the tribe | always gives feasts of stomach-fat of the mountain-goat, when, if the hunter has the daughter of the head chief for his wife, | he gives as a marriage-present the stomach-fat | to his father-in-law; and when the chief has no daughter, ‖ a canoe will be due the mountain-goat hunter, or his son

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ts!ăwŭnxaxs laē ăxᵉētsEᵉwēda ᵉyāsEkwē qaᵉs malēx̣ᵉwīdēq. Wä, g·îlᵉmēsē la ᵉwīᵉwElx·sExs laē ăxdzōx·ts!ānEnts lāx nEgEdzâᵉyasēs hël-k·!ōtdzayaᵉyē. Wä, lä Lāxᵉītsēs gEmxōłts!ānaᵉyē lāqēxs laē dzāk·ōdEq qa läs gwēgŭldzōd lāxēs ᵉwāx·sōłts!ānaᵉyaxs laē k!wā′k!ŭx̣ᵉwōts lāxēs gōgŭmaᵉyē. Wä, g·îlᵉmēsē hamElqŭmxs laē âEm ᵉmElgEmēs gōgŭmaᵉyasa ᵉyāsEkwē. Wä, laEm ᵉwēx·sEwatsa ᵉwŭdāla ḶEᵉwa yâla lāxēq. Wä, laEmḶa q!ŭnāla hëdēda ts!Edāqē ēaxalaxa ᵉmEt!ōsasa ᵉmElxLowaxs laē tsēxaq. Wä, la ᵉnałᵉnEmp!Ena hëᵉmēda bEgwānEmē tsēxaxa ᵉmEt!ōsasa ᵉmElxLâxs k·!ēsaē q!âLElēs gEnEmax gwēg·ilasasa tsēxäq qaxs k·!ēsaē ᵉnax̣wa q!âLElēda ts!ēdaqax gwēg·ilasaq. HëEm k·!ēs hăᵉmaᵉyēda ᵉmEt!ōsasa ᵉmElxLowē qaxs lēx·amaē ëk·!ĭlax ᵉyasEkŭläxa gogŭmaᵉyē. Wä, laEm gwāł lāq.

Stomach-Fat of Mountain-Goat.—Wä, laᵉmēsEn gwāgwēx·sᵉālał lāxa ᵉyEx̣ᵘsEmaᵉyaxs laē hăᵉmaᵉya. Wä, hëᵉmaaxs laē q!ēnEmē lā axēlax̣ᵘsa tEwēᵉnēnoxwaxa ᵉmElxLowē yîxs ᵉnāłᵉnEmp!Enaē qōqŭt!ēda ᵉmałtsE′mē ăwâ′ xexEtsEmxa ᵉyEx̣ᵘsEmaᵉyasa ᵉmElxLowē.

Wä, la k·!ēs q!ŭnāla hë k!wēlasa tEwēᵉnēnoxwaxa ᵉmElxLowasa ᵉyEx̣ᵘsEmaᵉyē qaxs häēda xamagEmaᵉyē g·îgămēsa lēlqwălaLaᵉyē hëmEnāła k!wēlatsa ᵉyEx̣ᵘsEmaᵉyasa ᵉmElxLowē yîxs gEg·adaas xŭnōkwas. Wä, lä wāwadzēda tEwēᵉnēnoxwaxa ᵉmElxLâsēs ᵉyEx̣ᵘsEmaᵉyasa ᵉmElxLowē lāxēs nEgŭmpē. Wä, g·îlᵉmēsē k·!eâs xŭnōkwa tEwēᵉnēnoxwaxa ᵉmElxLowē laē g·ălasa xwāk!ŭna lāq Ḷōxs x̣wēsaaq

will receive a marriage-present | (from the chief), or he will give a marriage-present | to the wife of the mountain-goat hunter.[1] He must give a marriage-feast of stomach-fat of the mountain-goat | to the chief, although she is his own wife. Now he has given for a marriage-feast | the stomach-fat of the mountain-goat, and the dried brisket, ‖ and the dried sides, to his father-in-law; and sometimes | there are as many as eight large boxes full. When it is thoroughly dried, | his wife puts it into boxes; and when he gives it | to his father-in-law to give a marriage-feast, then the people at once take a new | small canoe and carry it into the house of the chief. They put ‖ it down at the left-hand side of the door of the house. They carry in | much water and pour it into the small canoe; | and when it is nearly half full, they stop pouring in the water, | and they open the boxes of dried brisket and the boxes of dried sides. | They put them into the water in the small canoe. ‖ There they are soaked. When they are all in, they put | short boards over them; and they take large stones and put them | on to keep the dried brisket and the dried sides under water. | After they have been soaked for three days, the chief calls | all the tribes to come and eat dried ‖ mountain-goat briskets. As soon as the one who invites | all the men goes, the chief's numaym carry up | many fresh stones and put them into the fire in the middle of

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qa^{ɛ}s bEgwānEmē xŭnōkwa, ḷōxs hë^{ɛ}maē x̣wēsag·īlxa tEwē^{ɛ}nēnoxwaxa ^{ɛ}mElxLowē gEnEmas. Wä, lä wāwadzEs ^{ɛ}yEx̣^{u}sEma^{ɛ}yasa ^{ɛ}mElxLowē lāxa g·īgămaᵉyē qaxs qEs^{ɛ}maaq gEnEma. Wä, la^{ɛ}mē ^{ɛ}wī^{ɛ}la wāwadzEsa ^{ɛ}yEx̣^{u}sEma^{ɛ}yasa ^{ɛ}melxLowē ḷE^{ɛ}wa x·îlkwē łōq!ŭbâno. Wä, hë^{ɛ}misa x·îlkwē ēwanudzē lāxēs nEgŭ′mpē, yîxs ^{ɛ}nāł^{ɛ}nEmp!Enaē ^{ɛ}małgŭnāłtsEm ăwâ xēxEtsEma qaxs g·îl^{ɛ}maē âlak·!āla lEmx̣^{ɛ}wēdExs laē gEnEmas hănts!ōts lāxa xēxEtsEmē. Wä, g·îl^{ɛ}mēsē wāwadzEx·^{ɛ}īdxēs nEgŭmpaxs laē hëx·^{ɛ}īdaEm ăx^{ɛ}ētsE^{ɛ}wa alōlaqē x̣wāx̣wagŭma qa^{ɛ}s lä LElīLas lāx g·ōkwasa g·īgămaᵉyē qa^{ɛ}s lä hăng·aɬīlEm lāxa gEmxōtsâlīłasa t!Ex·îläsa g·ōkwe. Wä, lä tsēx·^{ɛ}ītsE^{ɛ}wa q!ēnEmē ^{ɛ}wāpa qa^{ɛ}s lä gŭx^{ɛ}āłExsElayo lāxa x̣wāx̣wagŭmē. Wä, g·îl^{ɛ}mēsē Elāq nEgōxs laē gwāł gŭx^{ɛ}āłExsElasa ^{ɛ}wāpē lāq. Wä, lä x·ōx̣^{ɛ}wītsE^{ɛ}wa łōq!ŭbânoats!ē xēxEtsEma ḷE^{ɛ}wa ēwanōdzaats!ē xēxEtsEma qa^{ɛ}s lä ăx^{ɛ}stalayu lax tōxsasa xwāgwagŭmē. Wä laEm t!ēłasE^{ɛ}wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la^{ɛ}staxs la′ē pagēg·întsōsa′ts!āts!ax̣^{u}sEmē. Wä, !ä ăx^{ɛ}ētsE^{ɛ}wēda ăwāwē t!ēsEm qa^{ɛ}s lä t!āg·îdzoyo lāq qa t!ēbEk·îlisa x·îlkwē łōq!ŭbâno ḷE^{ɛ}wa x·îlkwē ēwanōdza^{ɛ}ya. Wä, hët!a la yūduxŭxsē ^{ɛ}nāläs t!ēlkwaxs laē Lē^{ɛ}lalēda g·īgămaᵉyaxa q!ēnEmē lēlqwălaLa^{ɛ}ya qa g·āxēs x·ix·îlg·Exa x·îlkwē łōq!ŭbânosōx ^{ɛ}melxLowē. Wä, g·il^{ɛ}mēsē g·āxa lā Lē^{ɛ}lālaxa ^{ɛ}nax̣wa bēbEgwānEmxs laē ^{ɛ}nE^{ɛ}mēmotasa g·īgămaᵉyē xExŭsdēsElaxa q!ēnEmē āłExsEm t!ēsema qa^{ɛ}s lē xEx^{u}Lalas lāx !aqawalīłasa

[1] As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put them down at the end of the fire, towards the door of the ‖ house. Still others go to get long tongs, and put | them down. As soon as everything is ready, | the stones are white-hot, and the oil-boxes are filled | with water that has been carried in by others of the chief's numaym. | When the guests come in, young men take the tongs ‖ and take up the red-hot stones, and put them into the | water in the oil-boxes. When the water begins to boil, some of the | young men take large baskets and put the soaked | briskets and side-pieces into them. When | the baskets are full, they put them into the boiling water; and when ‖ they are all in it, they put more red-hot stones | outside around the baskets. Then the water boils hard; | and after it has been boiling quite a while, it is done; they take | broad, short boards and put them down next to | the oil-boxes on the side towards the door of the house. ‖ They take the baskets, one man lifting on each side, take them out of the oil-box, and | pour out the contents on the short boards. Some of the | young men go to get long roof-boards, which are laid down flat | in front of the feasters. They pull to pieces the cooked brisket, so that | there will be enough for all the feasters. As soon as they finish, the young men take ‖ the pieces of brisket,

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k!wēladzats!ē g·ōkwa. Wä, läda waōkwē ăxᵉēdxa ăwāwē k·!ēk·!Emyaxɬa qaᵉs lä ᵉmExstōliɬElas lāx gwēnâᵉyasa lEgwīlē lāxa t!Ex·îläsa g·ōkwē. Wä, läda waōkᵘ ăxᵉēdxa g·îlsg·îlt!a k·!īk·!EplāIa qa g·āxēs gwalīɬ k·atk·Edīɬa. Wä, g·îlᵉmēsē ᵉwīᵉla la gwāx·gŭlīɬExs laē mēmEnɬtsEmēda t!ēsEmē. Wä, laEmxaē naEngoyoxsdalēda k·!ēk·!Emyaxɬäxa ᵉwāpē tsänEmsa waōkwē lāx ᵉnEᵉmēmotas, wä, g·îlᵉmēsē g·āx ᵉwīᵉlaēLa k!wēłaxs laē ăxᵉēdēda hăᵉyāɬᵉäxa k·!îpLalaa qaᵉs k·!îp!ēdēs lāxa x·īx·îxsEmāla t!ēsEma qaᵉs lä k·!îpstālas lāx ᵉwābEts!âwasa k·!īk·!îmyaxɬa. Wä, g·îlᵉmēsē mEdElxᵉwēdExs laēda waōkwē hăᵉyāɬᵉa ăxᵉēdxa ăwāwē lēlExa qaᵉs mōts!âlēsa t!ēlkᵘ łōq!ŭbânō lāq ɬEᵉwa ēwanodzaᵉyasa ᵉmE!xLowē. Wä, g·îlᵉmēsē qōt!axs laē k·!ōxstEnts lāxa maEmdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē ᵉwīᵉlastaxs laē ēt!ēd k·!îpstalayowa x·īx·Exsemāla t!ēsEm lāx ăwīᵉstäsa laElxaᵉyē. Wä, laᵉmē âlak·!āla la maEmdElqŭlē ᵉwāpas. Wä, hēt!a lā gēg·îlīɬ maEmdElqŭlaxs laē L!ōpa. Wä, la ăxᵉētsEᵉwa ᵉwīᵉwadzowē ts!āts!Exᵘsema qaᵉs g·āxē paxᵉalēlEm lāxa mag·înwalīłasa k·!īk·!îmyaxɬa lāxa gŭnâlīɬē lāxa t!Ex·îläsa g·ōkwē. Wä, lä dādanōtsEᵉwa lExaᵉyē qaᵉs k·!ōxŭstanowē lāxa k·!îmyaxɬa qaᵉs lä gŭgEdzōdayuwē g·īts!âwaq lāxa ts!āts!Exᵘsamē. Wä, lä ăxᵉēdēda waōkwē hăᵉyāɬᵉaxa g·îldEdzowē saōkwa qaᵉs lä paxᵉalīlas lāx L!āsalīɬasa k!wēlē. Wä, lä k!ŭlk!ŭpsālasEᵉwa L!ōpē łōq!ŭbâno qa hēłts!Extōwēs lāxa k!wēlē. Wä, g·îlᵉmēsē gwāɬExs laē ăxᵉēdēda hăᵉyāɬᵉäxa k!ŭlk!ŭpsaakwē łōq!ŭbâna qaᵉs lä g·ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have all been put down, | the chief's speaker speaks, and | tells the guests to take the meat and to eat it. Then | all the guests stretch out their hands, take up the cooked soaked brisket, and eat it. ‖ They do not drink water before they begin to eat; for they are afraid to drink | when eating fat brisket, for fear that the cold water might make hard the | tallow in their stomachs. After they have eaten, the guests | take home to their wives what is left. The feasters are told | to sing their feasting-songs, and the guests at once begin to ‖ sing their feasting-songs. Immediately the young men | open the boxes containing the stomach-fat. They take a new | woven mat and spread it to the left of the door of the | house. They take stomach-fat out of the box and | put it on the mat. After it has all been taken out, two ‖ young men count the number of guests. They carry a number of split | long slender cedar-sticks that have been counted, and they give one stick to | every one of the guests. These are used to put the stomach-fat | at one end of the cedar-stick when they melt it in the fires of their own houses. | There may also be more sticks than the number of feasters. As soon as they know the ‖ number of the guests, they cut the stomach-fat into pieces, so that every | guest gets one piece. When it has all been cut up into pieces, they distribute | it. When

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yāgŭdzowē lāx ᵉnEqEmā'līłasa yēyagwadäs. Wä, g·îlᵉmēsē ᵉwīlg·a-līłExs laē yāq!Eg·aᵉłē yāyaq!Entēmīłasa g·īgămaᵉyē. Wä, laEm wäxaxa k!wēłē qa daxalag·is qaᵉs q!Esᵉīdē. Wä, hëx·ᵉīdaᵉmēsē ᵉnāẋwa dāxēda k!wēłaxa L!ōpē t!ēlkᵘ łōq!ŭbânâ qaᵉs hămx·ᵉīdēq. Wä, laEm hewäxa nānaqałg·iwālax ᵉwāpa qaēs k·îlEmaᵉē naqēda q!Esaxa tsEnxwa łōq!ŭbânâxa ᵉwŭdaᵉsta ᵉwāpa qō L!ōxᵉwīd lāxa tsEnxwaᵉyas, lax tEk·!äs. Wä, g·îlᵉmēsē gwāł q!Esaxs laē mōt!ōyîwē mamōtasa k!wēłē lāxēs gEgEnEmē. Wä, laᵉmēsē wäxasEᵉwa k!wēłē qaᵉs k!wēlg·aᵉłē dEnxEla. Wä, hëx·ᵉīdaᵉmēsē k!wēłē dEnxᵉētsa k!wēlayalayowē q!EmdEma. Wä, lāḷē hëx·ᵉīdaᵉmēda hăᵉyāłᵉa xᵘ·ōẋᵘᵉwīdxa ᵉyEẋᵘsEmaᵉyaats!ē xēxEtsEma. Wä, lä ăxᵉētsEᵉwa alōmasē k·!Etä łēᵉwaᵉya qaᵉs ɬEp!alīlEmē lāxa gEmxōtsâlīłasa t!êx·îläsa g·ōkwē. Wä, lä ăxᵉwŭłts!âlasEᵉwa ᵉyEẋᵘsEmaᵉyasa ᵉmElxLowē qaᵉs lä g·īdzōłīlElas lāxa łēᵉwaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laēda maᵉlōkwē hăᵉyāłᵉa g·îlpax ᵉwaxaasasa k!wēlē, yîxs dālaaxa hEwēkwē xōkᵘ g·îlsg·îlt!a wīswEłtō k!waᵉxLāwa. Wä, lä yāqwasa ᵉnāłᵉnEmts!aqē laxa ᵉnāłᵉnEmōkwē lāxa k!wēlē. Wä, hëEm ăxbaᵉyaasłtsa ᵉyEẋᵘsEmaᵉyēda k!waᵉxLāwē qō lāł tsēx·ālEq lāxa lEgwīlasēs g·ig·ōkwē. Wä, laxaē hăyaqax ᵉwāxaasasa k!wēlē. Wä, g·îlᵉmēsē q!âłᵉalElax ᵉwāxaasasa k!wēłaxs laē t!ōt!Ets!Endxa ᵉyEẋᵘsEmaᵉyē qaᵉs hōsEmdēs lāx ᵉwāxaasasa k!wēłē. Wä, g·îlᵉmēsē ᵉwīwŭlx·sExs laē yaxᵉwidayo lāq. Wä, g·îlᵉmēsē gwāłExs laē ts!Elwaxᵉētsōᵉsa ᵉyāᵉyaq!Entemēłasa

this has been done, the chief's speaker begins to praise them. | The guests never eat any of the stomach-fat | of the mountain-goat, but go out. This important feast ‖ is given to many tribes; namely, dried brisket and sides, | and also the stomach-fat of the mountain-goat; for there is a myth about it and | about the seal, for it is valued more highly than an oil-feast by | many tribes. As soon as the former guests enter their houses, | they distribute the split cedar-sticks, for all the guests carry them ‖ to their wives with the stomach-fat. The women at once | bite off a piece of the fat and chew it; and after it has been chewed, | they put it on the end of a split cedar-stick, so that there is a knob of fat at the end, | for they only wish it to be large enough to go into the mouth. They put the knob | into the fire; and when the stomach-fat is melted, they put it into the ‖ mouth and suck the knob. When all the melted tallow has been sucked off, | they put the knob into the fire again; and when it begins to drip | with the melted fat, they put it back into the mouth; and they | only stop when there is only skin left at the end of the fat-stick. They only | suck it off and eat it. That is all about this. ‖

Mountain-Goat Brisket.—When there are two rival | chiefs in one tribe, and each has a | son-in-law who is a mountain-goat hunter, they watch each other | when they give feasts. When the chief's mountain-goat hunter ‖ has ten boxes of dried briskets and | sides

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g·īgămaˢyē. Wä, laEm hēwäxaEm hămx·ᵉīdēda k!wēłaxa ᵉyEx̣ᵘsEmaˢyasa ᵉmElxLowaxs laē hōqŭwEl̥sa. Wä, hëEm awīlgâla k!wēłtsōsa q!ēnEmē lēlqwălaLaˢya x·îlkwē łōq!ŭbâno l̥Eᵉwa ēwanōdzaˢyē; wä, hëˢmisl̥ēda ᵉyEx̣ᵘsEmaˢyasa ᵉmElxLowē qaxs nūyambaläē l̥Eᵉwa mēgwatē; yîxs hëᵉmaē nalīLElasa L!ēᵉnäxs k!wēladzEmaē läxaaxa q!ēnEmē lēlqwălaLaˢya. Wä, g·îlᵉmēsē laēLēda k!wēłdē läxēs g·ig·ōkwaxs laē ts!âsa xōkwē k!waˢxLâ qaxs ᵉnāx̣waᵉmē dālēda k!wēldaq laxēs gEgEnEmē l̥Eᵉwa ᵉyEx̣ᵘsEmaˢyē. Wä, hëx·ᵉidaˢmēsa ts!ēdaqē q!Ex·ᵉīd läxa ᵉyEx̣ᵘsEmaˢyē qaˢs malēx̣ᵉwīdēq. Wä, g·îlᵉmēsē ᵉwīwElx·sExs laē ăxbEnts läxa xōkwē k!waˢxLāwa qaˢs lä qoloxbēq; yîxs âᵉmaē ᵉnēx· qa hëłdzEqElēs laxēs sEmsē. Wä, lä, tsēxLEnts laxēs lEgwīlē. Wä, g·îlᵉmēsē yāxᵉīda ᵉyāsEkwaxs laē ăxēLas laxēs sEmsē qaˢs k·!Ex̣ŭłtsEmayēq. Wä, g·îlᵉmēsē ᵉwīᵉlâwa yāxa yāsEkŭxs laē x̣wēlaxLEnts laxēs lEgwīlē. Wä, g·îlᵉEmxaāwisē la ts!ēts!aokŭlaxs laē x̣wēlaqa ăxēLas laxēs sEmsē. Wä, alᵉmēsē gwäłExs laē âEm la L!ēsa ăxbaˢyaxa tsēx·p!ēqē k!waˢxLāwa. Wä, âᵉmēsē la k!ŭmtōdEq qaˢs hăᵉmx·ᵉīdēq. Wä, laEm gwäł laxēq.

Mountain-Goat Brisket.—Wä, g·îlᵉmēsē ᵉwax·sēk!ŭsa ᵉmaˢlōkwē g·īg·îgămēsa ᵉnEmsgEmakwē lēlqwălaLaˢya, wä, lä q!wäłxoEm nēnEgwäyatsa tētEwēᵉnēnoxwaxa ᵉmElxLowē, wä, łalax·âlaxs dōqwałap!aē yîsa k!wēlatsayasē. Wä, g·îlᵉmēsē lâLa tEwēᵉnēnoxwasa g·īg̣ămaˢyaxa nEqasgEmē xēxEtsEm x·îlkᵘ łōq!ŭbânowats!ä l̥Eᵉwa

and the stomach-fat of the mountain-goat, | then the mountain-goat hunter of the chief of the other side tries to get also | that number of boxes which is the number of goats obtained by his rival; and this is also the same | in recent times, when they have kettles. When the ‖ mountain-goat hunter gives the marriage-present to the chief his father-in-law, the latter | soaks the meat, as I described before the soaking of dried briskets and | sides when they soak them in a small canoe. After three | days they call all the tribes; and as soon as | the messenger comes back, they build a fire in the chief's house. ‖ They take large kettles and place them by the side | of the fire, and the young men go to draw water and pour it into the | kettles. When they are half filled with water, the | young men take the soaked briskets out of the soaking-canoe, | and they go and put them into the kettle. They only stop when ‖ these are filled. They do this with the other kettles too. | Then the young men put them on the fire; and when the water | begins to boil, the young men go again to invite all the tribes. | Then the rival chief goes in first with his numaym. | They enter the house and sit down at their seats, for they do not wish ‖ the rival chief to say that he is afraid to go to the feast; and after him come all the | other guests. Then they start singing the feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^{ɛ}yaats!ä; wä, hë^{ɛ}mēsa ^{ɛ}yEx^{u}sEma^{ɛ}yasa ^{ɛ}mE'lxLowē. Wä, lä tEwē^{ɛ}nēnoxwas ăpsīłasa g·īg̣ămē^{ɛ} ōgwaqa lalōL!axa hë^{ɛ}maxat! ^{ɛ}wāxasgEm xEtsEmē ^{ɛ}waxaasas yanEmasēs dōqwałap!ōtē, ōgwaqaxwa āłē ^{ɛ}nāläsa lax ăxnōgwatsa hănx·Lanowē. Wä, g·îl^{ɛ}mēsē wāwadzēda tEwē^{ɛ}nēnōxwaxēs g·īg̣ăma^{ɛ}yē nEgŭmpaxs laē hëx·^{ɛ}idaEm nEgEtEwēx t!ēłałaēna^{ɛ}yasa g·alEn g̣wāg̣wēx·s^{ɛ}ālasa lāxa łōq!ŭbânowē ḷE^{ɛ}wa ēwanōdza^{ɛ}yaxs laē t!ēłasō lāxa x̣wāx̣wagŭmē. Wä, !axaē yūdux^{u}p!Enx̣wa^{ɛ}sē ^{ɛ}nāläsēxs laē Lē^{ɛ}lālasE^{ɛ}wa ^{ɛ}nāx̣wa lēlqwălaLa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē g·āxēda Lē^{ɛ}lālElg·îsaxs laē hëx·^{ɛ}idaEm lāqolīłasE^{ɛ}wa g·ōkwasa g·īg̣ăma^{ɛ}yē. Wä, lä ăx^{ɛ}ētsE^{ɛ}wa ăwa^{ɛ}wē hănx·Lanowa qa^{ɛ}s hă^{ɛ}nōlīlEmē lāxa lEgwīłē. Wä, lä tsäda hă^{ɛ}yāl^{ɛ}äxa ^{ɛ}wāpē qa^{ɛ}s lä gŭxts!âlas lāxa hēhănx·Lanowē. Wä, g·îl^{ɛ}mēsē naEng̣oyoxsdālaxa ^{ɛ}wāpaxs laē ăxwŭstEndēda hă^{ɛ}yāł^{ɛ}äxa t!ēlkwē łōq!ŭbâno lāxa t!ēlats!ē x̣wāx̣wagŭm qa^{ɛ}s lä ăxstEnts lāxa hănx·Lanowē. Wä, ał^{ɛ}mēsē g̣wālqēxs laē qōt!a. Wä, lä ^{ɛ}nāx̣waEm hē g̣wēx·^{ɛ}īdxa waōkwē hănEnx·Lanâ. Wä, läda hă^{ɛ}yāł^{ɛ}a hănx·LEnts lāxa lEgwīłē. Wä, g·îl^{ɛ}mēsē mEdElx^{ɛ}wīdExs laēda hă^{ɛ}yāl^{ɛ}a ētsē^{ɛ}staxa ^{ɛ}nāx̣wa lēlqwălaLa^{ɛ}ya. Wä, hëx·sä^{ɛ}mēsa ēpsiłē g·īg̣ămē^{ɛ} g·alaēLa ḷE^{ɛ}wis ^{ɛ}nE^{ɛ}mēmotē g·āx hōgwīLa qa^{ɛ}s k!ŭs^{ɛ}ālīłē lāxēs k!wēk!wa^{ɛ}yē qaxs gwāq!Ełaq ^{ɛ}nēx·sō^{ɛ}sēs ăpsīłē g·īg̣ămē^{ɛ} k·îlElas k!wēladzEmas. Wä, g·āxē ^{ɛ}wī^{ɛ}la ălxḷa^{ɛ}yē waōkwē k!wēłwŭtLEs. Wä, hëx·^{ɛ}ida^{ɛ}mēsē wäxasō^{ɛ} qa^{ɛ}s k!wēlg·a^{ɛ}lē dEnxElasa k!wē^{ɛ}lala q!EmdEma. Wä, hë^{ɛ}mis dEnx^{ɛ}ēdayuwē k!wē-

As soon as they sing, | the rival of the host rises; and when his song
30 is ended, ‖ he promises a feast. After he has done so, he sits down.
Then the | boxes of stomach-fat are opened, and the stomach-fat is
taken | out of the boxes and placed on mats. It is cut into pieces |
by the young men. When it is all cut up, the kettles | are taken
35 from the fire and placed around the ‖ fire, so that they are slightly
heated on one side and that they hardly | boil on one side. Then
the stomach-fat which has been cut into pieces | is taken and put
into the boiling liquid of the boiled goat-briskets. | As soon as it is all
in, the young men take | spoons and put them down; and when the
40 brisket is done, ‖ they take many dishes and put them down, and
they also take long tongs. | With these they take out the boiled |
briskets and put them into the dishes. There | is one brisket in
each dish. When | it is all in, the spoons are distributed among the
45 guests. Then ‖ the dishes are distributed, one dish to each two
guests. | Two young men carry the kettle, one on each side, | and
put it down in front of the rival of the host. Then one | of the young
men says, "Now, eat, chief!" and the chief says, | "I shall do so."
50 Then the young men do the same with the other kettles ‖ to the other
guests. Then they all eat with spoons | the tallow that is on top

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28 la^{c}yala^{c}yâsa ăpsēłasa k!wēlasē. Wä, g·îl^{c}mēsē dEnx^{c}īdExs laē
ʟax^{c}ŭlilēda ăpsīłasa k!wēlasē. Wä, g·îl^{c}mēsē lābē q!EmdEmasēxs laē
30 qasō. Wä, g·îl^{c}mēsē gwāłExs laē k!wāg·alīła. Wä, lä x·ōx^{c}wītsE^{c}wa
^{c}yEx^{u}sEma^{c}yaats!ē xEtsEma. Wä, lä ăx^{c}wŭłts!âlayuwa ^{c}yEx^{u}sEma^{c}yē
lāxa xEtsEmē qa^{c}s ăxdzōlēlEmē lāxa łē^{c}wa^{c}yē. Wä, lä t!ōt!Ets!ā-
lasE^{c}wa yîsa hă^{c}yāł^{c}a. Wä, g·îl^{c}mēsē ^{c}wī^{c}wElx·sExs, laē hănEmx·s^{c}a-
lasE^{c}wa hănEnx·Lanowē lāxa lEgwīlē qa^{c}s hănē^{c}stalayuwē lāxa
35 lEgwīlē qa hălsEla^{c}mēsē x·īgEn^{c}wāla. Wä, la hălsElaEm la mE-
dElqŭlē ēpsanâ^{c}yas. Wä, lä ăx^{c}ētsE^{c}wa t!ōt!Ets!aakwē ^{c}yEx^{u}sEmē
qa^{c}s lä ăxstanō lāx ^{c}wapaläsa hănx·Laakwē łōq!ŭbânosa ^{c}mElx-
Lowē. Wä, g·îl^{c}mēsē ^{c}wi^{c}la^{c}staxs laēda hă^{c}yāł^{c}a ăx^{c}ēdxa k·āk·E-
ts!Enaqē qa^{c}s g·āxē ăx^{c}āliłas. Wä, g·îl^{c}mēsē L!ōpa łōq!ŭbânâxs
40 laē ăx^{c}ētsE^{c}wa q!ēxLa łōElq!wa qa^{c}s g·āxē mEx^{c}alēlEma. Wä,
laxaē ăx^{c}ētsE^{c}wa g·îlt!a k·!îpLāla. Wä, lä łEx^{c}ŭstEndxa hănx·La-
akwē łōq!ŭbânâ qa^{c}s lä ăxts!âlas lāxa łōElq!wē. Wä, laEm
^{c}nał^{c}nEmts!âwēda łōElq!wäxa lōq!ŭbânowē. Wä, g·îl^{c}mēsē ^{c}wi^{c}lō-
^{c}staxs laē ts!Ewanaēdzema k·āk·Ets!Enāqē lāxa k!wēlē. Wä, lä
45 k·āx·^{c}īdayowa łōElq!wē laEm maēmał^{c}ēda k!wēłaxa ^{c}nał^{c}nEmēxLa
łōq!wa. Wä, lä ^{c}wax·sanōdēda ^{c}ma^{c}lōkwē hă^{c}yāł^{c}axa hănx·Lanowē
qa^{c}s lä hăngEmlīłas lāx ăpsīłasa k!wēlasē. Wä, lä ^{c}nēk·ēda ^{c}nEmōkwē
hēł^{c}a: "LaEms hămx·^{c}īdLōł g·īgămē^{c}." Wä, lä ^{c}nēk·a g·īgăma^{c}yē:
"HëLen gwälaLē." Wä, lä hanāła hă^{c}yāł^{c}äsa waōkwē hănhănx·-
50 Lanō lāxa waōkwē k!wēła. Wä, hëx·^{c}ida^{c}mēsē ^{c}nāxwa ^{c}yōs^{c}īdxa
^{c}yāsEkwē lāx ōkŭya^{c}yasa ^{c}wāpaläsa hănx·Laakwē łōq!ŭbânō. Wä,

of the liquid of the boiled briskets. | After they have eaten the tallow, they eat the boiled briskets. | However, they do not eat much; and when they finish eating, they go out. | They never drink water after eating. ‖ At this time the host gives a name to his children on account of this kind of food, and also | (when he gives) seal and oil; and the rival of the chief | gives the same kind of a feast as the host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking mountain-goat meat when it is fresh; that is, steaming it on | red-hot stones. After the mountain-goat has been caught by the | hunter, the latter skins it in his ‖ house, so that the skin comes off with the hair. After he has skinned it, he first goes | into the woods and breaks off tips of hemlock branches. | When he thinks he has enough, he carries them home | and puts them down in his house. Then he takes a basket and | carries it down to the beach in front of his house. He picks up ‖ fresh stones and puts them into it. He carries them on his back and puts them down | in his house. He takes his wedge and his hammer and | wedges into pieces fire-wood [so that the pieces are] of medium size; and he puts one piece down crosswise | at the end of the fire for heating stones, and there is a | crosspiece only at one end; and he puts the two side-pieces down on the sides; ‖ and he puts pieces across on top for the stones to lie on. |

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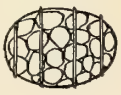
g·îlᵉmēsē ᵉwīlaxa yāsEkwaxs laē q!Esᵉēdxa L!ōpē łōq!ŭbânâ. Wä, k·!ēst!a q!ēk·!Es lāqēxs laē gwāł q!Esa. Wä, laᵉmē hōqŭwEls ł!axēq. Wä, laEm hëwäxa nāxᵉīdEx ᵉwāpaxs laē gwāł q!Esa. Wä, hëEm ḷēgadaats sāsEmasa k!wēlasasa hë gwēx·s hëmaōmasē ḷEᵉwa mēgwatē; wä hëᵉmēsa L!ēᵉna. Wä, âEmxaāwisē ăpsīłas naqEmg·îltâx gwäyiᵉlälasasa k!wēlasdē. Wä, laEmxaē gwāła.

Steamed Mountain-Goat Meat.—Wä, g·aᵉmēs ᵉnEmx·ᵉidāła hăᵉmēx·-silaēnēxa ᵉmElᵉmElq!Egaᵉyaxs gētaēg·axa ᵉnEx·ᵉalōdäq lāxa x·îx·îxsEmāla t!ēsEma. Wä, hëᵉmaaxs g·ālaē lâḷanEma ᵉmElxLowasa tEwēᵉnēnoxwē. Wä, lä sap!ēdEq qa lawäyēs hăbEsEnaᵉyas laxēs g·ōkwē. Wä, g·îlᵉmēsē gwāł sāpaqēxs lāē hë g·îl ăxᵉētsōxs laē lāxa āL!ē qaᵉs L!Eqâlēxa mEmx·bałts!ānaᵉyas L!Enak·asa q!wāxasē. Wä, g·îlᵉmēsē k·ōtaq hëłalēs ăxānEmaxs g·āxaē gEmxElaq qaᵉs gEmxᵉalīłēs lāxēs g·ōkwē. Wä, lä ăxᵉēdxa lExaᵉyē qaᵉs lä dālaqēxs laē lEnts!ēs lāxēs L!Emaᵉisasēs g·ōkwē. Wä, la xExᵘts!âlasa āłExsEmē t!ēsEm lāq. Wä, lā ōxLōsdēsaq qaᵉs lä hăng·alīłas lāxēs g·ōkwē. Wä, lä ăxᵉēdxēs LEmg·ayuwē LEᵉwis pElpElqē. Wä, lä LEmlEmx·sEnts lāxa lEqwa qaᵉs hăᵉyaastowēs. Wä, lä gEbEntsa hëłᵉastowē lāx ōgwīwalīłasa t!ēqwapaᵉyē. Wä, laEm ăpsbaᵉya gēbaᵉyas. Wä lä k·āk·EdEnōdEq yîs k·āk·EdEnwaᵉyas. Wä, lä gayiᵉlälax·ᵉīdEx ōkŭyaᵉyas qa xExᵘdEmasa t!ēsEmē. Wä, g·îl-

After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ‖ When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-hot. Then he takes his tongs ‖ and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices of goat-meat and spreads them over it; ‖ and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ‖ spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

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16 ᵉmēsē gwāłExs laē ăxᵉēdxa t!ēts!ats!ē lExaᵉya qaᵉs lä gŭqEyînts lāq. Wä, g·îlᵉmēsē gwāłExs laē ᵉmēnābōtsa gŭlta lāq. Wä, g·îlᵉmēsē x·īqōstâxs laē pElspadzōgwīla sākwaxa ᵉmElᵉmElq!Egaᵉyē. Wä, lä L!ōL!Ebasᵉīd bExEmx·sâlaq qa hālabalēs L!ōpa. Wä, g·îl-
20 ᵉmēsē gwāłExs laē ăxᵉēdxēs ᵉmałtsEmē naEngats!ä qaᵉs lä tsäs lāxa ᵉwEᵉwap!Emē. Wä, g·āxē hănEmg·alīłas lāxa mag·înwalīłasēs t!ēqwapaᵉyē, wä laxaē ăxᵉēdxēs k·!îpLalaa qa g·āxēs gwālīła. Wä, lä ăxᵉēdxa q!ēnEmē k·!ā′k·!obana qaᵉs g·āxē ăxᵉālīłas. Wä, laᵉmē ᵉnāx̣wa lā mēmEnłtsEmx·ᵉīdēda t!ēsEmē. Wä, lä ăxᵉēdxēs k·!îpLa-
25 laa qaᵉs k·!îpsalēs lāxa x·īx·îq!ayawaᵉyasa lEqwa. Wä, g·îlᵉmēsē ᵉwīlx·axs laē ᵉnEmāk·îyîndxa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᵉmēsē gwałExs laē ăxᵉēdxa q!waxē qaᵉs ts!āk·îyîndēs lāx ōkŭyaᵉyasa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᵉmēsē lā wâkwa q!waxaxs laē ăxᵉēdxa pElspadzowē sāgŭkᵘ ᵉmElᵉmElq!Egaᵉya qaᵉs LEpEyîndalēs lāq.
30 Wä, g·îlᵉmēsē hamElqEyaxs laē ăxᵉēdxa xōkwē k!waᵉxLawa qaᵉs x̣wāłEyîndēsa mōts!aqē lāx ōkŭyaᵉyasa la LEpEᵉyēxa q!waxē g·a g̣wālēg·a (*fig.*). Wä, laxaē ăxᵉēdxa ᵉmElᵉmElq!Egaᵉyē qaᵉs LEpEyîndēs lāxa małdEnas ăwâgwīdas lāxEns q!wā′q!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ăxᵉēdxa nāyîmLē k·!āk·!obanä qaᵉs g·āxē
35 LEp!ālīłElas lāx māg·înwalīłas. Wä, g·îlᵉmēsē lā ᵉwīᵉla gwālīłExs laē k·!ōqŭlīłaxa nagats!ē ᵉwabEts!âla qaᵉs tsādzELEyîndēs lāx ōkŭ-

over | (the place) where the cut meat is spread; and he does the 37
same quickly | with the other one. When (the buckets) are emptied,
he quickly takes up | the mat covers and spreads them over
(the meat); and he only ‖ stops when hardly any steam is coming 40
through. Then | the man who is steaming it rests for a while;
but he does not leave it long, before it is uncovered; | for then it
is done, for goat-meat is done quickly when it is steamed. | He
just invites all the men to come and sit | around the place where
it has been steamed. They take some of it and eat it; ‖ and when 45
they all have eaten enough, they carry home the rest for their wives
in their | houses. This is called "steamed fresh goat-meat," which |
is treated in this manner. It is called "boiled soaked brisket |
covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As[1] soon as he arrives at his house| 1
he skins (the goat), as goats are skinned. | After he has skinned it, he
cuts off the head so that it comes off, and he | puts it down in the
corner of the house. Then he cuts up the meat of the ‖ hind-legs 5
and fore-legs and the meat of the back. | He cuts it into strips.
Then he takes a basket, and puts | the meat of the mountain-
goat that has been cut up into it. He goes to the beach
and | picks up some stones, which he puts on the fire in the
house. When he has | enough stones, he takes his cooking-box

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ya^{ɛ}yasa la LEPE^{ɛ}yē ^{ɛ}mEl^{ɛ}mElq!Ega^{ɛ}ya. Wä, lä hāalbāla hë gwēx·- 37
^{ɛ}ītsa ^{ɛ}nEmsgEmē. Wä, g·îl^{ɛ}mēsē wŭlg·îlts!âxs laē hālabala dāgîlī-
łaxa ^{ɛ}nayîmē k·!āk·!obanä qa^{ɛ}s ^{ɛ}nāsEyîndēs lāq. Wä, ał^{ɛ}mēsē
gwāłExs laē hălsElaEm la k·Ex^{u}sâlēda k·!āłEla. Wä, la^{ɛ}mē ^{ɛ}yāwas^{ɛ}īd 40
x·ōs^{ɛ}īdēda ^{ɛ}nEk·äq. Wä, k·!ēst!a âlaEm gEyaxs laē lōt!ētsE^{ɛ}wa qaxs
lE^{ɛ}maē L!ōpa qaēda ^{ɛ}mEl^{ɛ}mElq!Ega^{ɛ}yaxs L!ōp!āłaē laxōx ^{ɛ}nEk·asE^{ɛ}wē.
Wä, â^{ɛ}mēsē LĒ^{ɛ}lālasE^{ɛ}wa ^{ɛ}nāxwa bēbEgwānEm qa^{ɛ}s g·āxē k!ŭtsē-
^{ɛ}stālaxa ^{ɛ}nEg·asaq. Wä, lax·da^{ɛ}xwē âEm dāx·^{ɛ}īd lāq qa^{ɛ}s q!Es^{ɛ}ēdēq.
Wä, g·îl^{ɛ}mēsē ^{ɛ}nāxwa pōł^{ɛ}īdExs laē mōt!ēda qaēs gEgEnEmē laxēs 45
g·ig·ōkwē. HëEm ĻēgadEs ^{ɛ}nEg·Ekwē gēta ^{ɛ}mEl^{ɛ}mElq!Ega^{ɛ}yaxa hë
gwēkwē. Wä, hë^{ɛ}mis ĻēgEmsa hănx·Laakwē t!ēlkwē łōq!ŭbânowē
t!Ep!Eg·îlīsxa ^{ɛ}yasEkwē hănx·Laak^{u} t!ēlk^{u} łōq!ŭbâno.

Cooking Mountain-Goat Meat.—Wä, g·îl^{ɛ}mēsē lāg·aa lāxēs g·ōkwaxs 1
laē hëx·^{ɛ}idaEm sap!ēdEq lāxōx sapāłaēna^{ɛ}yaxa ^{ɛ}mElxLowē. Wä,
g·îl^{ɛ}mēsē gwāł sapaqēxs lae qax·^{ɛ}idEq qa lawäs xEwēqwas. Wä, lä
g·ēg·alīłas lāx onēgwīłasēs g·ōkwē. Wä, lä sEsEx^{u}sEndEx Eldzäs
ălEmxĻa^{ɛ}yas Ļe^{ɛ}wēs g·alEmāłg·iwa^{ɛ}yē. Wä, hë^{ɛ}mēs Eldzēg·a^{ɛ}yas. Wä 5
lä L!ōL!Ebas^{ɛ}ēdEq. Wä, lä ăx^{ɛ}ēdxa lExa^{ɛ}ya qa^{ɛ}s ăxts!ōdēsa
sEsEx^{u}saakwē ^{ɛ}mEl^{ɛ}mElq!Egē lāq. Wä, lä lāxa L!Ema^{ɛ}isē qa^{ɛ}s xEx-
wŭsdēsēq lāxa t!ēsEmē qa^{ɛ}s lä xEx^{u}LEnts lāxēs lEgwīł. Wä, lä
hëłalēda t!ēsEmaxs laē ăx^{ɛ}ēdxēs q!ō^{ɛ}lats!ē qa^{ɛ}s hă^{ɛ}nōlēsēs lāxa ma-

[1] Continued from p. 174, line 35.

and places it ‖ near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the water begins to boil, ‖ he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. | Then the water begins to boil hard all around the basket ‖ containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the mountain-goat. Then he takes the tongs and ‖ picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink water; ‖ and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

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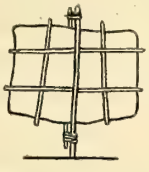
g·înwālisasa lEgwīlas. Wä, lä ăxᵉēdxēs nāgats!ē qăᵉs lä tsä lāxa ᵉwāpē qaᵉs lä gŭxts!ōts lāxa q!ōᵉlats!ē. Wä, g·îlᵉmēsē nEgōyoxsdalaxa ᵉwāpaxs lāē gwāł gŭxts!âlaq. Wä, lä ăxᵉēdxēs k·!îpLāla qaᵉs k·!îp!ēdēs lāxa x·îx·îxsEmala t!ēsEm qaᵉs lä k·!îpts!âlas lāxa q!ōᵉlats!ē. Wä, g·îlᵉmēsē mEdElxᵉwēdēda ᵉwāpaxs laē k·!ōqulīłxa sagŭgwats!ē ᵉmElᵉmElq!Egē lExaᵉya qaᵉs lä hănᵉstEnts lāxa la maEmdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē hănᵉstēda lExaᵉyē lāqēxs laē ēt!ēd ăxᵉēdxēs k·!îpLalaa qaᵉs ēt!ēdē k·!îp!ēts lāxa x·îx·îxsEmāla t!ēsEma qaᵉs lä k·!îpstālas lāx ēwanâᵉyasa lExaᵉyē. Wä, lāwisḷē âlak·!āla maEmdElqŭlēda ᵉwāpē lāx ăwēᵉstäsa lExaᵉyē yîx lā mōts!awatsa sagŭkwē ᵉmElᵉmElq!Egaᵉya. Wä, k·!ēst!ē âlaEm gēg·îlīłExs laē L!ōpa. Wä, hëx·ᵉīdaᵉmēsē ăxᵉēdxa łEgŭdzōwē ts!āts!aẋᵘsama qaᵉs paxᵉalīłēs lāx mag·înwalīłasa q!ōᵉlats!ē. Wä, lä paxᵉalīłasa ts!ōq!adzowē g·îldEdzō łāt!aakᵘ k!wāgEdzō lāx L!āsalīłasa q!EsaLaxa ᵉmElᵉmElq!Egaᵉyē. Wä, lä dāx·ᵉīdxa k·!îpLālaē qaᵉs k·!îp!īdēs lāxa q!ōᵉlkwē ᵉmElᵉmElq!Egaᵉya qaᵉs lä k·!EbEdzōts lāxa łEgŭdzōwē. Wä, g·îlᵉmēsē ᵉwīᵉlōsts!â lāxa lExaᵉyēda ᵉmElᵉmElq!Egaᵉyaxs laē ăxᵉēdxa q!ōᵉlkwē ᵉmElᵉmElq!Egaᵉyē qaᵉs lä ăxdzōlalas lāxa yagŭdzō lāx nēnEqEmalīłasa q!EsāLaxa ᵉmElᵉmElq!Egaᵉyē. Wä, lāx·daᵉxwē nānaqalg·iwalaxa ᵉwāpaxs k·!ēsᵉmaē q!EsᵉēdaWä, g·îlᵉmēsē gwāł nāqaxs laēda bēbEgwānEmē dāx·ᵉīdxa q!ōlkwē ᵉmElᵉmElq!Egaᵉya qaᵉs q!Ex·ᵉīdē lāq qaᵉs q!Esᵉīdēq. Wä, la ᵉnaẋwaEm la q!Esēda waōkwē. Wä, g·îlᵉmēsē gwāła q!Esäxs laē nāxᵉēdxa ᵉwāpē. Wä, laEm hōqŭwEls laxēq.

Roasted Monutain-Goat Meat.—And also roasted mountain-goat | meat, this also is taken from the hind-legs of the mountain-goat. It is cut up, | for they only cut along the thigh-bone of the mountain-goat, so that | it comes off. When it is off, it is sliced so that it forms one thin ‖ wide piece. . . . The thin slice of meat is placed | between the legs of roasting-tongs. Cedar-bark is tied | on the top of the tongs. After this has been done, the man takes | thin split cedar and puts it crosswise (so as to keep the meat open), in this | manner:



After this has been done, he places it by the side of the fire; ‖ and when it is burnt black on one side, it is turned over; | and when that side is also burnt black, it is done. Then it is taken | and put down in front of those who are to eat it. Immediately | they break it up and eat it. This kind of food is always eaten entirely. | In this also they do not drink water.‖

Mountain-Goat Skin.—An important food of the ancestors of the Denax·da^{ɛ}x^{u}, | when they stay for a long time on the upper course of Knight Inlet, is (also) mountain-goat skin. | When the mountain-goat skin has been | in the house for four days, the man takes the collar-bone of the eagle and breaks off one side of it. ‖ Now (he takes) one half of it, ‖ and he pulls off the wool from the mountain-goat skin. He puts | the wool that he has plucked off into a basket for his wife to make blankets. | When the wool is all off, he puts in the

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Roasted Mountain-Goat Meat.—Wä, hë^{ɛ}mēsa L!ōbEkwē ^{ɛ}mEl^{ɛ}mElq!E-ga^{ɛ}ya hëEmxaē g·āyōła ălEmxḶa^{ɛ}yasa ^{ɛ}mElxLowa lā saẋ^{ɛ}wītsE^{ɛ}wa yîxs â^{ɛ}maē t!ōts!EłEntsE^{ɛ}wa xaqasa ălEmxḶa^{ɛ}yasa ^{ɛ}mElxLowē qa lawēs. Wä, g·îl^{ɛ}mēsē lawäxs laē t!Els^{ɛ}ītsE^{ɛ}wa qa^{ɛ}s lä ^{ɛ}nEmxsa pEldzō la wadzâ. . . . Wä, lä ăx^{ɛ}ēdxa pEldzowē Eldza qa^{ɛ}s ăxōdēs lāx xEwēla^{ɛ}yasa L!ōpsayowē. Wä, lāxaē qEx·^{ɛ}āLElōtsa dEnasē lāx ëk·!Eba^{ɛ}yasa L!ōpsayowē. Wä, g·îl^{ɛ}mēsē gwałExs laē ăx^{ɛ}ēdxa wīswŭłtōwas xoyē k!waxLāwa qa^{ɛ}s k·!aat!ēdēs lāq. Wä, lä g·a gwälēg·a (*fig.*). Wä, g·îl^{ɛ}mēsē gwāłExs laē Ḷanōlisas laxēs lEgwīlē. Wä, g·îl^{ɛ}mēsē k!ŭmax·^{ɛ}īdē ăpsādza^{ɛ}yasēxs laē lēx·^{ɛ}īdEq. Wä, g·îl^{ɛ}Emxaāwisē k!ŭmElx·^{ɛ}īdExs laē L!ōpa. Wä, la^{ɛ}mē ăx^{ɛ}ētsE^{ɛ}wa qa^{ɛ}s lä pāqEmlēlEm lāx nExdzamâ^{ɛ}yas q!EsaLaq. Wä, hëx·^{ɛ}ida^{ɛ}mēsē k!ŭlpap!Eq qa^{ɛ}s q!Es^{ɛ}ēdēq. Wä, la hëmEnāłaEm ^{ɛ}wīlasōxs q!Esase-^{ɛ}waē gwēx·sdEmas. Wä, laEmxaē k·!ēs nāx^{ɛ}īdxa ^{ɛ}wāpē.

Mountain-Goat Skin.—Wä, hë^{ɛ}mesa hēmawalāsa g·älä Denax·da^{ɛ}xwa laxs hëmaōlē g·ōkŭlē ^{ɛ}nEldzäs Dzāwadēxa pEsk·ēnasa ^{ɛ}mElxLowē, yîxa pEsEna^{ɛ}yas. Wä, hë^{ɛ}maaxs laē mōp!Enẋwadzīlē pEsEna^{ɛ}yasa ^{ɛ}mElxLowaxa ^{ɛ}nāla lāxa g·ōkwē, wä, lä ăx^{ɛ}ēdēda bEgwānEmaxa hănas-xāwa^{ɛ}yasa kwēkwē. Wä, lä k·ōqōdEx ăpsba^{ɛ}yas. Wä, lä nExsaakŭxs laē gał^{ɛ}īts lāx p!alEmasa pEsEna^{ɛ}yasa ^{ɛ}mElxLowē. Wä, lä ăxts!ōdā-lasēs gāḶanEmē p!alEm lāxa lExa^{ɛ}yē qa p!alEmsgEmg·ilasō^{ɛ}s gEnEmas.

bone hook and | plucks off the long hair. When it is all off, he spreads it out | over his fire in order to singe off the hair that is left on. As soon as it is ‖ all off, the skin shrinks, and then becomes thick on account of the heat when | it is put over the fire. Then he spreads it on a short board, and | takes his knife, whatever it may be, a stone knife or | bone knife. Then he cuts it into strips; and | after it has all been cut, he puts stones on the fire. ‖ After he has done so, he goes into the woods and takes hemlock-branches and | much skunk-cabbage. He carries them home and puts them down in his | house. Then he takes a digging-stick and digs a hole | near the fire, two spans long and | the same width, and also the same ‖ depth. As soon as he has finished, he goes to get water with his bucket. | He brings it and puts it down. Then he takes the tongs and picks up | red-hot stones and places them in the hole. | As soon as there are many stones in it, he takes hemlock-branches and | places them over the stones; and when there are enough on them, he spreads skunk-cabbage ‖ over the hemlock-branches. When this also has been done, | he takes cedar-wood and pokes holes through the skunk-cabbage leaves. He | takes the skin that has been cut into strips and coils (the strips) up on the | skunk-cabbage. When it is all in the hole, he takes more skunk-cabbage leaves and | spreads them over (the whole). When they are

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Wä, g·îlᵉmēsē ᵉwīlâwēda p!alemaxs laē g·ēxaxēs gāḷayowē q!as p!elwālēx sexsek·eᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē lālabelālas lāxēs legwīłē qa ᵉwīᵉlâwēs ts!ēx·ᵉīdē hăbedzedzâᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē t!emx̣ᵉwīda qaᵉs lä wâx̣ᵉwīda qa häsa gŭltäxs laē aaxelalayâ. Wä, lä lebedzōts lāxa ts!āts!ex̣ᵘsamē. Wä, lä ăxᵉēdxēs k·!ēlenxē lāxēs gwēx·sdemg·anema ḷōᵉ t!ēsx·ä ḷō xaxx·ä k·!awayâ. Wä, lä bexᵉēdeq qa t!ēłts!eq!astōwēs. Wä, g·îlᵉmēsē ᵉwīᵉwelx·sexs laē xexᵘlentsa t!ēsemē laxēs legwīłē. Wä, g·îlᵉmēsē gwālexs laē lāxa ālˌ!ē qaᵉs ăxᵉēdēxaaxa q!waxē ḷeᵉwa q!ēnemē k·!aōk!wa. Wä, g·āxē gemxelāq, qaᵉs gemxalīłēs laxēs g·ōkwē. Wä, lä ăxᵉēdxa ts!ōyayâxa ḷex·semē qaᵉs ᵉlap!alīłē lāxa māg·înwalisasēs legwīlē małp!enk·as ᵉwāsgemasē lāxens q!wā-q!wax·ts!ănaᵉyēx, wä, la hëemxat! ᵉwādzextowē; wä la hëemxat! ᵉwalabetalē. Wä, g·îlᵉmēsē gwāłexs laē tsēx·ᵉīdxa ᵉwāpē yîsa nāga-ts!ē. Wä, g·āxē hăng·alīłaq. Wä, lä ăxᵉēdxa k·!îplālaa qaᵉs k·!îp!ī-dēs lāxa x·îx·îxsemāla t!ēsem qaᵉs lä k·!îpts!âlas lāxa ᵉlābekwē. Wä, g·îlᵉmēsē q!ēts!âxa t!ēsemaxs laē ăxᵉēdxa q!waxē qaᵉs ts!a-x·ᵉalōdēs lāxa t!esemē. Wä, lä hēłalaxs laē ăxᵉēd lāxa k·!aōk!wē qaᵉs lä lepeyînts lāxa q!waxē. Wä, g·îlᵉemxaăwisē gwāłexs laē ăxᵉēdxa k!waᵉxlāwē qaᵉs l!enqemsōlēs lāxa k·!aōk!wē. Wä, lē ăxᵉēdxa t!ēłts!eq!astowē pesk·ēna qaᵉs lä q!elx̣ŭyîndālas lāxa k·!aōk!wē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laē ăxᵉēdxa k·!aōk!wē qaᵉs lepeyîndālēs lāq. Wä, g·îlᵉmēsē la wâkŭxs laē ăxᵉēdxa k!waᵉx-

thickly covered, he takes a piece of ‖ cedar-wood and pokes holes in the middle of the top of the skunk-cabbage. When | the holes have been made, he takes the bucket of water and pours it into the | hole over the skunk-cabbage; and when he thinks the water is enough, he | takes one leaf of skunk-cabbage and puts it over the place where he poured | the water in. Finally he covers it over with soil. This is done in the evening ‖ when the skin is boiled underground. He leaves it in there during the night. | In the morning, when day comes, he digs it up. Immediately | he invites some one to eat it with him while it is still hot; for it is tender | while it is hot, but it gets tough when it gets cold: therefore | it is eaten right away. This is called "eating skin steamed underground." ‖ After they have eaten the skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain-goat meat. The meat from the hind-leg of the | mountain-goat is taken and cut into pieces. After this has been done, the man takes | the kettle and puts the meat into it. He pours some ‖ water into it; and when the meat is covered, he puts it over the fire. | As soon as it boils up, the boiled blood floats on the liquid, | and all the guests take the spoons and skim off the boiled blood, | and they eat it with spoons. They only stop skimming it off when it is finished. It does not | boil a very long time, before the kettle is taken off ‖ of the fire. Short boards are taken and put down by | the side of the kettle in which the

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Lawē qa^{ɛ}s L!Enxsōdēs lāx nEqEya^{ɛ}yasa k·!aōk!wē. Wä, g·îl^{ɛ}mēsē lax·sâxs laē ăx^{ɛ}ēdxa ^{ɛ}wabEts!âla nagats!ä qa^{ɛ}s gŭxstōdēs lāx kwaxŭya^{ɛ}yasa k·!aōk!wē. Wä, g·îl^{ɛ}mēsē k·ōtax hëlēda ^{ɛ}wāpaxs laē ăx^{ɛ}ēdxa ^{ɛ}nEmxsa k·!aōk!wa qa^{ɛ}s lē LEpstōts lāxa gŭxstōdaasasēsa ^{ɛ}wāpē. Wä, lawēsḷē dzEmk·îyîntsa dzEqwa laqēxa la dzāqwa laxēs kŭnsasE^{ɛ}wē pEsk·ēna. Wä, la^{ɛ}mē hëx·sä gwaēłxa ganuLē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}îdxa gaäläxs laē lap!EqōdEq. Wä, hëx·^{ɛ}îda-^{ɛ}mēsē Lē^{ɛ}lālaxēs hă^{ɛ}mōtLaqēxs hë^{ɛ}maē ałēs ts!Elqwē yîxs tElqwaaxs hë^{ɛ}maē ałēs ts!Elqwē. Wä, lä p!ēsaxs laē ^{ɛ}wŭdEx·^{ɛ}îda, lāg·îłas hëx·^{ɛ}idaEm hă^{ɛ}mx·^{ɛ}îtsE^{ɛ}wa. Wä, hëEm ḷēgadEs kŭnēk^{u} pEsk·ēnē. Wä, g·îl^{ɛ}mēsē gwāła pEspāsaxa pEsk·ēnaxs laē nä^{ɛ}nakwa.

Boiled Mountain-Goat Meat.—Wä, hë^{ɛ}mēsa hănx·Laakwē gēta ^{ɛ}mEl-^{ɛ}mElq!Ega^{ɛ}ya. Wä, lä ăx^{ɛ}ētsE^{ɛ}wa g·āyołē lāx ălEmxḷa^{ɛ}yasa ^{ɛ}mElx-Lowē qa^{ɛ}s sEsEx^{u}sEntsE^{ɛ}wē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa hănx·Lanowē. Wä, lä ăxts!ōtsa Eldzē lāq. Wä, lä gŭq!Eqasa ^{ɛ}wāpē lāq. Wä, g·îl^{ɛ}mēsē t!EpEyaxs laē hănx·LEnts laxēs lEgwīlē. Wä, g·îl^{ɛ}mēsē māEmdElq!waxs g·āxaē pEẋwaLa^{ɛ}yē ts!ēx·äs. Wä, lä ăx^{ɛ}ēdēda Lē^{ɛ}lānEmaxa k·ak·Ets!Enaqē qa^{ɛ}s lä tsēgołaxa ts!ēx·ē qa^{ɛ}s ^{ɛ}yōs^{ɛ}îdēq. Wä, ał^{ɛ}mēsē gwāł tsēgołaxs laē^{ɛ} wī^{ɛ}la. Wä, k·!ēst!a âlaEm gēg·îlīł maEmdElqŭlaxs laē hănx·sanowēda hănx·Lanowē lāxa lEgwīlē. Wä, lä ăx^{ɛ}ētsE^{ɛ}wēda ts!āts!Ex^{u}samē qa^{ɛ}s pax^{ɛ}alēlEmē lāxa

mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow roof-boards and places them in front of ‖ the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ‖

Porpoise.—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was in his hunting-canoe. ‖ As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. |

After eating, he takes his butcher-knife and | goes to the place where the porpoises are lying on the beach. He cuts off the ‖ tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

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mag·înwalîłasa ᶜmELqēᶜlats!ē hănx·Lanowa. Wä, lā ăxᶜēdxēs ts!ēsLāla qaᶜs ŁEχᶜwīdēxa hănx·Laakwē ᶜmElᶜmElq!Egaᶜya qaᶜs lä lEgŭts!ōdālas lāxa ts!āts!aχᵘsamē. Wä, g·îlᶜmēsē ᶜwīᶜlōłts!âxs laē ăxᶜēdxa g·îlt!adzowē ts!ēq!a saōkwa qaᶜs lä paxᶜałîłaq lāx L!āsEx·dzamâᶜyasa k!wēłē. Wä, hëEm ḷēgadEs yāgŭdzowē. Wä, lä dāg·îlîłaxa L!ōpē Eldza qaᶜs lä g·īdzolîłas !āx nēnExdzamâᶜyasa bēbEgwānEmē. Wä, g·îlᶜmēsē q!wālxōgEms laē q!EsᶜēdaWä, g·îlᶜmēsē gwāłExs laē hōqŭwElsa. Wä, laEmxaē hëwäxaEm nāxᶜīdEx wŭdaᶜsta ᶜwāpa lāxēs wāwasElēlasē. Wä, laEmxaē gwāł laxēq.

Porpoise.—Wä, g·îlᶜmēsē lāg·alis lāx L!Emaᶜisasēs g·ōkwaxs laē hëx·ᶜidaEm q!ŭlēx·sᶜEm nexᶜŭłtâlaxa k·!ōlōt!ē lāxēs χwāχwagŭmē qaᶜs ālEtōgwalisēq. Wä, lä mōłtōdxēs k!wēk!waᶜyē łēElᶜwaᶜya ḷEᶜwis k!waxḷaᶜyē hëᶜmesa ᶜnāχwa g·ēx·g·āxs lāxēs ălēwasELela χwāχwagŭma. Wä, g·îlᶜmēsē ᶜwīlōłtâxs laē ts!ōχŭg·îndEq qa ᶜwīlâwēsa Elxᵛᶜ Elgŭxsē. Wä, Eg·îlᶜmēsē la ëg·EXsExs laē LElLElbendEq qa läs haᶜnēs lāxa ālaᶜyasa yaχᵘmutasa ᶜwalasē yEχwa.

Wä, g·îlᶜmēsē gwāł L!Eχwaxs laē ăxᶜēdxēs sEχᵘx·ä k·!āwayâ qaᶜs lä lāxa yaxyîgwēdzasasa k·!ēk·!ōlōt!ē. Wä, lä t!ōsōdEx k·îts!Exsdaᶜyas qaᶜs g·ig·ālisēq. Wä, lä t!ōsᶜēdEx ōxḷaatâᶜyas ᶜwālabalaxa ōxḷaᶜyas q!wayōsas. Wä, lä g·äg·îLela lāx sEmsasēxs laē t!ōsᶜēdEq lalaa laxa wŭlbaᶜyasa t!ōsaᶜyas lāx ēwanōłxawaᶜyas. Wä, lä sElpōdxa x·ōtas. Wä, lāḷa ăxāłaᶜmē bEnk·!ōdExstaᶜyas lāxa ōk!wina-

the body | of the porpoise. He puts the porpoise down on its belly and cuts ‖ into the right side on the back of the neck, down along the right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the ‖ butchered porpoise is spread open. He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the ‖ tongue, kidney, liver, and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. ‖ He puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. ‖ When they are in the house, he gives to each two

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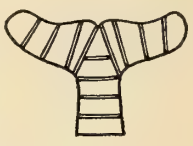
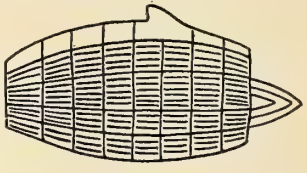
ᵉyasa k·!ōlōtē. Wä, la hăxᵉwālisxa k·!ōlōt!äxs laē bEXᵉēdEX hëłk·!ōt!EXḶaatâᵉyasa k·!ōlōt!ē la hexsdEndālas hëłk!ōt!Endālax Ḷāg·aᵉyas. Wä, g·îlᵉmēsē lāg·aē bEXaᵉyas lāxa Eldzäxs laē sap!ēdEX xŭdzäs. Wä, g·îlᵉmēsē lāg·aē sapaᵉyas lāx tEltElx̣ᵘbaᵉya gElEmas ḶEᵉwa hăq!wayâx laē bEXᵉēdxa tEltElx̣ᵘbaᵉyē. Wä, laᵉmē âEm la gElxᵉīdEq qaᵉs ᵉwaᵉwax·saakwē. Wä, laEm ᵉyîłᵉīdēda ᵉyîmElkwē k·!ōlōt!a. Wä, lä ăxᵉēdxa gałgēnē, wä, hëᵉmis k·!îlEmas, wä, hëmis kwax̣was, Ḷōᵉ t!ēwänas. Wä, la q!ŭnāla ăxᵉētsEᵉwa ts!Esgŭnwaᵉyas. Wä, lä ts!EXstEndxa ts!Eyîmas lāxa dEmsx·ē ᵉwāpa. Wä, lä ts!âsa x·ōta ḶEᵉwa k·îts!Exsdaᵉyē lāxēs k!waxḶaᵉyē qaxs hëᵉmaē k!waxḶāyanEm. Wä, lāḶēda alēᵉwīnoxᵘ sEsEx̣ᵘsEndxa k·!îlEmē ḶEᵉwa gałgēnē ḶEᵉwa t!ēwana, wä, hëᵉmisa ts!Esgŭnwaᵉyē qaᵉs ăxts!ōdēs laxa hănx·Lanowē. Wä, lä sEx̣ᵉwīdxa mōts!aqē ᵉnāłᵉnEmdEndzâyaakwē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ăwâdzEwasasa xŭdzē g·äg·iLEla lāx ōxḶaatâᵉyasa k·!ōlōt!ē la hexsdEndāla lāq. Wä, lä ᵉnāłᵉnEmp!Enk·ē ăwāsgEmasas lāxEns qwāq!wax·ts!ānaᵉyēx. Wä, lä ăxts!ōts lāxa hănx·Lanowē qa ts!Exōlems. Wä, lä gŭq!Eqasa ᵉwāpē lāq. Wä, laEm t!EpEyālaxa ᵉwāpaxs laē hănx·Lanō lāxa lEgwīłasa g·ōkwē. Wä, hëEm Ḷēgades yax·yîg·īłtag·īᵉlakᵘ. Wä, g·îlᵉmēsē gēg·îlīł maEmdElqŭlaxs laē L!ōpa. Wä, läda ălēwinoxwē Lēᵉlāla ēsElēwinoxŭtē qa g·āxēs yāx·yîg·īłg·a ḶEᵉwis k!wēk!waxḶaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉlaēLEXs laē yāxᵉwītsōᵉsa maēmałts!aqē xŭdza.

strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ‖

Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ‖ cuts the tail in pieces, cutting in this manner: He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. | Then it is done. Then he takes it out and puts it on ‖ short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |



After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blubber; and when ‖ it is off, it is in this way: He cuts it crosswise and places it on the fire. | If he intends to



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36 Wä, lă mak·îlēda yāx·yîg·îłaq. Wä, hëem g·îl q!Es^{s}îtsE^{c}wa yax·yîg·îlē. Wä, lä mās^{c}îtsa xŭdzē lāq. Wä, lä mamELēgoq. Wä, g·îl^{s}mēsē ^{c}wī^{s}laxs laē hōqŭwELsa. Wä, ał^{s}mēsē ts!Ents!Enx̣^{c}wīd lāxēs g·ig·ōkwē. Wä, laEm gwāł laxēq.

40 Lēx·a^{s}ma k!waxḶa^{c}yaxs ōgwaqa^{s}maē sakwīlaxēs x·ōta ḶE^{c}wa k·îts!Exsda^{s}yē qaēs ^{s}nē^{c}nEmōkwē, yîx k!wēk!waxLa^{c}yasa waōkwē ēsElēwīnoxwa qaxs k·!ēsaē L!āL!ayokŭla k!wēk!waxḶa^{c}yas yîxs â^{s}maē sapōdEx xŭtsEma^{c}yasa x·ōta. Wä, g·îl^{s}mēsē lawâxs laē xŭsēlax·^{c}īdEq qa^{s}s ăxts!ōdēs lāxa hănx·Lanowē. Wä, la sEsEx̣^{u}-

45 sEndxa k·îts!Exsda^{c}yē g·a gwałēg·a (*fig.*) yîx sākwa^{c}yas. Wä, lä ăxts!ōts lāxa hănx·Lanowē. Wä, lä gŭq!Ek·asa ^{c}wāpē laq. Wä, g·îl^{s}mēsē nēłEyax·^{c}īdēda ^{s}wāpē lāqēxs laē hănx·LEndEq lāxēs lEgwīlē. Wä, g·îl^{s}mēsē la gēg·îlīł maEmdElqŭlaxs laē hănx·sanō lāxa lEgwīlē. Wä, laEm L!ōpa. Wä, lä łEx̣wētsE^{c}wa qa^{s}s ăxdzōdayuwē lāxa

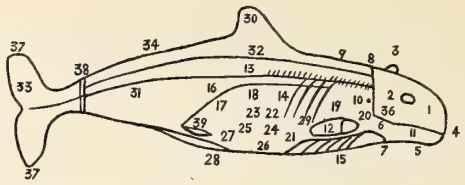
50 ts!āts!Ex̣^{u}samē łEgŭdzâ. Wä, hëEm gwēg·ilē gwēg·ilasasa q!Esäxa yax·yîg·îłaxs laē q!Esaq. Wä, la âEm hëx·^{c}idaEm hōqŭwElsExs laē gwāł q!Esa qa^{s}s lä ts!Ents!Enkwa lāxēs g·ig·ōkwē.

Wä, g·îl^{s}mēsē xamaēła ^{s}yîmElkwē k·!ōlōt!a lāxa g·ōkwaxs laē sEsEx̣^{u}sEntsE^{c}wa. Wä, laEm sapōyEwē xŭdzäs. Wä, g·îl^{s}mēsē

55 lāwäxs laē g·a gwālē g·a (*fig.*). Wä, lä gEgēx·sEndqēxs hănx·LEndē-Laq. Wä, g·îl^{s}mēsē ^{s}nEk·ālEq lāxa x·îx·îxsEmāla t!ēsEmxs laē âEm

steam it on red-hot stones, he | spreads it out in the way it is, being cut, but not cut through. | If it is to be boiled, then it is cut into pieces along the lines marked in the sketch. | The meat is also cut into pieces; and when it is all in pieces, ‖ the kettle is put on the fire, water is poured | into it, and when it is half full, the cut pieces of meat are put | into it. When the meat is all in, he waits for the water to boil; | and after it has been boiling for a long time, the blubber is put in | on top of the meat. It does not boil very long, ‖ before it is done. Then the kettle is taken off the fire; | and then it is done as they do when eating the boiled insides. | The only difference when it is steamed is, that it is cut up | after it is done, and also that they put | the pieces of meat and blubber in with the red-hot stones, ‖ and they pour four bucketfuls of water over them. Then they | put an old mat over them so as to keep the steam in. It does not | take long before (what is in the kettle) is done; and they also do | the same as they do when eating boiled insides. This is only eaten when it is | hot. When it is cold, they throw it away. ‖ That is all about this. |

LEp!ālōts lāxēs laēna^{ɛ}yē bEXEkwa. Wä, la k·!ēs hayîmx·s^{ɛ}a. Wä, g·îl^{ɛ}mēsē hănx·Laakŭxs laē hayîmx·s^{ɛ}a nEgEłEnēxa xwēxŭldEkwē. Wä, laxaē sEsEẋ^{u}sEntsE^{ɛ}wē Eldzäs. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}wElx·sEXs laē hănx·LEndayuwēda hănx·Lanowē lāxa lEgwīłē. Wä, lä gŭxts!ōyowa ^{ɛ}wāpē lāq. Wä, g·îl^{ɛ}mēsē nEgōyoxsdālaxs laē ăxstōnowa sāg·îkwē Eldzē lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lastaxs laē ēsElasō^{ɛ} qa mEdElx^{ɛ}wīdēs. Wä, hët!a la gēg·îlīł maEmdElqŭlaxs laē sēstanowa xŭdzē lāx ōkŭya^{ɛ}yasa Eldzē. Wä, k·!ēst!a xEnLEla gēg·îlīł maEmdElqŭlaxs laē L!ōpa. Wä, laEm hănx·sEndayowēda hanx·Lanō lāxa lEgwīłē. Wä, lä âEm nEgEłtowē gwēg·ilasasa q!Esaxa yāx·yîg·iłaxs laē q!Es^{ɛ}ēdEq. Wä, łēx·a^{ɛ}mēs ōgŭ^{ɛ}qałayōsa ^{ɛ}nEg·îkwa ał^{ɛ}maē hăyîmx·s^{ɛ}End sEsEẋ^{u}sEntsōXs laē L!ōpa. Wä, hë^{ɛ}mēsēxs ^{ɛ}nEmāx·^{ɛ}īda^{ɛ}maē ăx^{ɛ}ālodayo lāxa x·îx·îxsEmāla t!ēsEma sEsEẋ^{u}saakwē Eldzē ḷE^{ɛ}wa xŭdzē. Wä, lä tsas^{ɛ}ētsōsa mowēxLa nagats!ē ^{ɛ}wāpa. Wä, lä nās^{ɛ}īsōsa k·!āk·!obanē qa k·!ēsēs k·Eẋ^{u}sâlēda k·!āłEla. Wä, k·!ēst!a âlaEm gEyaxs laē L!ōpa. Wä, âEmxaāwisē naqEmg·îltâx gwēg·ilasasa q!Esäxa yāx·yîg·ītē. Wä, lä lēx·aEm ha^{ɛ}māpdEmqēxs ts!Elqwaē. Wä, g·îl^{ɛ}mēsē wŭdEx·^{ɛ}īdExs laē âEm k·!âdayâ. Wä, laEm gwāł laxēq.



These are the names belonging to the body of the porpoise:—|

1. Head.
2. Eyes.
3. Blow-hole.
4. Mouth.
5. Chin.
6. Jaw-bone.
7. Collar-bone.
8. Place for cutting off head.
9. Occiput.
10. Ear.
11. Tongue.
12. Fins.
13. Backbone.
14. Ribs.
15. Breast-bone.
16. Spine.
17. Kidney.
18. Liver.
19. Lungs.
20. Windpipe.
21. Diaphragm.
22. Milt.
23. Gall.
24. Stomach.
25. Intestines.
26. Belly.
27. Bladder.
28. Rectum.
29. Heart.
30. Dorsal fin.
31. Side of back part of dorsal fin.
32. Place for butchering.
33. Tail.
34. Small of back.
35. Sides.
36. Cheeks.
37. Flukes.
38. Place for cutting off tail.
39. Nipples.
40. Blubber.
41. Meat.

This is the number of the names of the body of the porpoise. |

Wä, g·aᵉmēs ɫ̣ēɫ̣ɛgems ōgwidaᵉyasa k·!ōlot!ē:—

1. x·ōta.
2. gɛyagɛs.
3. k·ɛᵉwas.
4. sɛms.
5. ōxɫ̣asx·äᵉyē.
6. wɛyōq!ŭxɫ̣āsx·äᵉyē.
7. hănāsxaᵉwaᵉyē.
8. qag·asxa x·ōta.
9. ōxɫ̣aatâᵉyē.
10. hōɫ̣agalas.
11. k·!îlɛm.
12. bāsbɛlē.
13. hămōmō.
14. g̣ɛlg̣anōdzē.
15. hăq!wayō.
16. dōgwīɬ.
17. g̣aɬg̣ēnē.
18. t!ēwana.
19. kwaẋwa.
20. pɛts!ɛxaᵉwē.
21. saēɬ.
22. tsälayo.
23. tɛx·mas.
24. ts!ɛsgwɛwē.
25. ts!ɛyîm.
26. tɛk·!ē.
27. tēxats!ē.
28. ăwāg̣ē.
29. paẋwa.
30. ɫ̣äg·aᵉyē.
31. ēwanots!ɛxsdē.
32. ᵉyîmlas.
33. k·îts!ɛxsdē.
34. ăwag̣ōɫ̣ē.
35. ăwanōdzēᵉ.
36. ăwanōɫɛmēᵉ.
37. p!ēwayōxsdē.
38. tsɛk·ōdaas.
39. dzɛmdzɛmẋŭlas.
40. xŭdz.
41. mäs, ɛldz.

Wä, hëɛm ᵉwaxē ɫ̣ēɫ̣ɛg̣emas ōgwidaᵉyasa k·!ōlōt!ē.

Seal Butchering.—As[1] soon as (the seal-hunter) arrives on the beach, he brings | his hunting-canoe sideways to the beach. Then he pulls out the | hair-seals so that they remain in shallow water, for | generally the hunter comes home at high tide. ‖ When they are all out, he washes his hunting-canoe. | When it is clean, he and his steersman carry it up and | put it down above the line of the spring tide. After | eating, he goes down to the beach, takes | another small canoe, and goes to get driftwood to singe off the hair of the ‖ seal and to steam it. When the little canoe is full, | he goes home. As soon as he arrives on the | beach, he unloads the driftwood that he has gathered; and when it is | all out, he takes two logs and puts them down on the beach. | These are two spans apart. ‖ They are the side-pieces of the fire on which the seal is singed. Then he | splits dry driftwood and makes a fire on the beach. As soon as it | begins to burn, he hauls up the seal and lays it across with the | head on the seaward side-piece, for the head and neck are singed first. | When all the hair of the head and neck ‖ has been singed off, he turns it over and singes the hair on the back of the head. He | shoves it forward, and keeps on rolling it over. When he comes to the | flippers, he takes the tongs and spreads out the flippers | so that the fire reaches

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Seal Butchering.—Wä,[1] gîlᶜmēsē lāg·alis lāxa L!Emaᶜisaxs laē g̣ē-g·alisasēs ălēwasELEla lāxa L!Emaᶜisē. Wä, lä nēxEmōłtōdxa mēgwatē qa hëᶜmēs mEkumstalisa dEmsx·ē ᶜwāpa qaxs hëmEnāłaᶜmaē wāwEḷgEmēxs g·āxaē näᶜnakwa ēsElēwēnoxwē. Wä, g·îlᶜmēsē ᶜwiᶜlōłtâxs laē tsōx̣ŭg·îndxēs ălēwasELEla x̣wāx̣wagŭma. Wä, g·îlᶜmēsē ëg·îg·axs laē LElLElbEndEq ḶEᶜwis k!waxḶaᶜyē qaᶜs lä hăng·alīsas lāx āLaᶜyasa ᶜyaᶜx̣ᵘmōtasa ᶜwālasē ᶜyîx̣wa. Wä, g·îlᶜmēsē g̣wāł L!Ex̣waxs laē lEnts!ēs lāxa L!Emaᶜisē qaᶜs lä ăxᶜēdxa ōgŭᶜlaᶜmē x̣wāx̣wagŭma qaᶜs lä q!ēxaxa q!ēxała qaᶜs ts!Ex·dEmaxēs mēgwatē. Wä, hëᶜmis qaᶜs q!ōłdEmaq. Wä, g·îlᶜmēsē qōt!ē x̣wax̣wagŭmas laē näᶜnakᵘ lāxēs g·ōkwē. Wä, g·îlᶜmēsē lāg·alis laxēs L!Emaᶜisē laē hëx·ᶜidaEm mołtōdxēs q!ēxānEmē. Wä, gîlᶜmēsē ᶜwīᶜlōłtâxs laē ăxᶜēdxa ᶜmałts!aqē qaᶜs k·atEmg·alīsēs lāxa L!Emaᶜisē. Wä, lä ᶜmałp!Enk· lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ăwâlag̣ōlidzasas. Wä, hëEm k·āk·EdEnwīłtsa ts!Ex·dEmaxa mēgwatē. Wä, lä mEnmEndzEx·sEndxa lEmx̣wē q!ēxałaxs laē lEg̣wēsa. Wä, g·îlᶜmēsē x·īqostâxs laē nēxᶜŭsdēsxa mēgwatē qaᶜs lä g̣ālotEyîndēs x·ōtäs lāxa L!āsaᶜyē x̣wālEnwaᶜya qaxs häē g·îl ts!Ex·asōsē x·ōtäs ḶEᶜwēs q!oq!ōnēᶜ. Wä, g·îlᶜmēsē ᶜwīᶜla ts!Enkwē x·ōtäs ḶEᶜwē q!ōq!onäxs laē lēx·ᶜīdEq qaᶜs ts!Ex·ᶜīdēx ōxḶaatâᶜyas. Wä, lä wēg̣ŭᶜnakŭlaq wāx·dzâla lēx·iᶜlälaq. Wä, g·îlᶜmēsē lāg·aē ts!Ex·aᶜyas lāx g̣Elq!ayâsēxs laē ăxᶜēdxa ts!ēsLāla qaᶜs k!wētałēs lāxa g̣Elq!ayo qa lālag̣ōdēsa x·īqEla lāx ăwāg̣awaᶜyas ḶEᶜwa ēwanōdzaᶜyasa mē-

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[1] Continued from p. 178, line 9.

the folds and the sides of the seal. | As soon as the flippers have been singed, he strikes them || with the tongs until the singed off (hair) comes off.[1] . . . Then | he pushes it ahead and turns it over; and as soon as he passes the middle, | he pulls it off the fire for singeing on the beach. He turns it the other way, and | takes a split cedar-stick and lays it across the hind-flipper so as to | spread it open, in this way, and he does the same with the || other hind-flipper. When this is done, he puts it | backward on the fire, so that the hind-flippers are over the fire for singeing. When | all the hair has been singed off, he pushes it backward and rolls it around; and when | he comes up to the place where it had been singed before, in the middle, he rolls it from the | fire for singeing. Now he is through with the singeing. || Then he takes a short board to cut open the seal. He lays it down by the | side of the seal. He takes a short block of | driftwood one span in diameter | and lays it crosswise at the upper end of the cutting-board. | He takes another block of driftwood of the same length, a little || less in diameter than the first one, and puts it down at the upper end of the cutting- | board. He puts it crosswise so as to keep the | cutting-board off the beach. Then he takes a dish and puts it | under the lower end of the cutting-board, in this

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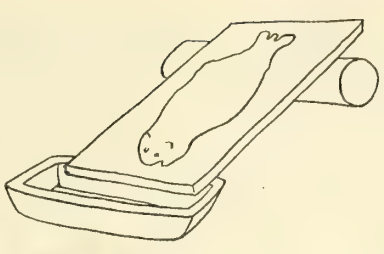
gwatē. Wä, g·îlᵉmēsē ᵉwīᵉla ts!ɛnkwēda gɛlq!ayâxs laē kwēxɛłtsɛmēsa ts!ēsʟāla lāxa lā ts!ɛnkwa qa lawālēsa ts!āx·mōtē.[1] . . . Wä, lä wīᵉxᵘwīdɛq qaᵉs lēx·īᵉlālēq. Wä, g·îlᵉmēsē hăyāqax nɛgoyâᵉyasēxs laē nēxsɛndɛq lāxa ts!ɛx·dɛma lɛgwēsa. Wä, lä ẋwēłᵉēdɛq qaᵉs ăxᵉēdēxa xōkwē k!waᵉxʟāwa. Wä, lā k·ît!ēts lāxa dzēk!wayâ qa dzēdɛxałēs g·a gwālēg·a (*fig.*). Wä, laxaē hëɛm gwēx·ᵉīdxa ăpsōłtsēdzaᵉyē dzēk!wayâ. Wä, g·îlᵉmēsē gwałɛxs laē k·!ax·ʟɛnts qa nɛxʟalēsa dzēk!wayowē lāxa ts!ɛx·dɛma lɛgwīsa. Wä, g·îlᵉmēsē ᵉwīᵉla ts!ɛx·ᵉīdɛxs laē wīᵉxᵘwīdɛq qaᵉs lēx·ᵉīdēq. Wä, g·îlᵉmēsē lāg·aē ts!ɛx·aᵉyas lāxa ts!ɛx·aᵉyē lāxa nɛgoyâᵉyaxs laē lēx·sᵉɛndɛq lāxa ts!ɛx·dɛma lɛgwīsa. Wä, laɛm gwāła lāxēs ts!ɛnēnaᵉyē. Wä, lä ăxᵉēdxa ts!āts!ɛẋᵘsɛmē ᵉyîmɛldzōxa mēgwatē qaᵉs paxᵉālisēq lāxa māg·înōdzēlesasa mēgwatē. Wä, lä ăxᵉēdxa ts!ɛẋᵘstowē tɛmg·îkᵘ q!ēxałaxa ᵉnɛmp!ɛnx·sâwas ᵉwāg·idas lāxɛns q!wāq!wax·ts!ānaᵉyēx qaᵉs gayaabōdēs lāx ēk·!ɛbaᵉyasa ᵉyîmɛldzowē ts!āts!ɛẋᵘsɛma. Wä, lä ăxᵉēdxa hëmaxat! ᵉwāsgɛmē tɛmg·îkᵘ q!ēxała. Wä, lä wāwiłałagawēsa g·îlx·dē gaᵉyaabōlidzɛms lāxa ēk·!ɛbaᵉyasa ᵉyîmɛldzowē ts!āts!ɛẋᵘsɛma. Wä, lä gaᵉyaabolisas lāxa bɛnbaᵉyē qa waēsēsa ᵉyîmɛldzowē ts!āts!ɛẋᵘsɛma. Wä, lä ăxᵉēdxa łōq!wē qaᵉs k·aābodēs lāxa bɛnbaᵉyasa ᵉyîmɛldzowē ts!āts!ɛẋᵘsɛma g·a gwālēg·a (*fig.*).

[1] Continued on p. 607, line 9, to p. 608, line 14.



manner: | This dish serves to let the blood run into it. ‖ Then he takes up the seal and puts it on the board with the head | towards the beach, at the lower end of the cutting-board. | Then he takes his butcher-knife and makes a cut under the chin | of the seal down to the collar-bone. He | cuts along each side of the tongue and pulls it out. Then he cuts around ‖ the neck; and when he has cut all around it, he turns the | seal over so that it lies on its belly, and cuts the back of the neck towards | the hind-flippers. The cut goes between the right hind-flipper | and the tail. When his cut passes through the | blubber, he cuts under it towards the ‖ belly of the seal. The shoulder-blade and the fore-flipper remain | with the blubber. When he reaches the cartilage between | the ribs and the lower end of the breast-bone, | he cuts through along it. He follows along and cuts open the | belly. Then the blood begins to run into the dish. Then ‖ he takes hold of the tongue and pulls at it while he cuts with his butcher-knife | underneath the windpipe, and pulls at it, cutting towards the | lower end of the hair-seal, and cutting under the backbone and the diaphragm and | the kidneys. He cuts all this off with the intestines, | liver, and stomach. When he reaches

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Wä, laem k·ak·alasa łōq!wē qa ts!ā^{ɛ}x^{u}ts!âlatsa elkwa. Wä, lä dāg·îlīsxa mēgwatē qa^{ɛ}s lä yāgŭdzōts lāq. Wä laem l!āstâła lāxa l!ema^{ɛ}isē lāx benba^{ɛ}yasa ^{ɛ}yîmeldzowē ts!āts!ex^{u}sema. Wä, lä ăx^{ɛ}ēdxēs sex^{u}x·ä k·!āwayâ. Wä, hë^{ɛ}mis g·îl bex^{ɛ}ētsō^{ɛ}sē ăxḷas-x·ä^{ɛ}yasa mēgwatē lāg·aa lāxa wŭq!exāwa^{ɛ}yas. Wä, lä bēbe-xenōdzendex k·!îlemas qa^{ɛ}s gelx^{ɛ}ŭqōdēq. Wä, lä t!ōtsestālax ōxawa^{ɛ}yas. Wä, g·îl^{ɛ}mēsē lä^{ɛ}sta t!ōsa^{ɛ}yasēxs laē !ēx·^{ɛ}īdxa mē-gwatē qa hexwalelīsēxs laē bex^{ɛ}ēdex ōxḷaatâ^{ɛ}yas gŭyōłela lāx dzēk!wayâs. Wä, lä nāqōdālax hëłk·!ōtsēdza^{ɛ}yē dzēk!wayâs ḷe^{ɛ}wa l!ōdzayoxsda^{ɛ}yē. Wä, g·îl^{ɛ}mēsē lāx·sâwē bexa^{ɛ}yas lāxa xŭdzäxs laē sap!ēdeq. Wä, laem gwāgwaaqē sāpa^{ɛ}yas lāx tek·!äsa mēgwatē. Wä, la k!ŭdedzōya lāq!ŭdenē ḷe^{ɛ}wa gelq!ayowē lāxa xŭdzas. Wä, g·îl^{ɛ}mēsē lāg·aē sāpa^{ɛ}yas lax ăwelgawa^{ɛ}yas tel-telxba^{ɛ}yasa gelemē lō^{ɛ} teltelxba^{ɛ}yas ēk·!eba^{ɛ}yasa xāqasa hăq!wa-yâxs laē negelend bebexsendeq. Wä, hēbenda^{ɛ}mēsē lā ^{ɛ}yîml^{ɛ}īdex tek·!äs. Wä, hë^{ɛ}mis lā tsax^{u}ts!âlatsa elkwa lāxa łōq!wa. Wä, lā hëem g·îł dax·^{ɛ}ītsōsē k·!îlemas qa^{ɛ}s nēxałēqēxs laē bexasēs sex^{u}x·ä k·!āwayo lāx ăwabâ^{ɛ}yasa pēts!exawa^{ɛ}yas. Wä, lä nēxax·ax·sämq gŭyōłelas lāx benba^{ɛ}yasa mēgwataxs bexaax ăwābo^{ɛ}yasa dogwēlē ḷe^{ɛ}wa saēłē ḷō^{ɛ} ăwabâ^{ɛ}yasa gałgēnē. Wä, laem ^{ɛ}wī^{ɛ}la ăxâlaq ḷe^{ɛ}wa ts!eyîmē ḷe^{ɛ}wa t!ēwana ḷe^{ɛ}wa pōx̣ŭnsē. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa ăwānâ^{ɛ}yasa

the lower end of the ‖ intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife. Then he first cuts off the tongue and puts it down. ‖ He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are opened out, he squeezes out what is inside of the intestines; ‖ and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good taste. Then ‖ he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and places it | by the side of the fire, and he takes a cutting-board ‖ and puts it down by the side of the basket with the insides in it. | Then he

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ts!ɛyîmaxs laē bɛxsɛndɛq. Wä, lä ăxᵉēdxa lɛxaᵉyē qaᵉs lä hăng·alisas lāx māg·înōdzēlisasēs ᵉyîmłasɛᵉwē mēgwata. Wä, lä ăxᵉēdxa yax·yîg·îłē qaᵉs lä lɛxts!ōts lāxa yax·yîg·iᵉlats!ē lɛxaᵉya. Wā, lä lɛnts!ēs lāxa L!ɛmaᵉisē k·!ōqŭlaq. Wä, laɛm dālaɛmxēs sɛx̣ᵘx·ä k·!āwayâ. Wä, hëᵉmis g·îl t!ōsoyosēda k·!îlɛmē qaᵉs g·ēg·alisēs. Wä, lä ēt!ēd t!ōsōdxa ᵉmɛk!ŭbâᵉyē ɫɛᵉwa kwax̣wa. Wä, lä ēt!ēd t!ōsōdxa t!ēwana ɫɛᵉwa gałgēnē. Wä, lä t!ōsōdxa tɛx·masē ɫɛᵉwa tsälayo qaᵉs ts!ɛxᵉēdē. Wä, lä t!ōsōdɛx ăwanâᵉyasa ts!ɛyîmē lāxa pōx̣ŭnsē. Wä, lä bɛxɛłɛnēq qa. dāłᵉīdēs lāxēs ᵉwāsgɛmasē. Wä, g·îlᵉmēsē lā dɛlkŭxs laē x·īx·īdēdɛq qa ᵉwīᵉlōłts!âwēs g·īts!âwaq. Wä, g·îlᵉmēsē ᵉwīᵉlōłts!âwē g·īts!âwaqēxs laē !ɛxalīsaq. Wä, lä hēɛmxat! gwēx·ᵉīdxa pōx̣ŭnsē. Wä, g·îlᵉɛmxaāwisē ᵉwīᵉlōłts!âwē g·ēts!âwäqēxs laē ăxᵉēdxa !ɛxaᵉyē qaᵉs ts!ōx̣ᵘsɛmdēq. Wä lāɫa k·!ēs ts!ōx̣ōdɛx ɛlkwäsa k·!îlɛmē ɫɛᵉwa gałgēnē ɫɛᵉwa kwāx̣wa ɫɛᵉwa t!ēwana qaxs hëmaaɛl ëg·îmsēs ɛlkwäxs ăxālaē laq. Wä, laɛm ăxts!ōts lāxa lɛxaᵉyē. Wä, lāɫa ts!ōx̣ᵉwīdxa x·īg·îkwē ts!ɛyîma qaᵉs lɛqɛyîndēs lāxa la g·ēts!âxa yax·yîg·iᵉlats!ē lɛxaᵉya ɫɛᵉwa pōx̣ŭnsē. Wä, lä k·!ōxᵉŭsdēsɛlaq lāxa L!ɛmaᵉisē qaᵉs lä hăng·alīłaq lāx mag·înwalīsasēs lɛgwīlē. Wä, lä ăxᵉēdxa hănx·Lanowē qaᵉs hăng·alīłēs lāxa mag·înwalīłasēs lɛgwīlē. Wä, lä ăxᵉēdxa sagŭdzowē ts!āts!ax̣ᵘsɛma qaᵉs paxᵉāliłēs lāxa mag·înwalīłasa yax·yîg·īᵉlats!ē lɛxaᵉya. Wä, lä ăxẉŭłts!ōdxa pōx̣ŭnsē qaᵉs lä g·ēxas lāxa onēgwī-

takes out the stomach and puts it in the corner | of the house. He 87
goes back and sits down by the basket, | takes his butcher-knife, and
takes out the tongue, | places it on the cutting-board, and cuts it into
two ‖ pieces lengthwise. He cuts each half in two | lengthwise and 90
puts the pieces into the kettle. He also takes out | the kidneys, puts
them on the cutting-board, | and does the same to them. He cuts
each into four pieces lengthwise. | He takes out the liver, places it ‖
on his cutting-board, and cuts it into pieces, | each strip one finger- 95
width wide is the width of the | cut liver. When it is all cut up,
he throws it into the | kettle; and he takes the lungs, puts them on
the | cutting-board, and he cuts off the heart ‖ and cuts it into four 100
pieces, which he puts into the kettle; and he cuts the | lungs in the
same way as he cut the liver, | and puts it into the kettle. He takes
the intestines | and makes a braid of them, beginning to pull through
one end [I | shall send you a thread to show how the gut is braided].
When ‖ the intestines are four fingers long, | he cuts them off; and 5
he does the same to the rest. | He makes them into braids of the same
length, and throws them into the kettle. | Then he pours water on;
and when it shows over the insides, | he puts the kettle on the fire.

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asēs g·ōkwē. Wä, lä aēdaaqa qa^{s}s lä k!wanolīłaxa lExa^{s}yē. Wä, 87
lä dāx·^{ɛ}īdxēs sEx^{u}x·ä k·!awayâ. Wä, laxaē dōłts!ōdxa k·!îlEmē
qa^{s}s g·ēdzōlīłēs lāxa sāgŭdzowē ts!āts!ax^{u}sEma. Wä, lä sEx^{u}sEnd qa
małts!ēs lāxēs g·îldōlasē. Wä, laxaē małts!Endxa ăpsōdīłē lāxaaxēs 90
g·îldōlasē qa^{s}s ăxts!ōdēs lāxa hănx·Lanowē. Wä, laxaē ăxwŭłts!ōd-
xa gałgēnē. Wä, lāxaē g·īdzōts lāxa sāgŭdzowē ts!āts!ax^{u}sEma.
Wä, hëEmxaāwisē gwēx·^{ɛ}īdEq maēmox^{u}sendEq lāxēs g·îldolasē
lāxa ^{s}nāł^{s}nEmē. Wä, laxaē ăxwŭłts!ōdxa t!ēwana qa^{s}s g·īdzōdēs
lāxēs sāgŭdzowē ts!āts!ax^{u}sEma. Wä, lä sEsE^{s}x^{u}sEndEq qa ^{s}nāł- 95
^{s}nEmdEne laxEns q!wāq!wax·ts!ānaˢyēx yîx ăwâdzEwasasa t!ēwa-
năxs laē sāg·îkwa. Wä, g·îl^{s}mēsē ^{s}wī^{s}wElx·sExs laē ăxts!ōts lāxa
hănx·Lanowē. Wä, laxaē ăx^{s}ēdxa kwax̣wa qa^{s}s ăxdzōdēs lāxa
sāgŭdzowē ts!āts!ax^{u}sEma. Wä, lä sak·ōdxa ^{s}mEk!ŭbâ^{s}yē. Wä,
mōx^{u}sendEq qa^{s}s ăxts!ōdēs lāxa hănx·Lanowē. Wä, laxaē sEsa^{s}x^{u}- 100
sEndxa kwāx̣wa lāxēs gwēx·^{ɛ}idaasaxa t!ēwanäxs laē sEx^{s}wīdEq.
Wä, lāxaē ăxts!ōts lāxa hănx·Lanowē. Wä, lä ăx^{s}ēdxa ts!Eyîmē
qa^{s}s q!a^{s}ēdēq qa q!Elkwēs lāxēs âēnēEm nēxsâlax ōba^{s}yas. (Hë-
łaxs^{s}EmLEnLas gwäłasasa ts!Eyîmaxs laē q!Elkwa.) Wä, g·îl^{s}mēsē
mōdEn lāxEns q!wāq!wax·ts!āna^{s}yēx, yîx ^{s}wāsgEmasasa q!Elkwē ts!E- 5
yîmxs laē t!ōts!EndEq. Wä, laxaē et!ēdxa waōkwē. Wä, lä hë^{s}staEm
ăwâsgEma q!Elkwē ts!Eyîma. Wä, lä ăxts!ōts lāxa hănx·Lanowē.
Wä, lä gŭq!Eqasa ^{s}wapēlaq. Wä, g·îl^{s}mēsē t!EpEyaxs laē hănx·-
LEnts laxēs lEgwīlē. Wä, lä lEnts!ēs lāxa L!Ema^{s}isē dālaxēs

Then he goes down to the beach, carrying his ‖ butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then he coils the ‖ blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it until it is half full. ‖ Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for awhile, and looks at the end of his stirrer. ‖ When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then it is cooked too much, and the ‖ boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

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sEx̣ᵘx·ä k·!āwayâ lāx ăxāsasa ts!Enkwē mēgwata. Wä, lä dEnē-k·ōdxa ᶜnEmdEnē lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ᶜwādzEwasasa xŭdzē. Wä, laEm g·äg·îlElē dEnēk·aᶜyas lāx ōxawaᶜyasa mēgwatē la māg·îlEnē ᶜyîmlasē lāq qaᶜs lä hēxsdEndālaq. Wä, g·îlᶜmēsē lāwäxs laē dālaq. Wä, hëᶜmēsa Elx̣ᵘts!âla łōq!wa qaᶜs lä q!Elōdzōlîłaxa xŭdzē lāxa sāgŭdzowē tsāts!ax̣ᵘsEma. Wä, lä sEsEx̣ᵘsEndEq qa mōdEnēs ăwâsgEmasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, hët!a la gēg·îlîł maEmdElqŭlēda yax·yîg·îłaxs laē ăxstEntsa xŭdzē lāq. Wä, lä ăxᶜēdxa ōgŭᶜla hănx·Lanowa qaᶜs ts!ōx̣ŭg·îndēq. Wä, g·îlᶜmēsē ēg·îg·axs laē gŭxts!ōtsa ᶜwāpē lāq qa nEgoyoxsdalīsēxs laē hănx·-LEnts lāxa lEgwîłē. Wä, lä ăxᶜēdxa ᶜwāpē qaᶜs gŭq!Eqēs lāxa łExᵘts!âla Elkwa qaᶜs xwēt!ēdēq. Wä, g·îlᶜmēsē lElgōxs laē gŭq!Eqas lāxa ᶜwābEts!âwasa ālē hănx·LEndayōs hănx·Lanowa. Wä, lāxaē xwēt!ēdEq. Wä, laᶜmēsē âlak·!āla la q!āq!alālaq. Wä, lānax̣wa yāwasᶜîd xwēt!ēdEq qaᶜs dōxᶜwīdēx ōbaᶜyasēs xwēdayowē. Wä, g·îlᶜmēsē k·!ēx̣ᵘwīdēda Elkwäxs laē hēx·ᶜidaEm hănx·sEndEq lāxēs lEgwîłē. Wä, laEm hëwäxa mEdElxᶜwīdExs laā L!ōpa Elx̣ᵘ-stag·iᶜlakwa qaxs hëᶜmaē ļēgEmsē. Wä, hēEm gwēg·ilatsa ëg·îlwatē Elx̣ᵘstag·iᶜlakwa. Wāx·ida ᶜyäg·îlwatē, lä hëłq!alāq mEdElxᶜwida. Wä, hëx·ᶜidaᶜmēsē q!ōłtsēᶜsta. Wä, laEm hëx·ᶜidaᶜma L!ōpē Elkᵘ lā ᶜwīᶜla ᶜwunsᶜīda. Wä, âᶜmēs lā q!ōkŭyālēda ᶜwāpē, wāx·īda ëg·îlwatē lä gEnk·a. Wä, g·îlᶜmēsē L!ōpExs laē hănx·sanowēda hănx·Lanowē lāxa lEgwîłē. Wä, lāxaē hănx·sEndxa yax·yî-

with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. ‖ Then he takes his tongs and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a ‖ piece of blubber, and a piece of the tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. ‖ As soon as he has put down a number equal to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood ‖ and puts it down in front of those who are to eat the "blood-soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only ‖ chiefs are invited to eat the insides of seals. Generally | blood-soup is given with it. That is all about this. |

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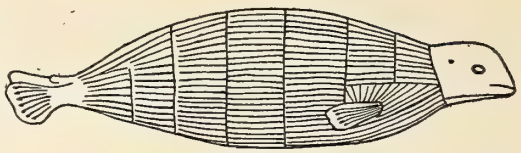
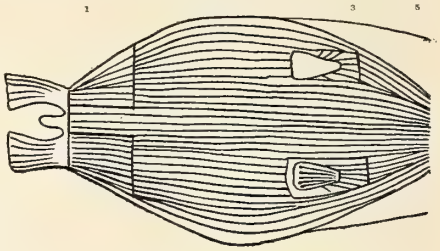
g·ili^{ɛ}lats!ē hănx·Lanowa. Wä, lä ăx^{ɛ}ēdxa ŁEgŭdzōwē ts!āts!aẋ^{u}sEmē qa^{ɛ}s pax^{ɛ}ālīlēq lāx māg·înwalīłasa yax·yîg·īli^{ɛ}lats!ē hănx·Lanowa. Wä, lä ăx^{ɛ}ēdxēs ts!ēsLāla qa^{ɛ}s ŁEẋ^{ɛ}wīdēxa yax·yîg·īlē qa^{ɛ}s lä ŁEgŭdzōts lāxa ŁEgŭdzowē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}ladzōdExs laē ăx^{ɛ}ēdxa yāgŭdzowē g·îldEdzō ts!ēq!adzo łat!aak^{u} k!wāgEdzō saōkwa qa^{ɛ}s lä pāxdzamōlīłas lāxa yāx·yîg·īłg·îLaxa yāx·yîg·īlē. Wä, g·îl^{ɛ}mēsē gwāł^{ɛ}alīłExs laē k!ŭnxElīłaxa ŁEgŭdzowē. Wä, ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqē xŭdza Ļe^{ɛ}wa ^{ɛ}nEmē g·ayōł lāxa k·!îlEmē Ļe^{ɛ}wa g·āyōlē lāxa gałgēnē Ļe^{ɛ}wa ^{ɛ}nEmē g·ayōł lāxa t!ēwana Ļe^{ɛ}wa ^{ɛ}nEmē g·ayōł lāxa kwāẋwa Ļe^{ɛ}wa ^{ɛ}nEmē g·ayōł !āxa ^{ɛ}mEk!ŭbâ^{ɛ}yē. Wä, hē-^{ɛ}misā ^{ɛ}nEmts!aqē lāxa q!Elkwē ts!Eyîma. Wä, lä ^{ɛ}naẋwa Em hë gwālē ăx^{ɛ}ālēlEmas qaēda waōkwē yax·yîg·īłg·Ełxa yāx·yîg·īlē. Wä, g·îl^{ɛ}mēsē q!wāłxogEmalōłē ăx^{ɛ}alēlEmas lāx ^{ɛ}wāxaasasa bēbEgwānEmaxs laē dāg·îlīłaq qa^{ɛ}s lä ăxdzamōlīłasa yaxyîg·īlē lāxa q!EsāLa. Wä, laEm g·ēdzōlīłElas lāxa yāgŭdzowē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laē ăx^{ɛ}ēdxa k·āk·Ets!Enaqē qa^{ɛ}s k·ās^{ɛ}idēs lāxa yax·yîg·īłg·ELaxa yax·yîg·īlē. Wä, lä k·!ōqŭlīłxa Elẋ^{u}stag·i^{ɛ}lats!ē hănx·Lanowa qa^{ɛ}s lä hănx·dzamolīłas lāxa Elẋ^{u}^{ɛ}aẋ^{u}Laxa Elẋ^{u}stag·i^{ɛ}lakwē qaxs hë^{ɛ}maē Ļēgemsē. Wä, lax·da^{ɛ}xwē q!Es^{ɛ}īdxa yax·yîg·īlē. Wä, lanaẋwē ^{ɛ}yōs^{ɛ}īd lāxa Elẋ^{u}stag·i^{ɛ}lakwē. Wä, la hë^{ɛ}mEnāłaEm ^{ɛ}wā^{ɛ}wilaa ^{ɛ}yōs^{ɛ}īdxa Elẋ^{u}stag·i^{ɛ}lakwaxs Ļe^{ɛ}wa yāx·yîg·īlaxs yāx·yîg·īlaē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laqēxs laē hōqŭwElsa yîxs lēx·a^{ɛ}maēda g·īg·îgăma^{ɛ}yē Lē^{ɛ}lālasō qa lä g·îlgEsEx yāx·yîg·īlasa mēgwatē. Wä, la^{ɛ}masa Elẋ^{u}stag·i^{ɛ}lakwē lāq. Wä, laEm gwāł lāxēq.



57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a seal-feast is given to not very many people, then the blubber is cut‖ 60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way:|



1 and 2, the hind-flippers, are given to the young chiefs; ‖ 65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of 70 blubber, he stands up in the house, ‖ takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when 75 it is given to them, they ‖ put it around the neck, and they

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57 G·aem gwałaats xŭsēlaᶜyē lāxa mēgwatē g·ada mēgwatbōłak k·!ataᶜya (*fig.*) yîxs mōsgemaēda mēgwatē ḷōxs neqasgemaᶜē yîxs sakwīlaseᶜwaē qaēda k·!ēsē q!ēnem bēbegwānema. Wa, lāḷa hayōlisē 60 xŭsēlaᶜyasa mēgwataxs małgŭnałtsemg·ustâᶜē ḷōx lak·!endaē, yîxs dōkŭlīlaxa q!ēnem lēlqwălalaᶜya. Wä, hëem ᶜwālas sakwēlēxa mēgwatē. Wä, âᶜmēsē sāpoyewē xŭsenaᶜyasa mēgwatē lāxēs eldzē. Wä, lä lep!alīdzema qaᶜs hăyîmbendē xŭsēlaseᶜwa g·a gwălēga (*fig.*).

Wä, laem yaq!wēmasa ālōᶜstâ g·īg·îgămaᶜya (1) ḷōᶜ (2) xa dzē-65 k!wayowē. Wä, hëᶜmis yaq!wēmasa māk·îläqē (3) ḷōᶜ (4) gelq!ayowē. Wä, hëᶜmis yaq!wēmasa xamagemaᶜyē g·īg·îgămaᶜya (5) hăq!wayowē. Wä, la yāxᶜwīdayowēda g·îlsg·îlstowē xŭsēᶜlakᵘ lāxa bēbegwānemq!ālamē. Wä, hëᶜmaaxs laē yaxᶜwītseᶜwa ᶜnālᶜnemōkwē 70 begwānemsa g·îlsg·îlstowē xŭsēlakwa, wä, lä hëx·ᶜidaem ḷaxᶜŭlīła qaᶜs dāx·ᶜidēq qaᶜs qenxōdēs. Wä, lä hëx·ᶜidaem q!ek·âlaxa xŭdzē lāxa k!ŭdzēg·aᶜyē qaᶜs mek·ēq lāxēs hahanakwap!aēnaᶜya q!ek·âlaxa xŭdzē lāxa k!ŭdzēg·aᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜlâwē xŭdzāxs laē ts!exalīłxa k!ŭdzēg·aᶜyē qaᶜs ēt!ēdē dāk·!āla qaᶜs yāxᶜwītseᶜwasa g·îlsg·îlstowē xŭsēᶜlakwa. Wä, g·îlᶜmēsē yāxᶜwītseᶜwaxs laē ēt!ēd 75 qenxōts. Wä, lāxaē ēt!ēd q!ek·âlaxa xŭdzē qaᶜs mek·ēq. Wä,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This ‖ is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ‖

Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They ‖ put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.[1] When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one ‖ mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

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lēda ëg·îlwatē ᵉnāłᵉnEmp!Ena q!EL!Ets!axk·!Esxa g·îlsg·îlstowē xŭsē- 76
ᵉlakŭxs laē pōłᵉida. Wä, la LEmqē nâqaᵉyasēxs q!ēk·!Esaēxa ëg·îl-
watē qaxs k·!ēsaē ᵉnaẋwa ëg·îlwata bEgwānEmē mEk·aq. Wä,
lāḷēda g·īg·îgămaᵉyē ex·îm haᵉyalag·îlīł q!Esaxa ḷasḷala. Wä, hëEm
ḷēgadEs dōkwasEᵉwasa g·îlsg·îlstowē xŭsēᵉlakwaxa ᵉwālasē sakwē- 80
laxa q!ēnEmē mēgwata. Wä, g·îlᵉmēsē gwāłExs laē hōqŭwElsa.
Wä, hëx·ᵉidaᵉmēsē la laᵉstax·daᵉxwēda mēmEk·!ēnoxwē qaxs ᵉnāẋwa-
ᵉmaē q!Elsēs ōgwīdaᵉyē qaxs qEnxâlaaxa xwēxŭsēᵉlakwē. Wā, laEm
gwāł laxēq.

HëEm gwāłē t!ēqwapaᵉyē qa q!ōᵉlasxa mēgwatē, gwāłaasasa ᵉnEk·ä- 85
xa mEt!ānaᵉyē. Lēx·aᵉmēs ōgŭᵉqałayōsēxs k·!ēsaē ᵉlāpᵉwŭłts!Ewakwa
yîx t!ēqwapaᵉyē qa q!ōᵉlasxa mēgwatē. Hëᵉmaaxs laē tsēnabEwakᵘ.
Wä, g·îlᵉmēsē x·īqostâxs laē LēᵉlālaxaLaxa g·āyōlē lāx ᵉnEᵉmēᵉmotasa
sakwēlaLaxa mēgwatē qa ăxᵉēdēsēxa q!ēnEmē k·!ēk·!îmyaxḷa qaᵉs
lä mExElsElas lāxa māg·înwalasasa t!ēqwabEkwē qa mEmk·ōlsēs 90
g·a gwāłēga[1]. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs ăwāwē naEngą-
ts!ä qaᵉs lä tsä lāxa ᵉwāpē qaᵉs lä gŭxts!âlas lāxa k·!ēk·!îmyaxḷē.
Wä, g·îlᵉmēsē bEnk·!ōłts!ēxs laē gwāła. Wä, lä ăxᵉēdxa g·îlsg·îlt!a
k·!ēk·!îpLālaa, ᵉnāłᵉnEmp!Enaē mōts!aqa. Wä, hëᵉmisa ᵉnałᵉnEmē
łEᵉwēᵉ qaēda ᵉnałᵉnEmsgEmē k·!ēk·!îmyaxḷa. Wä, g·îlᵉmēsē ᵉwīᵉla 95
gwālałaxs laē mēmEnłtsEmx·ᵉīdēda t!ēsEmaxs laē hëx·ᵉidaEm ăxᵉēdē
hăᵉyā'łᵉäs ᵉnEᵉmēmotasxa k·!ēk·!îpLalaa qaᵉs k·!îp!īdēs lāxa x·īx·îx-

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[1] Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

pick up the red-hot | stones, and throw them into the water in the
200 oil-boxes. | When the water begins to boil, they take ‖ long strips of
blubber and throw them into the boiling | water. When the boxes
are nearly full, they take the tongs, | pick up the red-hot stones, and
put them on top of the | blubber that they are steaming. When the
water is boiling hard | in the oil-boxes, they take the mats and spread
5 them ‖ over them, so that the water does not boil over. Then the young
men leave them. | Afer the water has been boiling a while, they go to
look at them; | and when it stops boiling, they take off the mats and
put them away. | They take cutting-boards and lay them down back
10 of the | oil-boxes. They take the tongs, and ‖ take out the blubber
and place it on the cutting-boards. | When it has all been taken
out, the young men call those who are to
eat it. | I spoke about this on page 458
of this writing. | They cut the blubber
length- wise. When | there are more than a
hundred seals, they cut it spirally, in
15 this way: so that it is ‖ one long strip of
blubber. This is done when two rival
chiefs try to give great seal-feasts to out-
do each other. Two | chiefs of one
tribe do this; and the long strip is
given | to the speaker of the rival

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98 sEmāla t!ēsEma qa^{s}s lä k·!îpstālas lāxa ^{s}wābEts!âwasa k·!ēk·!îm-
yaxḷa. Wä, g·îl^{s}mēsē ^{s}nāx̣wa la maEmdElqŭlaxs laē ăx^{s}ēdxa
200 g·îlsg·îlstowē xŭsē^{s}lakwa qa^{s}s ăxstEndēs lāxa maEmdElqŭla
^{s}wāpa. Wä, g·îl^{s}mēsē Elāq qōt!axs laē ăx^{s}ēdxa k!îpLāla qa^{s}s
k·!îp!ēdēs lāxa x·îx·îxsEmāla t!ēsEma qa^{s}s lē k·!îpEyîndālas lāxa
xŭsē^{s}lakwē q!ōłasō^{s}s. Wä, g·îl^{s}mēsē âlak·!āla la maEmdElqŭla
^{s}naxwēda k·!ēk·!îmyaxḷaxs laē ăx^{s}ēdxa łēElwa^{s}yē qa^{s}s LEpEyîndālēs
5 lāq qa k·!ēsēs mEdElx^{s}wŭltâle ^{s}wāpalās. Wä, â^{s}mēsē la bawēda
hă^{s}yāł^{s}äs. Wä, g·îl^{s}mēsē gēg·îls maEmdElqŭlaxs laē dōx^{s}wīdEq.
Wä, g·îl^{s}mēsē gwāł mEdElqŭlaxs laē ăx^{s}ēdxa łēElwa^{s}yē qa^{s}s g·ēxēq.
Wä, lä ăx^{s}ēdxa ăwâdzowē ts!āts!ax^{u}sEma pax^{s}alēsēq lāx āLanâlisasa
k·!ēk·!îmyaxḷa. Wā, lax·da^{s}xwē ăx^{s}ēdxa k·!ēk·!îpLālaa qa^{s}s sawō-
10 ^{s}stEndēs lāxa xŭsē^{s}lakwē, qa^{s}s lä sēdzōdālas lāxa sēdzowē ts!āts!ax̣^{u}-
sEma. Wä, g·îl^{s}mēsē ^{s}wī^{s}ladzōdExs laē Lē^{s}lālēda hă^{s}yāł^{s}äxa q!E-
sālē. Wä, hë^{s}mēsEn wāłdEm lāx (458) xsa k·!ādEkwa. Laē âEm
hăyîmx·sEntsō^{s} sEsEx̣^{u}sEntsE^{s}wa lāxēs g·îldōlasē. Wä, g·îl^{s}mēsē
hăyāqax lāk·!Endēda mēgwataxs, wä la sEx̣^{u}sē^{s}stālasE^{s}wa g·a gwāłēg·a
15 (*fig.*) qa g·îlsg·îlstowēs xŭsē^{s}lakwa, yîxs sakwēlap!aēda ^{s}wāx·sēk·!Esē
g·īg·iḡămēsa ^{s}nEmsgEmakwē lēlqwălaLa^{s}ya. Wä, hë^{s}mis yāx^{s}wīda-
yōxa ăyîlkwasa ăpsēk·!Esē g·īḡăma^{s}ya sEnāla g·îlt!a xŭsē^{s}lakwa

chief. A whole length of blubber | is coiled into the feast-dish. Then they pour | olachen-oil on it, and place it in front of the speaker. Then he arises, ‖ takes one end of the blubber, and puts it around his neck. | He bites off the blubber from the singed skin and swallows it. If he | is an expert at bolting it, he eats almost three | fathoms of blubber. If he is not expert, he can not | eat more than one-half of a fathom. Then he gives up. Then the speaker of the chief just promises a seal-feast. ‖ They do not cut the blubber spirally | to give it to those who do not belong to the rival chief. They only receive strips of blubber cut | lengthwise, cut as written on page 458. | They also put the blubber around their necks and bolt it. | They do not pour oil on it, for they only pour oil on the blubber given to the ‖ speaker of the rival chief. As soon as they finish, | they go out and vomit all behind the house, | for it really makes one feel squeamish. After finishing, they wash themselves | in hot water and urine. That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the same way, | on heated stones, as clams are steamed. | The only difference is that | skunk-cabbage and many hemlock-branches are taken and are put down by the side of the ‖ red-hot stones. When the coals are taken away from the | red-hot stones, the hemlock-

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yîxs laē q!ELx̣ᵘts!â lāxa łōqŭlīłē. Wä, hëᶜmis la k!ŭqEyaakᵘsa L!ēᶜna. Wä, g·îlᶜmēsē lā k·āgEmlīlEm lāxa ăyîlkwaxs laē Ļāxᶜŭlīła qaᶜs dābEndēx ōbaᶜyasa xŭsēᶜlakwyē qaᶜs qEnxōdēsēxs laē q!Ek·âlax xŭdzās lāxa k!ŭdzēg·aᶜyē qaᶜs mEk·ēq. Wä, g·îlᶜmēsē ëg·îlwata hë gwēg·ilaxs laē hălsElaEm k·!ēs yūdux̣ᵘp!Enk· laxEns bāLax, yîx hăᶜmaakwas. Wäx·a ᶜyäg·îlwatē; wä, la k·!ēs nEq!Ebōdē hămx·ᶜītsEᶜwasēxs laē yāx·ᶜida. Wä, âᶜmēsē la qasâ mēgwatxa, yîxa ayîlkwasa g·īg̣ămaᶜyē. Wä, lāĻa k·!ēs sEx̣ᵘsēᶜstā!akwē yīya-q!wēmasa k·!ēsē ăpsăk·!Etsa g·īg̣ămaᶜyē qaxs nEqaōlisaē sākwaᶜya g·îlsg·îlstowa xŭsēᶜlakwē hë gwălē sākwaᶜyasa k·!adEdzâᶜyax 458. Wä, lā qEnxōdaEmxaasa xŭdzē. Wä, laxaē mEk·aEmxaaq. Wä, lā k·!ēs k!ŭnq!Eg̣Ekᵘsa L!ēᶜna qaxs lēx·aᶜmaē k!ŭnq!Eg̣Ekwē łōqŭläs ăyîlkwasa ăpsăk·!Esē g·īg̣ămaᶜya. Wä, g·îlᶜmēsē gwāłExs laē hëx·ᶜīdaEm hōqŭwElsa qaᶜs lä hōxᶜwīts lāx ālanâᶜyasēs g·ōkwē qaxs âlak·!ālaē ts!Enk!ŭlEma. Wä, g·îlᶜmēsē g̣wāłExs laē laᶜstEx·ᶜīda lāxa q!ōłtaakwē ᶜwāpa Ļᴇᶜwa kwäts!ē. Wä, laEm gwāła.

Steamed Seal-Meat.—ᶜnEg·îkᵘ mēgwata; yîxs hëᶜmaē gwälēda t!ēqwapaᶜyē qa ᶜnEg·asxa mēgwatē Ļᴇᶜwa k·!ōlōt!ē gwälaasasa ᶜnEg·asaxa mEt!ānaᶜyē. Wä, lēx·aᶜmēs ōgŭqałayosēxs laē ăxsEᶜwa k·!Ek·!aōk!wa Ļᴇᶜwa q!ēnEmē q!wāxa qaᶜs lä ăxnōlīdzEm lāxa la xᶜx·îxsEmāla t!ēsEma. Wä, g·îlᶜmēsē ᶜwīᶜloqâwēda gŭlta lāxa x·īx·îxsEmāla t!ēsEmxs laē ăxᶜētsEᶜwēda q!waxē qaᶜs xEsᶜalōdālayîwē lāx

branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces of seal-meat, ‖ places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber | which he has cut as described on page 458. He spreads them ‖ over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ‖ young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may cool off. Then they take short boards, ‖ put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |

Seal-Head.—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

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ōkŭya^{c}yasa x·īx·îxsEmāla t!ēsEma. Wä, g·îl^{c}mēsē wâkŭxs laē ăx^{c}ēdxa k·Ek·!aōk!wa qa^{c}s LEpEyîndā!ēs lāxa q!waxē. Wä, â^{c}misē ^{c}nEmx·dzEkwāłaxs laē gwāła. Wä, lä ăx^{c}ēdxa sEsEx^{u}saakwē Eldz qa^{c}s ăxdzōdēs lāxa k·!Ek·!aōk!wa. Wä, g·îl^{c}mēsē ^{c}wī^{c}ladzōdExs laē ăx^{c}ēdxa ëx·ba k!wa^{c}xLāwa qa^{c}s L!Enxsalēs lāxa k·!Ek·!aōk!wa· qa kwakwōdzEwē qa g·ayîmx·sâlatsa ^{c}wāpē ḷE^{c}wa k·!āłEla. Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxa sEsEx^{u}saakwē xŭsē^{c}lak^{u} hë gwāłē sākwa^{c}ya k·!adEdzâyax 458 k·!ādEkwa qa^{c}s LEpEyîndēs lāxa sāg·îkwē ELdza. Wä, g·îl^{c}mēsē ^{c}wī^{c}la lā LEpEyēxs laē ăx^{c}ēdxa łēl^{c}wa^{c}yē qa^{c}s ăx^{c}Elsēs lāx māg·înwa^{c}yasa ^{c}nEk·asōLē mēgwata. Wä, lä ăx^{c}ēdxa mōsgEmē ăwā naEngats!ē qōqŭt!axa ^{c}wE^{c}wā′p!Emē q!wāłxEwEgwēsa mōkwē hă^{c}yāł^{c}a. Wä, lax·da^{c}xwē tsādzELEyînts lāx ōkŭya^{c}yasa sEsEx^{u}saakwē mēgwata. Wä, hëx·^{c}ida^{c}mēsa waōkwē hă^{c}yāł^{c}a dāx·^{c}īdxa łēEl^{c}wa^{c}yē qa^{c}s nās^{c}idēs lāq. Wä, lEn k·ōtaq yūduẋ^{u}ts!agELElag·ila lāxa q!āq!alak·!ayaxEns ^{c}nāläqē ^{c}wā^{c}wats!aasasēxs laē L!ōpa. Wä, la^{c}mē L!ōpa. Wä, la^{c}mē lēt!ētsE^{c}wēda nayîmē qa^{c}s LEp!ālidzEmē qa lEmẋ^{c}widēs. Wä, hë^{c}mis qa k·ak·oẋ^{c}widalīsa ^{c}nEg·îkwē mēgwata. Wä, lä ăx^{c}ētsE^{c}wēda ^{c}wādzowē ts!āts!aẋ^{u}sEma qa^{c}s pax^{c}alīsēq. Wä, â^{c}mēs la nEgEłtōdxEn g·ag·îlēyē wāłdEmaxs laē sēdzoyo lāxa sēdzōwe ts!āts!aẋ^{u}sEma ḷō^{c}xs laē q!Es^{c}ētsE^{c}wa. Wä, laEm gwāł lāxēq.

Seal-Head.—Lēx·aEm lēda x·ōta yîxs hë^{c}maē k!waxḷā′yanEmsa k!waxḷa^{c}yasa hănL!ēnoxwaxa mēgwatē, yîxs āł^{c}maē qāx·^{c}ītsōxs

hair has been singed off. Then it is given to the steersman. If | there are many seals, the hunter does not give the head to his ‖ steersman, but he pays him five pairs of blankets for | one hundred seals, which are equal to five dollars; for | the head is always left on the body when there are many hair-seals. When | they let the chief buy the seal, then the head is cut off, and | it is given to the old people, for it is never given with the ‖ meat in a seal-feast. The old people just take off the blubber of the head | and cut it into strips, in this manner: It is just put into a | kettle, water is poured into it, and the kettle is put on the | fire of the house. It takes a long time to boil it before it is done. | When it is done, the boiled head is taken off the fire. ‖ They take a small dish and put it down alongside of the kettle with boiled head. | They take tongs and take hold of the | blubber of the boiled heads, and put it into the small dish. | When it is all in, they take dried halibut, break it into pieces, and put it into | another small dish. Now it is to be eaten with the strips of blubber of the ‖ boiled seal-head. If there is no dried halibut, dried salmon is eaten | with it; and the dried salmon and dried halibut are eaten with strips | of blubber which is not eaten at the great seal-feast which is given when there are many seals. | This is

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laē gwāł ts!Ex·āsE^{ɛ}wa qa^{ɛ}s lą ts!Ewē lāxa k!waxḶa^{ɛ}yē. Wä, g·îl-^{ɛ}mēsē q!ēnEma mēgwataxs laē yäx·stōdzEmsa hănL!ēnoxwē lāxēs k!waxḶa^{ɛ}yē. Wä, â^{ɛ}misē hăłāqa yîsa sEk·!axsa p!ElxElasgEm qaēda lāk·!Endē mēgwata ^{ɛ}nEmāx·îs Ḷō^{ɛ} sEk·!asgEm dāla, qaxs hëmEnāła^{ɛ}maē ăxāłēda ăx·ōtaxs q!ēnEmaēda mēgwatē. Wä, g·îl^{ɛ}mēsē lāyîwēda mēgwatē lāxa g·īg̣ăma^{ɛ}yaxs laē hëx·^{ɛ}idaEm qax·^{ɛ}īd qa^{ɛ}s ts!E-^{ɛ}wēs x·ōtäs lāxa q!ŭlsq!ŭlyakwē qaxs k·!ēsaē lāyowēnōx lāxa sakwēläxa mēgwatē. Wä, â^{ɛ}mēsa q!ŭlsq!ŭlyakwē sapōdEx xŭtsEma-^{ɛ}yas qa^{ɛ}s xŭsēlax·^{ɛ}īdēq g·a g̣wăłēg·a (*fig.*). Wä, â^{ɛ}mēs la ăxts!ōts lāxa hănx·Lanowē qa^{ɛ}s gŭq!Eqēsa ^{ɛ}wāpē lāqēxs laē hănx·LEnts lāx lEgwīłasēs g·ōkwē. Wä, la^{ɛ}mēsē gēg·îlīł maEmdElqŭlaxs laē L!ōpa. Wä, g·îl^{ɛ}mēsē L!ōpExs laē hănx·sEndxēs x·ōtstag·i^{ɛ}lats!ē hănx·Lanowa. Wä, lä ăx^{ɛ}ēdxa łāloğŭmē qa^{ɛ}s k·āg·alīłē lāxa māg·înwa!īłasa x·ōtstag·i^{ɛ}lats!ē hănx·Lanowē. Wä, lä ăx^{ɛ}ēdxa ts!ēsLāla qa^{ɛ}s k·!îp!īdēs lāxa xŭtsEma^{ɛ}yasa x·ōtstag·i^{ɛ}lakwē qa^{ɛ}s lä k·!îpts!ōts lāxa łāloğŭmē. Wä, laē g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs ăx^{ɛ}ēdxa k·!āwasē qa^{ɛ}s lä k·!ōpts!ōts lāxa ōgŭ-^{ɛ}la^{ɛ}mē łāloğŭma. Wä, la^{ɛ}mē mayîmnōx^{u}LEs lāxa xŭtsEma^{ɛ}yasa x·ōtag·i^{ɛ}lakwē. Wâ, g·îl^{ɛ}mēs k·!eâs k·!āwatsēxs laē xamasē mayîmas lāq. Wä, lāxaa mayîma xamasē ḶE^{ɛ}wa k·!āwasē lāxa g·îlsg·îlstowē xŭsē^{ɛ}lakŭxs māmōtaē lāxa ^{ɛ}wālasē sakwēlaxa q!ēnEmē mēgwata.

called "eating seal-heads," what I am | describing now. That is all about the seal. ‖

Whale. (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his small hunting-canoe and promises ‖ a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the whole tribe launch their small canoes ‖ for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is, with Place-of-cutting-Blubber. ‖ They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe. He says, "You shall have for your dish ‖ the dorsal fin, Chief Place-

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Wä, hëEm ḷ!ēgadEs x·îx·ōtagäxa x·ōtäsa mēgwatē yîxEn la wāłdEma. Wä, laEm gwāł lāxa mēgwatē.

Whale. (ǴwE^{c}yîm yîxs łēdzEłaē lāxa L!Ema^{c}is).—Hē^{c}maaxs laē łēsElēda hănL!ēnoxwaq, wä, lä hëx·^{c}ida^{c}mēsē lä nä^{c}nakwa lāxēs g·ōkwē. Wä, g·îl^{c}mēsē lāg·aa lāx L!Ema^{c}isasēs g·ōkwaxs laē ḷax^{c}ŭłExs lāx âg·iwa^{c}yasēs hānaL!aats!ē x̣wāx̣wagŭma. Wä, lä qāsa gwE^{c}yîmxa qaēs g·ōkŭlōtē. Wä, laEm q!âl^{c}aLElē g·ōkŭlōtasēxs łēsElaaxa gwE^{c}yîmē. Wä, lä ḷēx^{c}ēts K·!ämaxalasē lāxēs xŭnōkwē qaxs hë^{c}maē Lē^{c}lālag·ilē. Wä, hëx·^{c}ida^{c}mēsa lēlqwălaLa^{c}yē xwānał^{c}īda. Wä, laEm t!Eqaxēs sēsEx^{u}x·ä k·!āk·!Ewayâxa ^{c}nāla. Wä, g·îl^{c}mēsē ^{c}nax·^{c}īdxa gaāläxs laē ^{c}wī^{c}la wī^{c}x^{u}stEndēda lēlqwălaLa^{c}yaxēs k!wayats!ELaxa gwE^{c}yîmē x̣wāx̣ŭx̣wagŭma. Wä, la^{c}mē ^{c}wī^{c}laEm k!wēk!waxḷālaxēs gEgEnEmaxs laē ălēx̣^{c}wīda. Wä, hë^{c}mis g·ālag·iwa^{c}ya łēsEläxa gwE^{c}yîmasēs g·ōkŭlōtē. Wä, g·îl^{c}mēsē lāg·aa lāx yāgwidzasasa gwE^{c}yîmaxs laē ōmpas qō âyadlaxō lasgEmēxa gwE^{c}yîmē ḷō^{c} xŭnōkwasa lēsEläxa gwE^{c}yîmē, yîx K·!ämaxalasē qa^{c}s lä ḷaxwāła lāx ōxḷaatâ^{c}yasa gwE^{c}yîmē. Wä, g·îl^{c}mēsē g·āx mExaLa^{c}ya Lē^{c}lānEmē lāx L!Ema^{c}isa yāgwidzasasa gwE^{c}yîmaxs laē yāq!Eg·a^{c}łē ōmpas, wä, la ^{c}nēk·a: "Wä, gēlag·a k·!ēx·^{c}īdEx g·ōkŭlōt lāxg·a k·!ōtElag·as K·!ämaxalasē, laEmg·a tsEnxwa." Wä, lä ·ētsē^{c}sta xamagEma^{c}yē g·īgămēsēs g·ōkŭlōtē. Wä, lä ^{c}nēk·a:" LaEms łōq!waDEs nExsEmēLElä ḷäg·a^{c}yē g·īg̣ămē^{c} Yāqoḷas," yîxs L!aL!asiqŭ-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then he calls the common people. | His tribe goes ashore at once, and they stand at the right-hand side | of the whale. They stand according to their seats | at the feast; but Place-of-Property stands near the dorsal fin ‖ of the whale. The whale lies on its belly, and (the head chief) holds in each hand | a butcher-knife. He puts these on the | back of the whale's neck, and measures one fathom. | Then he moves backward, cutting along the two sides of the whale | towards the tail, back of the dorsal fin. Then he stops. The (people) ‖ cut around the neck of the whale, beginning at the back of the | whale's head; and the one next in rank to Property-Place cuts off a piece of blubber half | a fathom wide, beginning at the cut made | by Property-Place, downward to the belly of the whale. | The one next in rank cuts a piece of the same width, ‖ and all the men receive pieces of the same width as they | cut off the blubber crosswise downward. As soon as all | the blubber is off, the women | cut a hole in the thin side of the whale, and cut off the inside fat. | When it is all off, they put it aboard the canoes. ‖ Next they cut off a piece of the tail of the whale; | and when it is all off, they go home to their houses. | Then they unload the blubber and put it down above |

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laēda LĒ^{ɛ}LĀNEMĒ. Wä, lä LĒ^{ɛ}LĀLaxa ogwida^{ɛ}yē g·ōkŭlōts. Wä, hëx·^{ɛ}i-da^{ɛ}mēsē hōx^{ɛ}wŭltowē g·ōkŭlōtas qa^{ɛ}s lä q!wāg·alis lāx hëłk·!ōdENōdza^{ɛ}yasa gwE^{ɛ}yîmē. Wä, la hëEm Ḷax^{ɛ}walaatsēs k!wayaxs k!wēłaē lāxa g·ōkwē, yîxs lāaḶē YāqōḶasē Ḷaẋwałā lax NEXSEMĒLELäs Ḷäg·a-^{ɛ}yasa gwE^{ɛ}yîmē. Wä, la hë gwīg·Endxa gwE^{ɛ}yîmē lāxēs ^{ɛ}wāx·SEN-kŭlaēna^{ɛ}yaxa SESEẊ^{u}xa k·!ak·!Ewayâ. Wä, hë^{ɛ}mis hăx^{ɛ}wālElē ōxḶaatâ^{ɛ}yasa gwE^{ɛ}yimaxs laē bāl^{ɛ}īdxa ^{ɛ}nEmp!Enk·ē lāxEns bāLäxs laē k·!a^{ɛ}nnakŭla xŭldE^{ɛ}nakŭlaxa ^{ɛ}wax·sōdēg·a^{ɛ}yasa gwE^{ɛ}yîmē la hēxsdEndāla lāx gwak·!ōt!EXḶa^{ɛ}yasa Ḷäg·a^{ɛ}yaxs laē ^{ɛ}wala. Wä, lä k·!astEntsE^{ɛ}wa ōxawa^{ɛ}yasa gwE^{ɛ}yîmē g·äg·îLEla lāx ōxḶaatâ^{ɛ}yasa gwE^{ɛ}yîmē. Wä, lēda makîläx YāqōḶasē k·!ēx^{ɛ}īdxa nEq!Ebōdē lāxEns bāLäx yîxs ^{ɛ}wādzEwasasa k·!Eyōłē, g·äg·îLEla lāx ăwŭnxa-^{ɛ}yas ăxa^{ɛ}yas YāqōḶasē, babanaaqa lāx tEk·läsa gwE^{ɛ}yîmē. Wä, lāxaē ōgwaqēda makî!äq, hëEmxaē ^{ɛ}wādzowē k·!āyas. Wä, lä ^{ɛ}naẋwaEm hë ăwâdzowē k·!āyasa ^{ɛ}nāẋwa bēbEgwānEma lāxēs gE-gēxsalaēna^{ɛ}yaxēs k·!amaxElasE^{ɛ}wē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāẋwa k·!ēkŭxs laē sāpōdxa k·!ēk·!Eyōłē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâxs laēda ts!ēdaqē k·!ēx·sodEx pElnodza^{ɛ}yasa gwE^{ɛ}yîmē qa^{ɛ}s k·ex·^{ɛ}īdēx tsEnx-tsEnwīłas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâmasExs laē mōxsaq laxēs yā^{ɛ}yats!ē. Wä, laEmxaāwisē ^{ɛ}wī^{ɛ}la k·!ayap!xa k·îts!Exsda^{ɛ}yasa gwE^{ɛ}yîmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōLqēxs laē nä^{ɛ}nakwa lāxēs g·ōkwē. Wä, hëx·^{ɛ}i-da^{ɛ}mēsē mołtōdxa k·!Eyōłē qa^{ɛ}s ăx^{ɛ}ālisElēs lāx āLa^{ɛ}yasa ^{ɛ}wālasē

high-water mark. After it has all been taken up, the man takes | a short board for cutting blubber. He puts it down, takes the blubber, ‖ and puts it on the board to be cut. He measures it so that it is cut in pieces four | finger-widths wide. He continues this the whole | length of the blubber. After a piece is off, he | cuts it crosswise, so that it is half a finger-width thick. | After it has all been cut up, he puts the pieces into a kettle for boiling. ‖ He puts the kettle on the fire on the beach | to try out the oil. He takes the tongs and stirs it, and | he continues stirring it. His wife takes a box and | places it by the side of the fire on which the oil is being tried out. She also takes a large shell of a horse-clam. | When it boils up, she takes the large clam-shell ‖ and skims off the whale-oil and pours it into the box. | She only stops when all the whale-oil is off the boiled blubber. | Then she takes a large basket, takes the boiled blubber | out of the kettle, and puts it into the basket. When | it is all in, she puts it down in the corner of the house. ‖ The people also take the oil-boxes at each end and another man | puts them down in the corner of the house. (The owner's) wife | takes cedar-bark, splits it into long strips, and | carries it to the basket containing the boiled blubber, next to which she sits down. | Then she takes out one of the pieces of boiled blubber, and she ties it in the middle with the cedar-bark. ‖ She takes another

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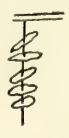
43 ʿyāʿx̣ᵘmota. Wä, g·îlʿmēsē ʿwīʿlōsdēsExs laē ăxʿēdēda bEgwānEmaxēs bExdzōwē ts!āts!aʿx̣ᵘsEma qaʿs paxʿālisēq. Wä, lä ăxʿēdxa k·!Eyōłē qaʿs pagEdzōdēs lāxēs bExdzowē. Wä, lā mEnsʿīdxa mōdEnē lāxEns q!wāq!wax·ts!ānaʿyēx qa ʿwādzEwatsa k·!Eyōłaxs laē bExʿēdEq hăxEla lax ʿwāsgEmasasa k·!Eyōłē. Wä, g·îlʿmēsē lāwăxs laē gEg·ēx·sEla bExʿēdEq qa k·!ōdEnēs lāxEns q!wāq!wax·ts!ānaʿyēx yîx wīwogwasas. Wä, g·îlʿmēsē ʿwīʿwElx·sExs laē ăxts!ōts lāxa sEmg·ats!ē hănx·-Lanowa. Wä, lä hănx·LEnts lāxa lEgwīsē lāxa L!Emaʿisē sEmx·dEmaxa k·!Eyōłē. Wä, lä ăxʿēdxa ts!ēsLāla qaʿs xwētElgaʿyēs lāq. Wä, lä hĕmEnāłaEm xwētElgēq. Wä, lä gEnEmas ăxʿēdxa Ļawatsa qaʿs hăʿnōlisēs lāxa sEmx·dEma lEgwīsa; hĕʿmisa ʿwālasē xalaētsa mEt!āna ʿyē. Wä, g·îlʿmēsē mEdElxʿwīdExs laē ăxʿēdxa ʿwālasē xalaētsa mEt!ānaʿyē qaʿs aẋʿwīdēs lāxa gwēk·!ēsē qaʿs lä ăxts!âlas lāxa Ļawatsa. Wä, lä āłʿEm gwāłExs laē ʿwīʿlâwēda gwēk·!esē laxa sEmyak·awaʿyē, laas ăxʿēdxa ʿwālasē lExaʿya qaʿs ăxʿwŭłts!âlēxa sEmyak·awaʿyē lāxa hănx·Lanowē qaʿs lā ăxts!âlas lāxa lExaʿyē. Wä, g·îlʿmēsē ʿwīlts!â lāxa lExaʿyaxs laē hănēgwīłas lāxa onēgwīłasēs g·ōkwē. Wä, laxaē dādanōdxa gwēk·!edzats!ē Ļawatsa ĻEʿwa ōgŭʿlamē bEgwānEma qaʿs lā hănēgwiłas lāx ōnēgwiłasēs g·ōkwē. Wä, lāĻa gEnEmas ăxʿēdxa dEnasē qaʿs dzEdzExsEndēq qa ts!ēłts!Eq!äs g·îlsg·îlstâ. Wä, lä dālaq qaʿs lä k!wanōlīłxa sEmyak·awayaats!ē lExaʿya. Wä, lä, dâlts!ōdxa ʿnEmts!aqē sEmyak·awaya qaʿs mōg·oyōtsa dEnasē lāq. Wä, lä ēt!ēd ăxʿēdxa ʿnEmē qaʿs mōg·oyōdēs lāx ēk·!ēLElās. Wä, lä

one and ties it in the middle. | She continues doing so, and does not stop until the | strips of split cedar-bark are all used up; and when it is done, it is in this way: blubber is changed, and it After all this has been done, the fire of the house, and dry. | After they have been takes a small kettle and | puts into it one string of blubber tied in the middle, together with the cedar-bark. | She pours water on it; and when the water shows on | top, she puts it on the fire. After it has been boiling a long time, ‖ she takes it off. She takes a | small dish and puts it down near the kettle in which the pieces tied in the middle have been cooked. | She takes the tongs and takes hold of the boiled | pieces and puts them into the small dish. After | she has taken them all out of the kettle, she tries to eat it at once, ‖ while it is still hot, for it is tender while it is hot, | but it gets tough when it gets cold. After she has eaten enough, | she puts away what is left; and when she wants to eat more, she | takes her kettle, pours water into it, and puts it on the | fire of the house. When it begins to boil, she takes it off ‖ the fire. She takes the cold pieces of blubber tied in the middle | and places them in the hot water; and when she thinks that they are | hot, she takes them out with her tongs and |



Now, | the name of the boiled is called "tied in the middle." | she hangs up the pieces ‖ over evaporates them until they are hanging there for one month, she

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hanał hë gwēg·ilē. Wä, ał^{ɛ}mēsē g̣wāłExs laē q!ŭlbēda g·îlsg·îlstowē dzExEk^{u} dEnasa. Wä, lä g·a g̣wäłaxs laē g̣wäła (*fig.*). Wä, la^{ɛ}mē L!āyowē Ḷ!ēg̣Emasa sEmyak·awa^{ɛ}yē lāxēq. LaEm Ḷ!ēgadEs mōmx̣^{u}sEmak^{u} laxēq, wä g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la hë gwēx·^{ɛ}īdqēxs laē tex̣^{u}stōts lāx nEqostâwasēs lEgwīlē. Wä, la^{ɛ}mē x·îłaq qa lEmx̣^{ɛ}wīdēs. Wä, g·îl^{ɛ}mēsē la ^{ɛ}nEmsg̣Emg·îlaxa ^{ɛ}mEkŭläxs laē ăx^{ɛ}ētsE^{ɛ}wa ha^{ɛ}nEmē qa^{ɛ}s ăxts!oyâēda ^{ɛ}nEmts!aqē mōmx̣^{u}sEmakwa ^{ɛ}wī^{ɛ}la Ḷ!E^{ɛ}wa dEnasē lāq. Wä, lä gŭq!Eqasa ^{ɛ}wāpē lāq. Wä, g·îl^{ɛ}mēsē nēł^{ɛ}idēda ^{ɛ}wāpē lāx ōkŭya^{ɛ}yasēxs laē hănx·LEnts lāxēs lEgwīlē. Wä, g·îl^{ɛ}mēsē g̣ag̣eg·îlīłEla maEmdElqŭlaxs laē hëx·^{ɛ}idaEm hănx·sEndEq. Wä, lä ăx^{ɛ}ēdxa łālog̣ŭmē qa^{ɛ}s hă^{ɛ}nōlīłēs lāx māg·înwalīłasa mōmx̣^{u}sEmakwē^{ɛ}lats!ē hănx·Lanâ. Wä, lä ăx^{ɛ}ēdxa ts!ēsLāla qa^{ɛ}s k·!îp!īdēs lāxa hănx·Laakwē mōmx̣^{u}sEma qa^{ɛ}s lä k·!îpts!âlas lāxa łālog̣ŭmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lō^{ɛ}sta lāxa hănx·Lanowaxs laē hëx·^{ɛ}idaEm hayałEmk·!a q!Es^{ɛ}ēdqēxs hë^{ɛ}maē ālēs ts!Elqwē qa^{ɛ}s tElqwaaxs ts!Elqwaē. Wä, lä hëx·^{ɛ}idaEm p!ēs^{ɛ}īdExs laē ^{ɛ}wŭdEx·^{ɛ}ida. Wä, g·îl^{ɛ}mēsē pōł^{ɛ}īdExs laē g·ēxaq yîx hămx·sâ^{ɛ}yas. Wä, g·îl^{ɛ}mēsē ēt!ēd hamaēxsd lāqēxs laē ăx^{ɛ}ēdxēs ha^{ɛ}nEmē qa^{ɛ}s gŭxts!ōdēsa ^{ɛ}wāpē lāq qa^{ɛ}s hănx·LEndēs lāx lEg̣wīłasēs g·ōkwē. Wä, g·îl^{ɛ}mēsē mEdElx^{ɛ}wīdExs laē hănx·sEndEq lāxa lEg̣wīlē. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}wŭda hănx·Laak^{u} mōmx̣^{u}sEmakwa qa^{ɛ}s ăxstEndēs lāxa ts!Elx^{u}sta ^{ɛ}wāpa. Wä, g·îl^{ɛ}mēsē k·ōtaq laEm ts!Elx^{ɛ}wīdExs laē x̣wēlaqa k·!îp^{ɛ}wŭstEntsēs ts!ēsLāla lāq qa^{ɛ}s x̣wē-

places them in small dishes, and they eat it | before it gets cold. After she has eaten enough, || she puts it away, and she just heats it whenever she wants to eat of it. | This is called "eating boiled blubber tied in the middle."

Boiled Whale-Tail.—And this is eating boiled | whale-tail while it is fresh. When the man goes and takes | a piece of the tail, he cuts it in strips two | finger-widths thick, and he cuts it the same length, || so that the pieces are square. The length of the square is | one span. As soon as many pieces have been cut, | the man takes his kettle and pours water into it. | When it is more than half full, he puts it on the fire of his house; and when | it is on, he takes a piece of blubber of the whale-tail, || and he bites the end of it, holding at the same time the opposite end and stretching it. | Now he pulls it; and after he has stretched it, | the blubber of the whale's tail is two spans long. | It is now as thick as the little finger. | He does this to all the pieces; and after he has done so, || he waits for the water to boil. When it boils up, | he takes the pieces one by one. He takes the stretched blubber | of the whale's tail and puts it into the boiling water. | He puts it into it quickly. When the pieces are all in the kettle, he takes the | tongs and stirs the water quickly. After doing so || he takes

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laqē k·!îpts!âlas lāxa łālogŭmē. Wä, hëx·ᵉîdaᵉmēsē hăᵉya'łoᵉmāla q!Esᵉēdqēxs k·!ēsᵉmaē ᵉwŭdEx·ᵉīda. Wä, g·îlᵉEmxaāwisē pōłᵉīdExs laē g·ēxaq. Wä, âᵉmisē ts!Elxᵘts!Elqwaqēxs hăᵉmaēxsdaaq. Wä, hëEm ḷEgadEs mōmx̣ᵘsEmagŭg·Exa hănx·Laakwē mōmx̣ᵘsEmakwa.

Boiled Whale-Tail.—Hëᵉmisa ts!Ets!asneg·äxa hănx·Laakwē ts!asnēsa gwEᵉyîmē, yîx hëᵉmaē ālēs gētē. Hëᵉmaaxs laē ăxᵉēdēda bEgwānEmaxa g·āyułē lāxa ts!āsnaᵉyē. Wä, lä bExᵉēdEq qa mālđEnēs wâgwasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, laᵉxaē hëEm ᵉwadzōxs laē bExᵉēdEq qa k·!EwElx̣ᵉŭnēs. Wä, la ᵉnEmp!Enk· lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ᵉwāsgEmasas. Wä, g·îlᵉmēsē q!ēnEmē bExaᵉyasēxs laē ăxᵉēdxēs hănx·Lanowē qaᵉs gŭxts!ōdēsa ᵉwāpē lāq. Wä, la ëk·!ōłts!ēxs laē hănx·LEnts lāx lEgwiłasēs g·ōkwē. Wä, g·îlᵉmēsē hănx·Lālaxs laē dāx·ᵉīdxa ᵉnEmts!aqē xŭsēᵉlakwē k·îts!Exsdēsa gwEᵉyîmē. Wä, lä q!Ex·bēqēxs lāē dāłax ăpsbaᵉyasēxs laē ts!āsᵉēdEq. Wä, laEm nēxaq. Wä, g·îlᵉmēsē gwāł ts!āsaxs laē małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx la ᵉwāsgEmatsa xŭsēᵉlakwē k·îts!Exsdēsa gwEᵉyîmē. Wä, la yūEm la ᵉwāg·itEns sElt!ax·ts!ānaᵉyēx. Wä, lä ᵉnāx̣waEm hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ēsEla qa mEdElxᵉwidēsa ᵉwāpē. Wä, g·îlᵉmēsē mEdElxᵉwīdExs laē hëx·ᵉidaEm ᵉnāłᵉnEmts!aq!Emk·a ăxᵉēdxa ts!ākwē xŭsēᵉlakᵘ k·îts!Exsdēsa gwEᵉyîmē qaᵉs ăxstālēs lāxa maEmdElqŭla ᵉwāpa. Wä, lä hālabalaxs laē ăxstālas. Wä, g·îlᵉmēsēᵉ wīᵉlaᵉstaxs laē ăxᵉēdxa ts!ēsLāla qaᵉs hālabalē xwēt!ēdEq. Wä, g·îlᵉmēsē gwāłExs laē hănx·sendEq lāxa lEgwīłē. Wä, lä hālabala gŭxᵉēdEx ᵉwāpalās

the kettle off the fire and pours off the liquid. | When the water has all been poured off, he takes a small dish and | places it by the side of the kettle in which the tail-blubber has been cooked. | He takes hold of the kettle on each side and pours the contents | into a small dish. The people eat it while it is still ‖ hot; and when they have eaten enough, they put away the rest. | As soon as the owner wants to eat more, he puts the kettle | over the fire of the house; and when the water boils, | he takes the kettle off the fire, and he takes the boiled | whale-tail and puts it in; and ‖ when he thinks that it is warm enough, he takes it out and eats it, | for it is tender while it is warm. Not many tribes are invited | to this food, for only the owner | eats the boiled whale-tail, | but they do not stretch the blubber of the dorsal fin when they boil it. ‖ This is cut in the same way as the tail-blubber of the whale is cut, | and after a short time it is put into boiling water. | When it is all in, the kettle is taken off the fire | and the liquid is poured out. Then the blubber | of the dorsal fin of the whale shrivels up. When it is done, the (woman) puts it ‖ into a small dish. She does not eat this at once, for, | although the blubber of the dorsal fin gets cold, it never | gets tough when it is cold: therefore she cooks much of it at the same time. | When she has eaten enough of the fin-blubber, | she puts it away;

Wä, g·îlᵉmēsē ᵉwīᵉlōłts!âwē ᵉwapaläsēxs laē ăxᵉēdxa łālogŭmē qaᵉs hālabalē k·anōlīłas lāxa k·îts!Exsdēg·iᵉlats!ē hănx·Lanowa. Wä, âᵉmisē tetEgEnōdxa hănx·Lanowē qaᵉs gŭxts!ōdēs g·ēts!ōx̣ᵘdē lāq lāxa łālogŭmē. Wä, lax·daᵉxwē hëx·ᵉidaEm q!Esᵉīdqēxs hëᵉmaē ālēs ts!Elqwē. Wä, g·îlᵉmēsē pōłᵉīdExs laē g·ēxaxa waōkwē. Wä, g·îlᵉEmxaāwisē ēt!ēd haᵉmᵉēxsd lāqēxs laē hănx·LEndxēs hănx·Lanowē lāxa lEgwīłasēs g·ōkwē. Wä, g·îlᵉmēsē mEdElxᵉwīdē ᵉwāpasēxs laē hănx·sEndEq lāxa lEgwīłē. Wä, lä ăxᵉēdxa hănx·Laakwē xŭsēᵉlakwē k·îts!Exsdēsa gwEᵉyîmē qaᵉs ăxstEndēs lāq. Wä, g·îlᵉmēsē k·ōtaq laEm ts!Elts!Elq!ŭxᵉēdExs laē ăxᵉwŭstEndEq qaᵉs q!Esᵉēdēq, qaᵉs tElqwaaxs ts!Elqwaē. Wä, laEm k·!ēs Lēᵉlalayo lāxa q!ēnEmē lēlqwalaLaᵉyē gwēx·sdEmas qaᵉs lēx·amaēda ăxnōgwadäs hăᵉmāpxēs hăᵉmēx·sīlaᵉyē xŭsēᵉlakᵘ k·îts!Exsdēsa gwEᵉyîmē. Wä, lāḷa k·!ēs ts!ākwē xŭsēᵉlakwasa ḷäg·aᵉyaxs hăᵉmēx·sīlasEᵉwaē. Wä, lāḷa hëEm gwālē bExaᵉyasē xŭsēᵉlakwē k·îts!Exsdēsa gwēᵉyîmē. Wä, lä Lōmax·ᵉīd ᵉnEmālᵉīdExs laē ăxstanō lāxa mEdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē ᵉwīᵉlaᵉstaxs laē x̣wēlaqa hănx·sEndxa hănx·Lanowē qaᵉs gŭxᵉīdēx ᵉwāpaläs. Wä, âᵉmēsē la t!Emkwamētałēda xŭsēᵉlakwē ḷäg·ēsa gwEᵉyîmaxs laē L!ōpa. Wä, laEm L!ōpa yîxs laē axts!ōyo lāxa lālogŭmē. Wä, laᵉmēs ëx·Em yālag·îlīłExs laē hămx·ᵉīdEq, qaxs wāx·ᵉmaē lā ᵉwŭdēda xŭsēᵉlakwē ḷäg·aᵉya. Wä, la hëwäxa p!ēsᵉīda laē ᵉwŭdEx·ᵉīda. Wä, hëᵉmē lāg·ałas q!ēq!EnEmxs hămēx·sīlasEᵉwaē qaxs g·îlᵉmaē pōłᵉīdēda q!Esäxa xŭsēᵉlakwē ḷäg·aᵉyaxs laē

and when she wants to eat some more, she just takes the ‖ cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

Boiled Devil-Fish.—When[1] this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out the devil-fish harpoon, and he pushes ‖ the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving about. | When it stops moving, he takes the spear and jerks it ‖ out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians "phosphorescence." | When he gets them off, he strikes it again on the rock to kill it entirely, ‖ and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

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g·ēxaq. Wä, g·îlᵉmēsē ēt!ēd q!Ets!ēxsdEx·ᵉīdExs laē âEm ăxᵉēdxa ᵉwŭda t!Emg·îkᵘ xŭsēᵉlakᵘ ḷäg·ēsa gwEᵉyîmē qaᵉs q!Esᵉēdēq, qaᵉs hewäxaē p!ēsᵉēda. Wä, laEm gwāł lāxēq.

Boiled Devil-Fish.—G·îlᵉmēsē[1] gwālExs laē nēsaxa tEq!wäxs laē x·ats!aēsa. Wä, g·îlᵉmēsē q!āx g·ōkwasa tEq!wäxs laē sēgēLas p!ēwayōbaᵉyasēs nēdzayowē lāx t!Ex·îläsa tEgwats!ē. Wä, g·îlᵉmēsē p!ēẋᵉwaLElaxa tEq!wäxs laē ẋwēłᵉīdxēs nēdzayowē qaᵉs sēgeLēs ḷExᵘbaᵉyasēs nēdzayowē lāxa t!Ex·îläsa tEgwats!ē. Wä, lä p!ēẋwaxa p!ēsa. Wä, g·îlᵉmēsē p!ēẋᵉwaLElaxa p!ēsäxs laē sēxᵉēdEq. Wä, lä yāwasᵉīd bâsēs nēdzayowē qa sElt!ēdēsa tEq!wa qaxs dōqŭlaᵉmaēda nēts!ēnoxwaxēs nēdzayâxs yalaē yawēx·îla. Wä, g·îlᵉmēsē sElt!ēdExs laē dāk·!îndxēs nēdzayowē qaᵉs ōdax·ᵉīdē nēxᵉwŭlsaq lax t!Ex·îläsa tEgwats!ä. Wä, g·āxᵉEm ăxbaᵉya tEq!wa lāq. Wä, lä łEk·ōdxa nēdzayowē lāxa tEq!wa. Wä, lä ẋŭsẋŭts!ōdEq lāxa ăwīnak!wa. Wä, g·îlᵉmēsē la ᵉmElx·ᵉīdēda tEq!wäxs laē lawayōdEx bēx·bēk·!asxa yax·yîg·ītas gwEᵉyâsa bāk!ŭmē bēx·bēk·!a. Wä, g·îlᵉmēsē lāwäxs laē ēt!ēd ẋŭsẋŭts!ēdEq qa â'lak·!ālēs łEᵉla. Wä, hëᵉmis qa tElqwēs qō lāł tExtaxᵉwīdLEq. Wä, hëx·ᵉidaᵉmēsē la näᵉnakwē nēts!ēnoxwē lāxēs g·ōkwa. Wä, lä ăxᵉālītasa tEqa!wäxs laē hëx·ᵉidaEm ăxᵉēdxa hănx·Lanowē qaᵉs gŭxts!ōdēsa ᵉwāpē lāq qa ëk·!ōłdzaᵉyēs. Wä, lä hănx·LEnts lāx lEgwītasēs g·ōkwē. Wä, g·îlᵉmēsē mEdElxᵉwīdē ᵉwābEts!âwasēxs laē gasx·îg·îlītaxa tEq!wa

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[1] Continued from p. 152, line 36.

he takes up the devil-fish ‖ and puts it into the kettle which is on the fire. | When it is in the kettle, the man who is cooking the devil-fish takes the | tongs and stirs it; and after stirring it for some time, he | lets it boil again. Then he stops stirring it. He may keep it | for about an hour, according to the watch, ‖ boiling this length of time. Then the devil-fish is done. | He takes the kettle off the fire, and places it at the | door-side of the fire. He takes a dish and | puts it by the side of the kettle in which the devil-fish is cooked, | and he pours fresh water into the dish. Then he takes the ‖ tongs, lifts the devil-fish, and puts it into the | dish. He takes a knife and cuts around the upper end of the | arms close to the body, and he cuts off the | stomach close to the upper end of the body. Then he puts down | his knife, takes off the arms, and pulls off the ‖ loose skin that hangs together at the end, and | he pulls off the loose skin along the side of the suckers; | and when the loose skin is off, he gives it to one of those who are to eat the devil-fish. | He goes on and does the same with the other arms. | After this has been done, he takes the stomach and pulls off the loose skin; ‖ and after this has been done, he bites off the joint over the head and | spits it out. He looks for the four shells which are on | each side of the stomach of the devil-fish.

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qa^{ɛ}s gax·sEts!ōdēs lāxa hănx·Lāla lāxa lEgwīlē hănx·Lanowa. Wä, g·îl^{ɛ}mēsē la^{ɛ}staxs laēda bEgwānEmēxa tEqwēläxa tEq!wa ăx^{ɛ}ēdxa ts!ēsLāla qa^{ɛ}s xwēt!ēdēs lāq. Wä, g·îl^{ɛ}mēsē gēg·îlīł xwētaqēxs laē ēt!ēd mEdElx^{ɛ}wēda. Wä, hē^{ɛ}mis la gwālats xwētaq. Wä, wälaanawisē ḷō^{ɛ} ^{ɛ}nEmts!agELElag·ila lāxa q!āq!alak·!ayaxEns ^{ɛ}nāläqē ^{ɛ}wā^{ɛ}waselīlasas maEmdElqŭlaxs laē L!ōpa tEqwēläxa tEq!wa. Wä, lä hănx·sEndxa hănx·Lanowē lāxa lEgwīł qa^{ɛ}s hăng·alīłēs lāxa obēx·Lālalīłasēs lEgwīlē. Wä, lä ăx^{ɛ}ēdxa tayax^{u}sē^{ɛ}lats!ē łōq!wē qa^{ɛ}s hă^{ɛ}nōliłēs lāxa mag·înwalīłasa tEqwē^{ɛ}lats!ē hănx·Lanowa. Wä, lä gŭxts!ōtsa ^{ɛ}wŭda^{ɛ}sta ^{ɛ}wE^{ɛ}wāp!Em lāxa łōq!wē. Wä, lä ăx^{ɛ}ēdxa ts!ēsLāla qa^{ɛ}s k·!îp!īdēs lāxa tEq!wa qa^{ɛ}s lä k·!îpts!ōts lāxa łōq!wē. Wä, lä ăx^{ɛ}ēdxa k·!āwayo qa^{ɛ}s t!ōtsē^{ɛ}stālēx ēwaxḷa^{ɛ}yas dzēdElEmas māk·abāla lāx bak·awa^{ɛ}yas. Wä, laxaē t!ōsōdEx gawäs mak·abāla lāx ēk·!anâ^{ɛ}yasa bak·awa^{ɛ}yē. Wä, lä g·ēg·a^{ɛ}lītxēs k·!āwayuwē qa^{ɛ}s dāg·îlts!ōdēxa dzēdzElEmē qa^{ɛ}s k!ŭlpōdxa ^{ɛ}nEmts!aqē laqēxs hē^{ɛ}maē ālēs Elagâłasēs łEnp!Ena^{ɛ}yē. Wä, lä x·ik·ōdEx łEnp!Ena^{ɛ}yas wālabāla lāx ^{ɛ}wāx·sanōdza^{ɛ}yas k!ŭmt!Ena^{ɛ}yas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwē łEnp!Ena^{ɛ}yasēxs laē ts!âs lāx tExtaq^{u}Laq. Wä, â^{ɛ}mēsē lā hē gwē^{ɛ}nakŭlaxa waōkwē dzēdzElema. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs laē ăx^{ɛ}ēdxa gawäs. Wä; lä nexâlax łEnpsEma^{ɛ}yas. Wä, g·îl^{ɛ}Emxaāwisē ^{ɛ}wī^{ɛ}lâxs laē q!Ek·ōdEx q!EnxLä^{ɛ}yas qa^{ɛ}s kwēs^{ɛ}ōdēq. Wä, lä alēx·^{ɛ}īdxa mōts!aqē dâp!Enk· ăxāła lāx ^{ɛ}wāx·sanōLEma^{ɛ}yas gāwäsa tEq!wa. Wä, g·îl^{ɛ}mēsē q!āqēxs laē

43 When he finds them, | he pulls them out and throws them away. Then he breaks it into strips, | and gives a strip to each of his guests. ‖
45 He who eats the body takes off the loose skin, | and pulls out the mouth-parts of the devil-fish and eats them, | and he eats the body. After | they have eaten enough, they go out. They only invite the | numaym to eat devil-fish. They do not cook devil-fish for many ‖
50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home, he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when ‖ the outside is scorched, he turns it so that the | raw side is towards the fire; and when it is also scorched, he | takes it off and pulls off the loose skin. When it is all off, | he eats it. Some Indians call this "eating devil-fish |
60 roasted by the fire," although only the legs are roasted; ‖ and they call it "eating devil-fish." Only the | females are roasted this way; for they are afraid, when they are boiled, | that they will get an itchy eruption and have to scratch themselves | wherever the liquid touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and ‖ therefore also it is not

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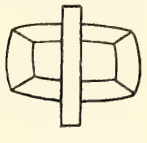
43 łɛkŭmōdɛq qaˑs ts!ɛxˑēdēq. Wä, lä k!ŭlk!ŭlpsɛdɛq qa ts!ēlts!ɛ-q!astowēsēxs laē tsˑɛwanaēsasa ˑnāłˑnɛmē lāxēs lēˑlānɛmē. Wä,
45 lāla hëɛm bɛbāk·awēg·xa bak·awaˑyaxs laē lāwîyōdɛx łɛnpsɛ-maˑyas. Wä, hëˑmis g·îl gɛlx·ōyosē gwāwiłbaˑyasa tɛq!wa qaˑs gŭgwawēg·îx·ˑīdēq. Wä, lä hămx·ˑīdxa bak·awaˑyē. Wä, g·îlˑmēsē pōłˑīdɛxs laē hōqŭwɛlsa. Wä, laɛm lēx·aɛm tɛqwēlag·iłaxa tɛq!wēda ˑnɛˑmēmotē. Wä, laɛm k·!ēs tɛqwēla qaēda q!ēnɛmē
50 lēlqwălalaˑya. Wä, laɛm gwāł lāxēq.

Scorched Devil-Fish (Ts!ēdzɛkᵘ tɛq!wa).—Wä, hëˑmaaxs g·ālaē g·āx näˑnakwēda nēts!ēnoxwaxa tɛq!wa, wä, lä ăxˑēdxēs k·!āwa-yowē qaˑs t!ōsōdēxa ˑnɛmts!aqē lāxa dzēdzɛlɛmasa tɛq!wa. Wä, lä k·ādnōlīsas lāxēs lɛgwīłē ˑwīˑla ɮɛˑwīs łɛnp!ɛnaˑyē. Wä, g·îlˑmēsē
55 k!ŭmɛlx·ˑīdē l!āsot!ɛnaˑyas lāxa lɛgwīłaxs laē lēx·ˑīdɛq qa l!āsō-t!ɛndēsa k·!îlx·k·!ōdɛnaˑyē. Wä, g·îlˑɛmxaāwisē k!ŭmɛlx·ˑīdɛxs laē ăxˑēdɛq qaˑs x·īk·âlēx łɛnp!ɛnaˑyas. Wä, g·îlˑmēsē ˑwīˑlâxs laē hămx·ˑīdɛq. Wä, la ˑnēk·ēda waōkwē bāk!ŭma ts!ɛts!ēdzɛkᵘg·îxa ts!ēdzɛkwē tɛq!wa wāx·ˑmaē lēx·aɛm ts!ēsasɛˑwē dzēdzɛlɛmas.
60 Wä, lä tɛxtɛqwaxa tɛq!wa ˑnēk·îq. Wä, laɛm lēx·aɛm hë gwēg·ilasɛˑwa ts!ɛdāqasa tɛq!wa yîxs k·îlɛmaē hănx·lɛntsɛˑwa qaxs łaxaē hëx·ˑidaɛm q!ŭłē yîxs hëmɛnałaˑmaē q!ŭłax lāg·aalɛ-lasas ˑwāpaläsēs ts!ōẋwäxa hănx·laakwē ts!ɛdāq tɛq!wa. Wä, hëˑmis lāg·iłas k·ēs ts!ōẋwasɛˑwēda ts!ēdzɛkwē tɛq!wa. Wä, hëɛm-
65 xaāwis k·!ēsēłas hănx·lɛntsɛˑwē. Wä, g·îlˑmēsē ˑwīˑla ts!ēdzɛkwē

boiled. After they have eaten the roasted | arms, they throw the 66
body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1
way of cooking devil-fish. When the | devil-fish hunter comes home with the devil-fish, and when he has many | devil-fish, perhaps as many as twenty or thirty, ‖ he cooks them all at one time on his fire. 5
He | does it in the same way as I described the cooking of devil-fish before, and he | takes off the loose skin in the same manner. When all the loose skin is off, | the devil-fish hunter takes his knife and a large dish | and puts them down. He takes a small piece of wood and puts it ‖ over the sides of the dish crosswise in the middle. 10
This is named | "the cutting-board for devil-fish." He takes the arms of the devil-fish and | puts them on the short board. He takes his chopping- | knife and chops the arms into pieces. Then | he takes another arm and cuts it up too. After ‖ they have all been 15



chopped up, he takes a large kettle and | washes it out. When it is clean, he takes with his hand the chopped | arms and throws them into the kettle for cooking them. | When the kettle is almost full, he pours a little | water into it and puts it on the fire. After ‖ boiling quite a while, it is taken off. | Then many dishes are 20

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dzēdzELemasēxs laē âEm ts!EqEwELdzEma bak·awa^{ɛ}yē ḷE^{ɛ}wa gāwa 66
lāx L!āsanâ^{ɛ}yasēs g·ōkwē. Wä, laEm gwāł lāxēq.

Devil-Fish with Oil (TEmx^{u}staak^{u} tEq!wa lāxa L!ē^{ɛ}na).—Wä, 1
g·aEm ^{ɛ}nEmx·^{ɛ}īdāła hă^{ɛ}mēx·sīlaēnēxa tEq!wēg·a. Yîxs g·îl^{ɛ}maē g·āx nä^{ɛ}nakwēda nēts!ēnoxwaxa tEq!wa. Wä, g·îl^{ɛ}mēsē q!EyōLa yîxs nēts!anEmaaxa małtsEmg·ustâ tEq!wa ḷōx hăyāqaax yūdux^{u}sEmg·ustâ. Wä, lä ^{ɛ}nā^{ɛ}nEmp!Eng·ila hănx·LEndEq lāxēs lEgwīłē. Wä, lä âEm 5
nEqEmg·îłtEwēx tEqwēlaēna^{ɛ}yasEn g·āłē wāłdEma ḷō^{ɛ} lawälaēna^{ɛ}yax łEnp!Ena^{ɛ}yas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwē łEnp!Ena^{ɛ}yasēxs laē ăx^{ɛ}ēdēda nēts!ēnoxwaxēs k·!āwayowē, wä, hë^{ɛ}mēsa łōq!wa ^{ɛ}wālasa qa^{ɛ}s k·āg·alīłēs. Wä, laxaē ăx^{ɛ}ēdxa ăma^{ɛ}yē lEqwa qa^{ɛ}s k·at!ēdēs lāx ōgwägaɛyasa łōq!wē gayâsEla lāx nEgōyâ^{ɛ}yas. Wä, hëEm ḷēgadEs 10
tEmgŭdzōxa tEq!wa. Wä, lä ăx^{ɛ}ēdxa dzēdzELemasa tEq!wa qa^{ɛ}s k·adEdzōdēs lāxa tEmgŭdzowē. Wä, lä ăx^{ɛ}ēdxēs tEmgwayowē k·!āwayo qa^{ɛ}s tEmtEmx^{u}salax·^{ɛ}īdēxa dzēdzELemē. Wä, la ^{ɛ}wī^{ɛ}laxs laē ēt!ēdxa waōkwē qa^{ɛ}s tEmtEmx^{u}salax·^{ɛ}īdēq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la lā tEmtEmx^{u}s^{ɛ}aakŭxs laē ăx^{ɛ}ēdxa ^{ɛ}wālasē hănxLanowa. Wä, 15
la ts!ōxŭg·îndEq. Wä, g·îl^{ɛ}mēsē ëg·îg·axs laē gŭxts!ōtsa tEmtEmx^{u}staakwē dzēdzELemē lāxa tEmx^{u}staakwī^{ɛ}lats!ē hănx·Lanowa. Wä, g·îl^{ɛ}mesē Elāq qōt!ēdēda hănx·Lanowaxs laē xaL!aqa gŭq!Eqasa ^{ɛ}wāpē lāq. Wä, lä hănx·LEnts lāxēs lEgwīłē. Wä, la gēx·-LāLa maEmdElqŭlaxs laē hănx·sanowa lāxa lEgwīlē. Wä, lä 20

taken and put down by the side of the | kettle in which the chopped devil-fish has been cooked. The man takes a ladle and | dips out the chopped devil-fish, and puts it into the | dishes. It contains little water. When the ‖ chopped devil-fish is in the dishes, he takes oil and pours it over it; | and he only stops pouring oil over it when it is covered. | After doing so, he takes many spoons and | gives them to those who are to eat the chopped arms of the | devil-fish. After this has been done, he places the ‖ dishes in front of his guests, and they begin to eat the chopped devil-fish | with oil. When it is finished, they | go out at once, for this food makes them feel like vomiting. | Then they all hurry out to go back of the houses, where | they vomit. After vomiting, they drink water. ‖ That is all about this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the water on a rock while she is gathering clams, she | spears it and puts it into her small clam-digging canoe. | When she has many clams, she steams them. Then she ‖ puts the devil-fish with them when she is about to pour water on her steamed clams. | After the water has been poured on, the devil-fish is covered over | with the clams, and it is steamed with the clams that are | steamed to be made into dried

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ăxᵉētsEᵉwēda q!ēnEmē łōElq!wa qa mEXᵉalīłElēs lāx māg·înwalīłasa tEmx̣ᵘstaakwīᵉlats!ē hănx·Lanowa. Wä, lä ăxᵉēdxa tsēxḶa qaᵉs tsēx·ᵉīdē lāxa tEmx̣ᵘstaakwē dzēdzElema qaᵉs lä tsEyōsElas lāxa łōElq!wē. Wä, laEm holElqElaxa ᵉwāpē. Wä, g·îlᵉmēsē ᵉwīᵉlōsa hănx·Laakwē tEmx̣ᵘstaakŭxs laē ăxᵉēdxa L!ēᵉna qaᵉs k!ŭnq!Eqēs lāq. Wä, āłᵉmēsē g̣wāł k!ŭnqasa L!ēᵉna lāqēxs laē t!Ep!EgElēsa. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa q!ēnEmē k·āk·Ets!Enaqa qaᵉs k·āsᵉidēs lāxa tEtEmx̣ᵘstaagᵘLaxa tEmx̣ᵘstaakwē dzēdzElEmsa tEq!wa. Wä, g·îlᵉmēsē g̣wāłExs laē k·ax·dzamolīłasa tetEmx̣ᵘstaax̣ᵘ-ts!âla łōElq!wa lāxēs Lēᵉlānemē. Wä, lax·daᵉxwē ᵉyōsᵉīdxa tEmx̣ᵘ-staakwē tEq!wa lāxa L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē hëx·ᵉi-daEm hōqŭwElsa qaxs âlaē ts!Enk!ŭlEma hë g̣wēkᵘ hăᵉmēx·silaᵉyē. Wä, lax·daᵉxwē hëᵉnākŭlaEm lax ālanâᵉyasēs g·ig·ōkwē qaᵉs lä hōxᵉwida. Wä, g·îlᵉmēsē g̣wāł hōqwaxs laē naxᵉīdxa ᵉwapē. Wä, laEm g̣wāł lāxēq.

Steamed Devil-Fish (ᵉnEg·Ekᵘ tEq!wa).—Wä, hëᵉmaaxs k!ŭnsa-ēda ts!ēdāqaxa tEq!wäxs ts!ēk·aaxa g·āwēq!ānemē. Wä, lä sEx·ᵉ-īdEq qaᵉs k!wēt!alExsēs lāxēs ts!ēg·ats!ē x̣wāx̣wagŭma. Wä, g·îlᵉmēsē q!EyōLxa g·āwēq!ānEmaxs laē ᵉnEk·aq. Wä, hëᵉmis la lEgEnwayaatsa tEq!wäxs laē Elāq tsäsᵉētsa ᵉwāp ēlāxēs ᵉnEk·āsEᵉwē. Wä, g·îlᵉmēsē tsäsᵉētsa ᵉwāpē lāqēxs laē nānask·înaEmxa tEq!wa. Wä, lä ᵉnEmāx·ᵉīdaEm L!ōpa ḶEᵉwa ᵉnEg·Ekwē g·āwēq!ānEmaxs k·!ōts!asEᵉwaē qaxs k·!ōmats!ēLē. Wä, g·îlᵉmēsē L!ōpExs laē lēt!ē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and ‖ washed in fresh water; and then (the woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the ‖ tides are low at half-moon. This has been written | in the writing about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at ‖ spring-tide. That is all about this. |

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the ‖ little finger, flat on one side, | and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea-slug spear. | He puts these near the end of the harpoon-shaft, and ties them on with split | long strips of cedar-bark. When it is finished, it is this way: ‖

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tsE$^{\epsilon}$wa. Wä, hë$^{\epsilon}$mis g·îl ăx$^{\epsilon}$ētsE$^{\epsilon}$wa $^{\epsilon}$nEg·îkwē tEq!wa qa$^{\epsilon}$s ts!ōx-$^{\epsilon}$wītsE$^{\epsilon}$wē lāxa $^{\epsilon}$wE$^{\epsilon}$wap!Emē. Wä, âEm$^{\epsilon}$xaāwisē la nEgElţEwēx gwē-g·ilasasEn g·ag·îlēyē wāldEmaxs laē tExtax$^{\epsilon}$wīdEq. Wä, laEm ōgŭx-p!aEmxs $^{\epsilon}$nEg·Ekwaē qaxs laē gwE$^{\epsilon}$yōsē gwēp!aasasa k·!ōts!aakwē g·āwēq!ānEm lāxa $^{\epsilon}$nEg·Ekwē tEq!wa. Wä, laEmxaē gwāła.

HëEmḷas lā q!āła nanēsamEnsaxa tEq!wäxs wāx·$^{\epsilon}$maē ămaᵉya x·āts!a$^{\epsilon}$yēxēs ămāgawīx·dEmxs laē nExsa$^{\epsilon}$ya $^{\epsilon}$mEkŭla. Wä, la$^{\epsilon}$mēsē k·!ādEdzE$^{\epsilon}$wē lāx k·!ādEkwasa tatēläxa tEq!wä lōqwaLaxa p!â$^{\epsilon}$yē qaxg·în sEnōłmēk· gwāgwēx·s$^{\epsilon}$āla laqēxs laē nanēdzayowaxa g·îlt!a nanēsamEndza$^{\epsilon}$yâxa tEq!wa ḷE$^{\epsilon}$wis gwāyi$^{\epsilon}$lälasē. Hë$^{\epsilon}$mesEn lāg·iła $^{\epsilon}$nēk·ōL laEm $^{\epsilon}$wī$^{\epsilon}$la q!âLElaq ḷE$^{\epsilon}$wa lEmx̌ŭlēsEla nēsaxa tEq!wa lāxa $^{\epsilon}$wālasē x·āts!a$^{\epsilon}$ya. Wä, laEm gwāł laxēq.

Boiled Sea-Slugs (AElyaxa ālasē).—Wä hëEm g·îl ăx$^{\epsilon}$ētsō$^{\epsilon}$sa aElyaēnoxwaxa ālasa saEnts!âsa yälnEk!wēnoxwaxa k·!ōk!ŭtEla. Wä, lä ăx$^{\epsilon}$ēdxa małts!aqē wīswŭł k!waxLāwa, $^{\epsilon}$nāł$^{\epsilon}$nEmp!Enk·ē ăwâsgEmasas lāxEns ts!Ex^{u}ts!āna$^{\epsilon}$yēx. Wä, lä wāwīłałagawēsEns sElt!ax·ts!āna$^{\epsilon}$yasEns q!wāq!wax·ts!āna$^{\epsilon}$yēx lāxēs pēpExk·!ōt!Enēna$^{\epsilon}$yē. Wä, lä ăx$^{\epsilon}$ēdxa dEnasē qa$^{\epsilon}$s dzEdzExsEndēq qa ts!ēłts!Eq!ēs. Wä la ăx$^{\epsilon}$ēdxa małts!aqē gēgałbīłtsa aElyayōp!ēqLē. Wä, lä ăxbEnts lāx māx·ba$^{\epsilon}$yasa saEnts!ō qa$^{\epsilon}$s yîł$^{\epsilon}$āLElōdēsa dzExEkwē g·îlt!a dEnas lāq. Wä, g·îl$^{\epsilon}$mēsē gwāłExs laē g·a gwälēg·a (*fig.*).

Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down into the water; and ‖ when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and puts it down crosswise over his canoe. ‖ He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

"Now you will be as stiff as the wedge of your grandfather." ‖

He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts | her basket into the small canoe; and the woman takes ‖ one of the

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Wä, lä ēsEla qa k·!EmaqElēsēxa x·āts!aēsē. Wä, g·îlˢmēsē k·!Emāqelaxs laē wīˢxᵘstEndxēs aElyats!ELē ẋwāẋwagŭmā. Wä, lä ăxˢēdxēs aElyax·sayasē sēˢwayâ ḷEˢwēs t!ōt!EsEmyōLē k·āwayō lāxa ālasē. Wä, hĕˢmisēs aElyayop!ēqē. Wä, lä sēẋˢwīda qaˢs lä lāxēs q!āłē q!āyatsa ālasē. Wä, lä hănxˢīda. Wä, g·îlˢmēsē dōxˢwaLElaxa q!aēdzasasa ālasExs laē ăxˢēdxēs aElyayop!ēqē qaˢs L!EngEnsē lāxa dEmsx·ē. Wä, laEm bEnbaˢyē gēgałbaˢyasēs aElyayop!ēqē. Wä, lä gāLElisa lāx nEgōyâˢyasa ālasaxs g·āxaē galotawēltEwē lāxa mālē gēgāłbēsa aE!yayōp!ēqē. Wä, lä nexōstōdxēs aElyayōp!ēq qa k·at!ēdēs la ˢwāx·sotägaˢyasēs aElyaats!ē ẋwāẋwagŭma qa gayałēs. Wä, lä dāx·ˢīdxa ālasē qaˢs ăxˢēdēxēs k·!āwayō qaˢs t!ōt!Ets!Exōdālēq. Wä, lä x·īx·ˢīdEq qa lawäyēs yāx·yîg·īłas. Wä, lä ẋŭsāłExsas lāxēs ẋwāẋwagŭmē. Wä, lä nēg·EtEwēxs laē ẋŭsāłExsas:—

"LaEms hēł L!āxałaēnēLē LEmg·ayâs gāgasa."

Wä, lä q!wāłxoEm ˢnēk·îxs laē ẋŭsˢāłExsasa ālasē lāxēs ẋwāẋwagŭmē. Wä, g·îlˢmēsē q!EyōLExs laē näˢnakᵘ lāxēs g·ōkwē.

Wä, g·îlˢmēsē lāg·alis lāx L!Emaˢisasēs g·ōkwaxs laē gEnEmas ăxˢēdxa lExaˢyē qaˢs lä lalala; hĕˢmis, qaˢs lä nanagwāla. Wä, lä hăng·aałExsasēs lExaˢyē lāxa ẋwaẋwagŭmē. Wä, lä dāx·ˢidēda ts!Edāqaxa ˢnEmē ālasa qaˢs x·īx·ˢīdē ˢwāsgEmasas ōgwidEˢyas lāxēs dāłaēna-

sea-slugs, squeezes down the whole length of its body, holding it by the | hind part, the head downward; and when what is left of the insides has come out, | she throws it into the basket. She does this to all | of them. When they are all in, she carries | her basket of sea-slugs up the beach and takes it ‖ into the house. She puts it down in the corner of the house. | Then she takes a large low steaming-box and pours some | fresh water into it. When it is half full, she takes the basket of sea-slugs | and pours them into the water in the box. She leaves them there | for two nights with the water over them. Then they are ready ‖ to be boiled. The man takes the kettle for boiling sea-slugs | and pours water into it until it is half full. | He puts it over the fire; and when the kettle for boiling sea-slugs | is on the fire with the sea-slugs in it, he goes into the woods and breaks off hemlock-branches. | He carries these back and puts them down where the sea-slugs are boiling ‖ in the kettle. After he has done so, he takes the low steaming-box in which the sea-slugs are, | and places it by the side of the fire, | and also the tongs. When the water begins to boil, his wife | takes one of the sea-slugs and squeezes the body so that | the liquid comes out from the inside. Then she puts it into the boiling water. ‖ Her husband stirs it with the tongs. The woman | squeezes out the whole number of sea-slugs; and when they are all | in the kettle, the man continues to

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ᵉyax ōxsdEᵉyas. Wä, lä bEnxtâła. Wä, g·îlᵉmēsē ᵉwīᵉlâwē g·ēg·a- 31
yayawaᵉyas yāx·yîg·îłasēxs laē lExts!ōts lāxēs lExaᵉyē. Wä, lä
ᵉnāx̣wa hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laē k·!oxᵉwŭł-
tōdxēs Elyats!ē lExaᵉya qaᵉs lä k·!ōxᵉwŭsdēsElaq qaᵉs lä k·!ōgwē-
LElaq laxēs g·ōkwē. Wä, lä k·!oxᵉwalīłas lāx onēg̣wīłasēs g·ōkwē. 35
Wä, lä ăxᵉēdxa ᵉwālasē kŭtElīł q!ōᵉlats!ä. Wä, lä gŭxts!ōtsa ᵉwE-
ᵉwāp!Emē laq. Wä, g·îlᵉmēsē nEg̣oyoxsdālaxs laē ăxᵉēdxa Elyats!ē
lExaᵉya qaᵉs lä gŭxstEnts lāx ᵉwābEts!âwas. Wä, lä bâs. Wä,
hët!a lā māłExsē gānuLas q!ōg̣ŭlīłēda ālasaxa ᵉwapaxs laē hēłâła lāx
hănx·LEntsEᵉwē. Wä, lēda bEgwānEmē ăxᵉēdxēs Elsēlats!ēLē hănx·- 40
Lanowa. Wä, lä gŭxts!ōtsa ᵉwāpē lāq qa nEg̣oyoxsdalēs. Wä,
lä hănx·LEnts laxēs lEg̣wīłē. Wä, g·îlᵉmēsē la hănx·Lalē Elsēᵉla-
ts!ēLasēxa ālasaxs laē lāxa āL!ē qaᵉs L!Exᵉwīdē lāxa q!wāxē. Wä,
g·āxē gEmxElaq qaᵉs lä gEmxstEndEq lāxēs Elsēᵉlats!āxa ālasē
hănx·Lanowa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa q!ōgŭlīłē Elya- 45
ts!ē kŭtElīł q!ōᵉlats!ä qaᵉs g·āxē hăᵉnōlīsas lāxēs lEg̣wīłē; Wä, hë-
ᵉmēsa ts!ēsLāla. Wä, g·îlᵉmēsē mEdElxᵉwidēda ᵉwāpaxs laē gEnE-
mas ăxᵉēdxa ᵉnEmē ālasa qaᵉs x·īx·ᵉīdēx ōk!winaᵉya qa lāwäyēs
ᵉwâpagaᵉyasēxs laē ts!Emxstents lāxa maEmdElqŭla ᵉwāpa. Wä,
lāḷa łāᵉwŭnEmas xwētasa ts!ēsLāla lāq. Wä, lä ᵉnāx̣waEm 50
x·īx·ᵉidēda ts!Edāqax ᵉwaxaasa ālasē. Wä, g·îlᵉmēsē ᵉwīᵉlaᵉstēda
ālasaxs laē hëmEnālag·îlīlᵉEm xwētēda bEgwānEmaq. Wä, g·îl-

stir them. When | the water begins to boil, the man picks up handfuls of dirt from the floor of the | house and throws it into the boiling water. Then ‖ it stops boiling over, for the | water of the sea-slugs almost always boils over, and only | dirt from the floor of the house stops the boiling-over. The man | tries to take hold of one of them with the tongs; and when he succeeds in taking one, | it is done. The skin gets rough when it is done. The (sea-slugs) are slippery, when ‖ they are raw, and he can not get hold of them with his tongs. | When they are done, he takes off the fire the kettle for cooking sea-slugs. | He takes a large dish and puts it by the side of the | kettle. He pours some water into it; and when it is | more than half full of water, he takes the tongs, lifts up the ‖ sea-slugs, and puts them into the dish for washing the boiled | slugs. As soon as they are all in, the man sits down by its side | and washes them, they being stiff. After he has | washed one of them, he gives it to one of his guests | to eat first a sea-slug; and the one to whom the first sea-slug is given eats it at once. ‖ The man washes the sea-slugs quickly, | and gives one to a second man; and he continues doing this with his other | guests; and when the first one finishes eating a sea-slug, | he is given another one. After they have eaten enough, they take some | to their wives, for sea-slugs are only eaten in winter, ‖ when they are

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ᶜmēsē tEnxᶜīdExs laēda bEgwanEmē k·!āg·îlīlxa t!Ex·t!Eg·īłasēs g·ōkwē, qaᶜs k·!aᶜstEndēs lāxa la tEntEnk·îla. Wä, hëx·ᶜidaᶜmēsē x̣ŭt!ēdēda tEntEnk·îla Elsēlas qax̣s xEnLElaē hëmEnāłaEm tEnxᶜīdē ᶜwāpalāsa ālasaxs hănx·LEntsEᶜwaē. Wä, lēx·aᶜmēs x̣ŭt!ēdamasa t!Ex·t!Eg·īłasa g·ōkwaq. Wä, lä, hëmEnāłaᶜma bEgwānEmē gŭnxᶜīd k·!ak·!ap!Enasa ts!ēsLāla lāq. Wä, g·îlᶜmēsē k·!îp!Endqēxs laē L!ōpa. Wä, laEm xŭlxŭnxᶜīdExs laē L!ōpa. Wä, lä tsāx·Enxs k·!îlx·aē. Wä, laEm k·!eâs gwēxᶜīdaats k·!îp!Entsēs ts!ēsLāla lāq. Wä, g·îlᶜmēsē L!ōpExs laē hănx·sEndEq lāxēs lEgwīłēs Elsēlax·dEma. Wä, lä ăxᶜēdxa ᶜwālasē łōq!wa qaᶜs k·anolīłēs lāxa Elsēᶜlats!ē hănx·Lanowa. Wä, lä gŭxts!ōtsa ᶜwāpē lāq. Wä, g·îlᶜmēsē ëk·!ōłdzaᶜya ᶜwapē lāqēxs laē ăxᶜēdxa ts!ēsLāla qaᶜs k·!āk·!ap!Enēs lāxa ālasē qaᶜs lä k·!îpstālas lāxa ts!ōts!oẋᶜŭnats!ē łōq!waxa hănx·laakwē ālasa. Wä, g·îlᶜmēsē ᶜwīᶜlōsExs laēda bEgwānEmē k!wag·ägElīłaq qaᶜs ts!ōts!oẋᶜŭnxᶜīdē lāxēs laēnaᶜyē L!axᶜīda. Wä, g·îlnaẋwaᶜmēsē gwāł ts!ōts!oẋᶜŭnaxa ᶜnEmē ālasEx laē yaxᶜwits lāxēs LēᶜlānEmē qa g·alq!Esēs Elsasxa ālasē. Wä, lä hēxᶜidaEm Elsasᶜīdēda g·ālē yāxᶜwītsEᶜwa, yîxs laē hanakwīla ts!ōts!oẋᶜŭnēda bEgwānEmax yaq!wēmaLasa māk·îlaq. Wä, lä hë gweᶜnakŭlaxa waōkwē LēᶜlānEms. Wä, g·îlnaẋwaᶜmēsē ᶜwīᶜlēda g·ālē yaxᶜwītsōᶜsa ālasExs laē ēt!ēd yāxᶜwīdEq. Wä, g·îlᶜmēsē pōłᶜīdExs laē mōtElaxēs ănēx·sâᶜyē qaēs gEnEmē, yîxs lēx·aᶜmaē Elsasdemxa ālasēda ts!äwŭnxē lāx

good. They are bad in summer. That is all about | one way of cooking of sea-slugs. | 76

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | house).—When water has been on the sea-slugs for two days, | the woman takes a dish and carries it to put it down by the side of | the low steaming-box. She takes the sea-slugs out of the water and ‖ puts them into the dish. As soon as she has enough, she carries a dish of sea-slugs | and puts it down by the side of the fire of her house. She puts | it alongside the fire, under the side-logs of the fire, and she | continually turns (the sea-slugs) over. As soon as they are really | stiff, they are done; and as soon as they are done, she takes them off the fire with the ‖ fire-tongs. She takes another dish and pours some | water into it, and she puts the roasted sea-slugs into it. | Then she takes a cedar-stick and scrapes off the ashes that | stick to the roasted sea-slugs. When they are all in the dish, she squeezes them, | so that the water comes out, and she puts them into another ‖ dish. Then she takes another sea-slug, scrapes off | the ashes that stick to the outside of the roasted sea-slugs, and she | squeezes it so that the water comes out, and puts it into the | dish. She does this to all the others; and when | they are all done, she gives them to 1 5 10 15

EyāxˑsdEmas. Wä, lāḷa ᶜyaᶜyaxˑsxa hēEnxē. Wä, laEm gwāł lāxa ᶜnEmxˑᶜidāła hăᶜmēxˑsīłaēnēᶜxa ālasē. 75

Roasted Sea-Slugs (PEnēdzEkwē ālasa lāxa onâlisasa lEgwīlasa gˑōkwē).—Wä, hëᶜmaaxs laē małpˈlEnχwaᶜstalīł qˈōgŭlīła ālasē wä, läda tsˈEdāqē ăxᶜēdxa łōqˈwa qaᶜs lä dālaq qaᶜs lä kˑanolīłas lāxa Elyatsˈē kŭtElīł qˈōlatsˈä. Wä, lä ăxᶜwŭstālaxa ālasē qaᶜs lä ăxtsˈâlas lāxa łōqˈwē. Wä, gˑîlᶜmēsē hëłᶜalaxs laē kˑālaxa Eltsˈâła łōqˈwa qaᶜs lä kˑanōlisas lāxa lEgwīlasēs gˑōkwē. Wä, lä kˑadEnōlīsElas lāxa ăwābâᶜyas kˑakˑEdEnwaᶜyasēs lEgwīlē. Wä, âᶜmēsē hëmEnāłaEm lēxˑElalēda tsˈEdāqaq. Wä, gˑîlᶜmēsē âlaxˑᶜīd lā LˈāxᶜēdExs laē Lˈōpa. Wä, gˑîlᶜmēsē Lˈōpexs laē kˑełtsˈālasēs tsˈēsLala lāq. Wä, lä ăxᶜēdxa ōgŭᶜlamē łōqˈwa qaᶜs gŭxtsˈōdēsa ᶜwāpē lāq. Wä, lä ăxstEntsa pEnēdzEkwē ālasē lāq. Wä, lä ăxᶜēdxa kˈwaᶜxLâdzEsē qaᶜs kˑexâlayōxa gŭnaᶜyaxs laē kˈwēkˈŭtˈEnēxa pEnēdzEkwē ālasa. Wä, gˑîlᶜmēsē ᶜwīᶜlâxs laē qˈwēdzEłEndEq qa lāwäyēs ᶜwâpagaᶜyas. Wä, lä yaxtsˈōts lāxa ōgŭᶜlamē łōqˈwa. Wä, laxaē ētˈēd ăxᶜēdxa ᶜnEmē ālasa qaᶜs kˑexâlēxa gŭnaᶜyaxs laē kˈwēkˈŭtˈEnēxa pEnēdzEkwē ālasa. Wä, lä qˈwēdzEłEndEq qa lāwäyēs ᶜwâpagaᶜyas. Wä, laxaē yāxtsˈōts lāxa łōqˈwē. Wä, lānaχwaEm hë gwēxˑᶜīdxa waōkwē. Wä, gˑîlᶜmēsē ᶜwīᶜlaxs laē yāxᶜwīts lāxa ElsasLaxa pEnēdzEkwē ālasa. Wä, 1 5 10 15

those who are to eat the roasted sea-slugs. ‖ At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-box. | She digs a hole in the hot ashes and puts the ‖ sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the fire. That is ‖ all. |

Roasted Chiton.—This is called by the L!aL!asiqwăla *k·!înēł*, but by the Kwāg·uł it is called | *mē'smEts!a.* |

When a woman gets ready to | go to get chitons, she takes her basket to put the chitons into, and also flat-pointed ‖ hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the chitons on her back, and goes home ‖ carrying the basket up the

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hëx·ᵉidaᵉmēsē Elsasᵉīdeq. Wä, g·îlᵉmēsē pōłᵉīdExs laē mōtElaxēs hămx·sâᵉyē qaēs g̣Eg̣EnEmē. Wä, laEm g̣wāł lāxēq.

Baked Sea-Slugs (Dzamēdzekᵘ ālas lāxa g̣ŭnaᵉyasa lEg̣wīłasa g·ōkwē).—HēEmxaa ăxᵉēdēda ts!Edāqaxa ālasa kŭtElīłē q!ōᵉlats!ē. Wä, lä ᵉlap!ālisa lāxa ts!Elqwa g̣ŭnaᵉya. Wä, lä LExᵉwalīsasa ālasē lāxa ᵉlābEkwē g̣ŭnaᵉya. Wä, lä dzEmk·Eyîntsa g̣ŭnaᵉyē lāq. Wä, laxEnt!a nExsEg·îLElag·īla lāxox q!āq!alāk!aᵉyē lāxEns ᵉnāläxs laē ᵉlāp!Eqâlisaq. Wä, lä k·!îp!ītsēs ts!ēsLala laq qaᵉs lä k·!îp!alīłElas lāxa onâlisasēs lEg̣wīłē. Wä, hëEm g̣wāyiᵉlälē g̣wēg·ilasasEn wāłdEme lāx māk·îlasasEk· lāxa pEnōlīdzEkwē ālasa. Wä, laEmxaē g̣wāła.

Roasted Chiton.—K·!înēł, hëEm ḷēqElaᵉyēsa L!aL!asiqwăläq; wä, lāḷa mēsmEts!axElasōᵉsa Kwāg·ułē.

Wä, hëᵉmaaxs laē xwānałElēda ts!Edāqē qaᵉs lä k·!āk·!Enlaxa k·!înēłē. Lä, ăxᵉēdxēs k·!înᵉlats!ēLē lExaᵉya hëᵉmēsa pExbaakwē L!Enāk·sa q!wāxē yūduxᵘp!Enk· lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsg̣Emasas. Wä, lä pExba. Wä, hëᵉmis daaxᵘsēq yîxa ḷēg̣adäs k·!āk·!Enlayâxa k·!înēłē. Wä, g·îlᵉmēsē lāg·aa lāx q!Eyaasasēxs laē L!ōk!ŭg·iᵉlalaq qaᵉs ts!Exts!âlēs lāxēs lExaᵉya. Wä, g·îlᵉmēsē q!EyōLqēxs laē ōxLEx·ᵉīdxēs k·!înᵉlats!ē lExaᵉya qaᵉs lä näᵉnakᵘ ōxLōsdēsElaxa k·!înᵉlats!ē lExaᵉya. Wä, lä ōxLEg·alīłas lāx onē-

beach. She puts it down in the | corner of her house. Then she takes a large dish and pours some | fresh water into it, until it is half full, and she pours the chitons into it. | After they have been four days in the water, she takes her | fish-knife and goes and sits down by the side of the dish of chitons. She ‖ takes out one of the chitons and scrapes it with her fish-knife so that | all the green stuff comes off that covers it. When the green stuff is all off, | (the chitons) are white. When they are done, | she puts them into another dish which is half full of | fresh water; and she does this with the others. ‖ As soon as they are all done, she leaves them in the water in the dish for one night. | In the morning, as soon as day comes, the woman takes drift wood, | which she gathers on the beach in front of her house, and she puts down one crosspiece | at the upper end; and she puts down two | side-pieces, one on each side. She puts kindling-wood in the space between the ‖ side-pieces, and she places medium-sized driftwood crosswise | on top of it. Then she takes her basket and goes to pick stones on the | beach. When her stone-carrying basket is full with stones, | she carries it on her back, and puts it down outside of the place where she is going to steam the chitons. She | puts them on top of the crosspieces of driftwood; and when they are all on, ‖ she lights the fire under (the whole). When the fire blazes up, she goes to the beach | and gathers kelp that grows on the rocks; |

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gwiłasēs g·ōkwē. Wä, lä ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs gŭxts!ōdēsa ᵉwEᵉwap!Emē lāq qa nEgoyoxsdalēsēxs laē gŭxstEntsa k·!înēłē lāq. Wä, hēt!āla mōxsē ᵉnāläs q!ōg·îlīłExs laēda ts!Edāqē ăxᵉēdxēs xwāḷayowē qaᵉs lä k!wag·ägîlīłaxa k·!înēłtalīłē łōq!wa. Wä, dâstEndxa ᵉnEmsgEmē k·!înēła qaᵉs k·īk·îxsEmēsēs xwāḷayowē lāq qa ᵉwīᵉlâwēsa łEnxa lāx ōsgEmaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwa łEnxa lax ōsgEmaᵉyasēxs laē ᵉmElsgEma. Wä, g·îlᵉmēsē gwāłExs laē ăxts!ōts lāxa ōgŭᵉlamē · łōq!wa laxat! nEgōyoxsdālaxa ᵉwEᵉwap!Emē. Wä, lä ᵉnaẋwaEm hë gwēx·ᵉidxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē xaᵉmaēl q!ōgŭlīłxa ᵉwāpē lāxa łōq!wē. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaāläxs laēda ts!Edāqē ăxᵉēdxa q!ēxałē qaᵉs q!āp!ēg·alīsēq lāx L!Emaᵉisasēs g·ōkwē. Wä, laᵉmē ẋwālᵉītsa ᵉnEmē qa gēg·iwalītsē. Wä, lä k·āk·EdEnōtsa małts!aqē lāx ᵉwāx·sanoᵉyas. Wä, laxaē mōmagōtsa g·ālastoyoLas lax ăwāgawaᵉyasa k·āk·EdEnwaᵉyas. Wä, lä ẋwāłEyîndālasa hăᵉyālᵉastowē q!ēxał lāx okŭyaᵉyas. Wä, lä ăxᵉēdxēs lExaᵉyē qaᵉs lä xEqwax t!ēsEma lāxa L!Emaᵉisē. Wä, g·îlᵉmēsē qōt!ē xEgwats!äs lExäxa t!ēsEmaxs laē ōxLosdEsaq qaᵉs lä ōxLanōlisas lāxēs ᵉnEg·asLaxa k·!înēłē. Wä, lä xEqŭyînts lāxa gEk·îyaᵉyē q!ēxāła. Wä, g·îlᵉmēsē ᵉwīlk·îyîndExs laē tsēnabotsa gŭlta lāq. Wä, g·îlᵉmēsē x·īqōstâxs laē lāxa L!Emaᵉisē qaᵉs k!ŭlx·ᵉīdēxa L!EsL!Ekwē q!wāxa lāxa t!ēdzEk!wa. Wä, g·îl-

and when her basket is full, she carries it on her back, and puts it down | by the side of the place where she is going to steam the chitons. Then she goes into the woods to get | skunk-cabbage and old fern. She puts these into a ‖ basket, and carries the basket with fern on her back; and she carries the skunk-cabbage under her arm. | Then she goes home, and puts down the skunk-cabbage | by the side of the place where she is going to steam the chitons; and she also puts down the | basket with old ferns. Her husband cuts sticks | one span long, of red pine, with sharp points ‖ and round, for spits for the chitons. As soon as these are finished, | she takes one of the chitons and pushes the spit of | red-pine wood through the middle of it. She does this with every one of them, | one spit for each chiton, in this manner:

When they are all on the spits, | they are ready, and she puts them into a basket. Then the man takes the ‖ tongs and takes away the driftwood that is not burned; | and as soon as all the fire has been taken away, he takes the kelp and lays it | on the red-hot stones, and he puts old fern | over the kelp; and he takes the skunk-cabbage and | spreads it over the old fern. As soon as this is finished, he takes the ‖ chitons on their spits and pours them on the skunk-cabbage. When this is | done, he takes a cedar-stick and pokes holes through the skunk-cabbage for | the water to pass through

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ᵉmēsē qōt!ē L!Egwats!ēs lExäxs laē ōxLōsdēsaq qaᵉs lä ōxLanōlisas lāxa ᵉnEg·asLaxa k·!înēłē. Wä, lä āLēᵉsta lāxa āL!ēk·as lä ăxa k·!îk·aōk!wa, wä, hëᵉmisa LEq!Emsē. Wä, laEm ăxts!ōts lāxa lExaᵉyē. Wä, lä ōxLālaxa LEq!Emdzats!ē lExäxs laaḷał gEmxElaxa k·!îk·!aōk!wäxs laē näᵉnakwa. Wä, lä gEmxEnōlisasa k·!îk·!aōk!wa la mag·înwalisasēs ᵉnEg·asLaxa k·!înēłē. Wä, laxaē ōxLEg·alisasa LEq!Emdzats!ē lExä lāxaaq. Wä, lāḷa łāᵉwŭnEmas k·!āx̣waxa ᵉnāłᵉnEmp!Enk·ē lāxEns q!wāq!wax̣·ts!ānaᵉyēx wŭnāgŭła qa eēx·bēs; wä, hëᵉmis qa lēElx·înēs qa ōdEmsa k·!înēłē. Wä, g·îłᵉmēsē gwā-łExs laē ăxᵉēdxa ᵉnEmsgEmē lāxa k·!înēłē qaᵉs ōt!ēdēsa ōdEmē wŭnagŭł lāx nExsEmaᵉyas. Wä, lä ᵉnax̣waEm ᵉnEmts!axsEmālēda k·!înēłaxa ōdEmē g·a gwāłēg·axs laē ōdEkwa (*fig.*). Wä, laᵉmē ᵉnāx̣wa gwāłałaxs laē g·îts!â lāxa lExaᵉyē. Wä, lä ăxᵉēdēda bEgwānEmaxa k·!îpLāla qaᵉs k·!îpsᵉālax·ᵉîdēxa k·!ēsē q!ŭlx·ᵉîtsa q!ēxāłē. Wä, g·îłᵉmēsē ᵉwīᵉlēda gŭltäxs laē ăxᵉēdxa L!EsL!Ekwē qaᵉs ts!ax·ᵉālōdēs lāxa x·îx·îxsEmāla t!ēsEma. Wä, lä ăxᵉēdxa LEq!Emsē qaᵉs ts!ā-k·îyîndēs lāxa L!EsL!Ekwē. Wä, lä ăxᵉēdxa k·!îk·!aōk!wa qaᵉs LEpEyîndē lāxa LEq!Emsē. Wä, g·îłᵉmēsē gwāłExs laē ăxᵉēdxa ōdEkwē k·!înēła qaᵉs g·ēdzōdalēs lāxa k·!îk·!aōk!wa. Wä, g·îłᵉmēsē gwāłExs laē L!EnqEmx·sâlasa k!waᵉxLāwē lāxa k·!îk·!aōk!wa qa lax·sâlatsa ᵉwāpē ḷōᵉ qa k·îx̣ᵘsâlatsa k·!āłEla. Wä, g·îłᵉmēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53
and he takes some skunk-cabbage | leaves and spreads them over the
top; and when it is all covered, he ‖ takes mats and covers (the 55
whole). When this is done, he | leaves it. After about four hours |
(the chitons) are done. Then he takes off the cover-mats and | also
takes off the skunk-cabbage cover. When the | cover is all off, he
calls the people who are walking about to come and eat the chitons. ‖
When they sit down, he gives each | one a spit with a chiton on it, 60
and immediately they | begin to eat chitons. Nobody gets two |
spits of steamed chitons, for they taste very salt; | and when they eat
many chitons, these cause diarrhœa. ‖ After they have finished, 65
they all go home. They do not invite | many tribes for this, and it
is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat
chitons, and also the Koskimo | and Gwats!ēnox^{u} and G·âp!ēnox^{u}
and the L!asq!ēnox^{u}. | Only those eat it. That is all about this. ‖

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1
they are eaten in the following manner:) At once (the woman) sends
her husband to go and | invite his numaym. Immediately the woman
takes | her kettle and pours water into it; and when it is half full, |
she puts it on the fire. When it begins to boil, ‖ the woman takes the 5
basket of chitons by the handle and pours | them into the kettle.

łExs laē tsās^{ɛ}ītsa ^{ɛ}wāpē lāq. Wä, lä ăx^{ɛ}ēdxa waōkwē k·!îk·!aō- 53
kwa qa^{ɛ}s LEPEyîndālēs lāq. Wä, g·îl^{ɛ}mēsē hamELqEyaxs laē
ăx^{ɛ}ēdxa łēEl^{ɛ}wa^{ɛ}yē qa^{ɛ}s nāsEyîndēs lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē 55
bâs. Wä, laxEnt!a mōts!agELElag·īla lāxEns q!āq!alak·!ayoxEns
^{ɛ}nāläqēxs laē L!ōpa. Wä, la^{ɛ}mēs lēt!ēdEx nāyîmas łēEl^{ɛ}wa^{ɛ}ya.
Wä, laxaē lāwiyōdxa nayîmē k·!aōk!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwē
nayîmasēxs laē LĒ^{ɛ}lālaxa q!ŭnamē^{ɛ}sta qa läs k·!înłk·!ał^{ɛ}īdxa
k·!înēłē. Wä, g·îl^{ɛ}mēsē k!ŭs^{ɛ}ālisExs laē ts!EwanagEmēda ^{ɛ}nāł- 60
^{ɛ}nEmts!aqē ōdEk^{u} ^{ɛ}nEg·îk^{u} k·!înēł lāq. Wä, lä ^{ɛ}nāẋwaEm hëx·^{ɛ}i-
daEm k·!înłk·!ał^{ɛ}īdxa k·!înēłē. Wä, laEm k·!eâs małts!axk·!Etsēxa
ōdEkwē ^{ɛ}nEg·Ek^{u} k·!înēła, qaxs LōmaE dEmp!a. Wä, hë^{ɛ}misēxs âlaē
wułElīsElamasEx q!ēk·!Edzayaēda k·!înēłaxs hă^{ɛ}ma^{ɛ}yaē. Wä, g·îl-
^{ɛ}mēsē gwāłExs laē ^{ɛ}wī^{ɛ}la nä^{ɛ}nakwa. Wä, laEm k·!ēs LĒ^{ɛ}lālayo lāxa 65
q!ēnEmē lēlqwălaLa^{ɛ}ya. Wä, lāxaa k·!ēs hă^{ɛ}mäsa Kwāg·ułē, la
lēx·a^{ɛ}ma L!āL!asiqwăla k·!înłk·!ālxa k·!înēłē ẹ^{ɛ}wa Ġōsg·imoẋwē
ẹ^{ɛ}wa Gwats!ēnoxwē ẹ^{ɛ}wa G·âp!ēnoxwē, wä hë^{ɛ}misa L!asq!ē-
noxwē. HëEm ^{ɛ}waxēda hă^{ɛ}māpaq. Wä, laEm gwāł lāxēq.

Boiled Chiton.—Wä, hë′x·^{ɛ}ida^{ɛ}mēsē ^{ɛ}yālaqaxēs łā^{ɛ}wŭnEmē qa läs 1
LĒ′^{ɛ}lālaxēs ^{ɛ}nE^{ɛ}mē′mōtē. Wä, la hë′x·^{ɛ}ida^{ɛ}mēsēda ts!Edā′qē ăx^{ɛ}ē′d-
xēs hănx·Lā′nowē qa^{ɛ}s gŭxts!ō′dēsa ^{ɛ}wā′pē lāq qa ^{ɛ}nEgoyâ′lē-
sēxs la′ē hă′nx·LEnts la′xēs lEgwī′łē. Wä, g·î′l^{ɛ}mēsē mEdElx^{ɛ}wī′-
dExs la′ēda ts!Edā′qē k·!ō′qŭlĭlxēs q!E′nyats!ē lExa^{ɛ}ya qa^{ɛ}s gŭx- 5
stE′ndēs la′xa hă′nx·Lanowē. Wä, la ăx^{ɛ}ē′dxēs k·!îpLā′la qa^{ɛ}s

Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with a spoon ‖ the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at once with their hands. ‖ They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ‖ chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and he throws them into his small chiton-catching canoe. ‖ When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

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dzEk·Elga′yēs la′xēs q!E′nsēla. Wä, g·î′l^{ɛ}mēsē qŭs^{ɛ}ē′dēs L!ētsE-ma^{ɛ}yē, wä, laE′m L!ōpa laxē′q. Wä, hë′x·^{ɛ}ida^{ɛ}mēsē hă′nx·s^{ɛ}EndEq. Wä, la ăx^{ɛ}ē′dxa ^{ɛ}wā′lasē łō′q!wa qa^{ɛ}s xElō′łtsōdēsa k·ats!Ena′qē la′xēs q!E′nsēla qa^{ɛ}s lē xElts!â′las la′xa łō′q!wē. Wä, laE′m k·!ēs ō′gwaqa lē ^{ɛ}wa′palăs lā′xa łō′q!wa. Wä, g·î′l^{ɛ}mēsē qō′t!ēda łō′-q!wäxs la′ēda ts!Edā′qē gŭ′q!Eqasa ā′łta ^{ɛ}wā′pē lā′xa la łEx^{u}ts!â′la q!anā′sa. Wä, lē k·ax·dzamo′lîłas lax Lē′^{ɛ}!anEmasēs łā′^{ɛ}wŭnEmē. Wä, hë′x·^{ɛ}ida^{ɛ}mēsē xa′max·ts!ā′naxs la′ē dā′x·^{ɛ}îdxēs hă^{ɛ}ma′^{ɛ}yē. Wä, laE′m sēx·â′lax xE′ldzēg·a^{ɛ}yas. Wä, la ts!Exts!â′las lā′xa łō′q!wē ḷE^{ɛ}wēs ts!Eyî′mē. Wä, g·î′l^{ɛ}mēsē gwāł q!E′nsq!asExs la′ē hë′Em ts!E′nts!Enx̣^{ɛ}widēdē ^{ɛ}wapa′läsēs hă^{ɛ}ma′^{ɛ}yē. Wä, g·î′l^{ɛ}mēsē gwā′łExs la′ē hō′qŭwElsēda q!E′nsq!asē.

Large Chiton (K·!āk·!Enot!äxa k·!Enōtē).—Hë^{ɛ}maaxs hă^{ɛ}ma-ēxsdaēda bEgwānEmaxa k·!Enōtē. Wä, â^{ɛ}misē wī^{ɛ}x^{u}stEndxēs x̣wā-x̣wagŭmaxa lā x·āts!aēsa qa^{ɛ}s lä lāxēs q!āłē q!eq!ädxa k·!Enōtē. Wä, g·îl^{ɛ}mēsē lāg·aa lāqēxs laē ālaxḷax·^{ɛ}îdxēs k·!āk·!Ent!aats!ē x̣wāx̣wagŭma qa^{ɛ}s lōłtâwē. Wä, lä mEnx·^{ɛ}îdxa k·!Enōtaxs qEp-qEp!aē lāxa t!ēdzEk!wa qa^{ɛ}s ts!EgExsElēs lāxēs k·!āk·!Ent!aats!ē x̣wāxwagŭma. Wä, g·îl^{ɛ}mēsē q!EyōLExs laē hëx·^{ɛ}idaEm lā wī^{ɛ}x^{u}s-tEndxēs k·!āk·!Ent!aats!ē x̣wax̣wagŭma qa^{ɛ}slaxsēq. Wä, g·āxē sēx̣-^{ɛ}wīda qa^{ɛ}s lä ănēxbālax q!ēxała lāxa q!Eyaasasa q!ēxałē. Wä, lä mōxsElas lāxēs k·!āk·!Ent!aats!ē x̣wāx̣wagŭma. Wä, g·îl^{ɛ}mēsē qō-t!axs laē lāxsa qa^{ɛ}s sēx̣^{ɛ}widē; laEm lāł nä^{ɛ}nak^{u} lāxēs g·ōkwē. Wä,

full, he goes aboard and paddles home to his house. ‖ When he arrives at his beach, he throws the | driftwood ashore. He goes up and goes to get a basket from his | house, and he comes carrying it down to the place where his chiton-catching | canoe is. He also carries his knife, and he | puts the basket into the small canoe. ‖ Then he takes one of the chitons, puts it down on its back, | and cuts along its belly. Then he pulls out the entrails, | and he throws them into the water; and he scrapes it, so that the red color | on the body of the chiton comes off. When it is all off, he | washes it in salt water. After he has done so, he throws it ‖ into the chiton-basket. He does this with all the others. | As soon as they are all ready, he carries the basket of chitons; | and when he is in his house, he puts it down in the | corner of the house; and he goes down to the beach to bring up | the driftwood, and he carries it into the house, and he puts it down ‖ by the side of the fire, and he puts it on the fire. | If he wishes to eat the chiton raw, he takes his knife | and cuts the belly of the chiton, which looks like the tongue | of a quadruped. He puts them into a small dish with | water in it. He also cuts close along the shell on its back ‖ the whole length of the body of the chiton; and | when it is off, he cuts it into pieces half a | finger-width thick. Then he puts these pieces into a small dish with water in it; | and when he has

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g·îlᵉmēsē lāg·alis lāxēs L!EMAᵉISAXS laē hëx·ᵉidaEM SEPᵉŭltōdxēs q!ēxanEmē q!ēxała. Wä, lä lâsdēsa qaᵉs lä ăxᵉēdEX lExaᵉya lāxēs g·ōkwē qaᵉs g·āxē dents!ēselaq lāx hăᵉnēdzasasēs k·!āk·!ent!aats!ē ẋwāẋwagŭma. Wä, hëᵉmis daaẋᵘsēs ts!ēwŭlēgayo k·!āwayowa. Wä, lä hăng·aałexsasa lExaᵉyē lāxa k·!āk·!ent!aats!ē ẋwāẋwagŭmaxs laē dāx·ᵉīdxa ᵉnemsgemē k·!enōta qaᵉs t!ex·ᵉāłexsēq. Wä, lä qwagenōdzendEX tEk·!äsēxs laē gelẋᵉwEqōdEX yāx·yîg·îlas qaᵉs ts!exstendēq. Wä, lä k·ōdzełtsemdEq qa lawäyēsa gŭgŭmyemstowē ăxsemēxa k·!enōtē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē ts!ōẋᵉwīdEq lāxa demsx·ē ᵉwāpa. Wä, g·îlᵉmēsē gwāłexs laē ts!exts!ōts lāxēs k·!endats!ē lExaᵉya. Wä, lä ᵉnāẋwaEm hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē k·!ōxᵉwEłtōdxēs k·!endats!ē lExaᵉya. Wä, g·îlᵉmēsē laēLas lāxēs g·ōkwaxs laē hăng·alīłas lāxa ōnēgwīlasēs g·ōkwē. Wä, lä lents!ēs lāxa L!EMAᵉisē qaᵉs lä wīx·wŭsdēsa lāxa q!ēxałē qaᵉs lä wīg·ILElas lāxēs g·ōkwē qaᵉs lä wīx·ᵉalīłas lāxa mag·înwalīłasēs lEgwīlē. Wä, la lEqwēlax·ᵉīda. Wä, g·îlᵉmēsē ᵉnēx· qaᵉs k·!îlx·k·!ax·ēxa k·!enōtaxs laē ăxᵉēdxēs k·!āwayowē qaᵉs t!ōsōdēx tEk·!äsa k·!enōtēxa hë gwēx·sa k·!îlEmaxsa g·îlg·aōmasē, wä, qaᵉs ăxts!ōdēs lāxa łalogŭmē ᵉwābEts!âlaxa ᵉwāpē. Wä, laxaē t!ōsōdxa māk·îldzōdaläxa xEldzēg·aᵉya hēbendāla lāx ᵉwāsgemasas ōgwidaᵉyasa k·!enōtē. Wä, g·îlᵉmēsē lawäxs laē hēloxᵘsEnd t!ōt!ets!endEq qa k·!ōdenēs wīwōgwasas lāxens q!wāq!wax·ts!ānaᵉyēx, laē ăxstālas lāxa ᵉwābEts!âwasa łā-

enough, he takes the tongs and | holds the pieces of chiton and throws them into the || fire, and then he picks them out again with the tongs and puts | them back into the dish, and he washes them, and then he eats them. | He only stops when he has eaten enough. Then he rinses his mouth | with water; and after he has rinsed his mouth, so that the salt taste | is removed, he drinks a little water. That is all about || one way of cooking them. |

Baked Large Chiton.—There is another way of cooking | chitons. They only cut out the entrails; and as soon as all | the entrails are out, the woman takes her tongs and digs a hole | in the hot ashes. Then she takes the chiton whose guts have been removed and || puts it into the hole that she has dug, and she covers it over with hot ashes. | As soon as she has done so, she takes a dish and pours water into it | until it is half full. When she has done so, she takes a spoon | and puts it down by the side of the fire, and also the dish, | and she takes the tongs and uncovers the chiton which has been buried in the ashes. || With her tongs she lifts the buried chiton and | puts it into the dish, and she takes the spoon and with it she scrapes off | the ashes that stick on it from the outside. | As soon as they are all off, she pulls off the shell from the back, for it is very soft, because | it is thoroughly cooked. As soon as all the dirt is off, she || changes the

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53 lōgŭmē. Wä, g·îlˢmēsē hëła ăxaˢyasēxs laē ăxˢēdxēs ts!ēsLāla qaˢs dāłēqēxs laē dāx·ˢīdxa t!Ewēkwē k·!Enōta qaˢs ts!EXLālēq lāxēs
55 lEgwīlē. Wä, ẋwēlaqaˢmēsē k·!îp!ētsa ts!ēsLāla lāq qaˢs lä k·!îpstālas lāxa łōq!we. Wä, lä ts!ōẋˢwidEq qāˢs k·!întk!at!ēdēq. Wä, laEm āłˢEm gwāłEXs laē pōłˢīda. Wä, lä hëx·ˢidaEm ts!EwēL!Exōtsa ˢwāpē. Wä, g·îlˢmēsē gwāł tsEwēL!ExōdEXs laē ˢwīˢlâwa dEmp!aēL!Exawayasēxs laē nāxˢīdxa hōlałē ˢwāpa. Wä, laEm gwała
60 ˢnEmx·idāła hamēx·silaēnēq.

1 **Baked Large Chiton.**—Wä, g·aˢmēsˢ nEmx·ˢīdāła hăˢmēx·sīlaēnēxa k·!Enōtēg·a, yîxs âˢmaē ts!ēwElēgEkwa. Wä, g·îlˢmēsē ˢwîˢlâwē yax·yîg·īłasēxs laēda ts!Edāqē ăxˢēdxēs ts!ēsLāla qaˢs labēsē lāxa ts!Elqwa gŭnaˢya. Wä, lä ăxˢēdxa ts!ēwElāgEkwē k·!Enōta qaˢs
5 mEẋᵘts!ōdēs lāxēs ˢlāpaˢyē. Wä, lä dzEmsgEmtsa ts!Elqwa gŭnaˢyē lāq. Wä, g·îlˢmēsē gwāłEXs laē ăxˢēdxa łōq!wē qaˢs gŭxts!ōdēsa ˢwāpē lāq qa nEgōyoxsdalēs. Wä, g·îlˢmēsē gwāłEXs laē ăxˢēdxa k·āts!Enaqē qaˢs g·āxē g·ēg·alīłaq lāx mag·înwalīłasēs lEgwīlē ẹEˢwa łōq!wē. Wä, lä ăxˢēdxa ts!ēsLāla qaˢs lēt!ēdēs lāxēs dzamēsasEˢwē k·!Enōta.
10 Wä, lä k·!îp!ētsa ts!ēsLāla lāxa dzamēdzEkwē k·!Enōta qaˢs lä k·!îpstEnts lāxa łōq!wē. Wä, lä ăxˢēdxa k·āts!Enaqē qaˢs k·ōdzEłtsEmdēs lāx ōsgEmaˢyas qa lawälēsa gŭnaˢyē la k!ŭtsEmēq. Wä, g·îlˢmēsē ˢwīˢlâxs laē gElqâlax xEldzēg·aˢyas qaxs laē xāsˢīda qaxs laē âlak·!āla la L!ōpa. Wä, g·îlˢmēsē ˢwīˢlâwa ˢyāx·sEmaˢyāsēxs laē
15 L!ayōdEx ˢwāpasēxs laē nēqwa. Wä, laEm gŭqōdEq lāx L!āsanâ-

water, for it is dirty. Then she pours it out outside | of the house, and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to ‖ remove the salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes ‖ a chiton, and takes the knife for cutting out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish ‖ with water in it; and by the time it is all washed, the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and ‖ puts them down where she is sitting, and she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

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ᶜyasēs g·ōkwē, qaᶜs läxat! gŭxts!ōtsa ᶜwEᶜwāp!Emē lāq; lāxaē ēt!ēd ts!ōẋᶜwīdEq. Wä, g·îlᶜmēsē ᶜwīᶜlâwa hë gwēx·s gŭgŭmyîxs laē gwâła. Wä, hëx·ᶜidaᶜmēsē k·!Entk·!at!ēdxa dzamēdzEkwē k·!Enōta. Wä, g·îlᶜmēsē gwāłExs laē tsēx·ᶜīdxa ᶜwāpē qaᶜs ts!EwēL!Exōdē qa lawäyēsēs dEmp!aēL!Exawaᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē nāxᶜīdxa ᶜwāpē. Wä, laEm gwāł lāxēq.

Boiled Large Chiton (Hănx·Laakᵘ k·!Enōt).—Wä, hëEm g·îl ăxᶜētsōᶜsa ts!Edāqēs hănx·Lanowē qaᶜs gŭxts!ōdēsa ᶜwāpē lāq qa ëk·!ōłdzaᶜyēs. Wä, lä hănx·LEnts lāxēs lEgwīłē. Wä, lä ăxᶜēdxa k·!Enōtē qaᶜs ăxᶜēdēxēs ts!ēwElagayo k·!āwayowa qaᶜs qwagEnōdzEndēx tEk·!äsēxs laē gElẋŭqōdEx yax·gîg·îłas qaᶜs ts!EgEnōlisēs lāxēs lEgwīłē. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē k·osâlas ăwēg·aᶜyasēs ts!ēwElagayu k·!āwayowē lāxa hë gwēx·s gŭgŭmyîmē lāx ōsgEmaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē tsōẋᶜwīdEq lāxa łōq!wa ᶜwābEts!âlîła. Wä, g·îlᶜmēsē ᶜwīᶜla ts!ōkŭxs laē mEdElxᶜwidēda hănx·Lanowē. Wä, lä ăxstālasa k·!Enōtē lāq. Wä, g·îlᶜmēsē ᶜwīᶜlaᶜstaxs laē Lēᶜlālaxēs ᶜnēᶜnEmōkwē qa g·āxēs k·!Ek·!Enōtg·îxa hănx·Laakwē k·!Enōta. Wä, g·îlᶜmēsē g·āx ᶜwīᶜlaēLExs laēda ts!Edāqē ăxᶜēdxēs k·āk·Ets!Enaqē ŗEᶜwa łōElq!wē qaᶜs g·āxē k·āg·alîłas lāxēs k!waēlasē. Wä, lä ăxᶜēdxēs ts!ēsLāla qaᶜs xwēt!ēdēs lāxēs k·!Entēla k·!EnōtExs hëᶜmaē āłēs hănx·Lāla !āxa lEgwīłē. Wä, lāxEnt!a hăyāqax ᶜnEmts!agELElag·ila lāxEns q!aq!alak·!aᶜyaxsEns

more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly. Then she takes her ‖ long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ‖ They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men and young women. The only time it is eaten ‖ by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and often this ‖ saves their lives. That is all about this. |

Raw and Roasted Sea-Eggs.—As[1] soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

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ᵉnāläqē ᵉwāᵉwasLalasas maEmdElqŭlaxs laē hănx·sEndEq lāxēs lEgwī-łē. Wä, làEm xāsᵉida. Wä, laEm âlak·!āla la L!ōpa. Wä, lä ăxᵉēdxa g·îlt!ExḶāla tsēxḶa qaᵉs xălōᵉstEndēxa hănx·Laakwē k·!Enōta qaᵉs lä tsēts!âlas lāxa łoEḷq!wē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē k·ax·dzamō-lîłas lāxēs LēᵉlānEmē. Wä, lä ăxᵉēdxa k·āk·Ets!Enaqē qaᵉs ts!Ewa-naēsēs lāq. Wä, g·îlᵉmēsē ᵉwīᵉla la ăxnōgwatsa k·āk·Ets!Enaqaxs lāx·daᵉxwaē ᵉyōsᵉīdxa hănx·Laakwē k·!Enōt ḶEᵉwis ᵉwāpala. Wä, laᵉmē ᵉwāᵉwīᵉlaa ᵉyōsaxa hănx·Laakwē k·!Enōta. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē nāxᵉīdxa hōlałbidawē ᵉwāpa. Wä, lawēsḶa gwāl lāxēq.

HëEm hēmawälasa wīᵉwosēlagēda k·Enōtē, yîxa wayapołała lâLElaxa âlaᵉmē hēmawäla. Wä, la k·!ēs q!ŭnāla hăᵉmäsa g·īg·îgămaᵉyē ḶEᵉwa hăᵉyāłᵉa ḶEᵉwa ēałostâgasē ts!ēdaqa. Lēx·aEm hamx·ᵉī-daatsa g·īg·îgămaᵉyaq ḶEᵉwa hăᵉyāłäᵉq ḶEᵉwa ēałostâgasaqēxs łala-wōłᵉidaē lāxa ᵉyax·samē ᵉnāläx yânEmaaxs g·ayag·îlīsElaē Ḷōxs qEpaē. Wä, hëᵉmis la ăxᵉēdaatsēxa q!anasē ḶEᵉwa k·!Enōtē ḶEᵉwa g·īlayowē, Ḷōᵉma laēsē ḶEᵉwa xōlē. Wä, hëEm hēmawälasa łalawōłᵉēdē ḶEᵉwa ts!ēts!Ek!wēmasē. Wä, hëEm q!ŭnāla q!ŭlā-masEq. Wä, laEm gwāł lāxēq.

Raw and Roasted Sea-Eggs.—Wä,[1] g·îlᵉmēsē gwāłExs laē ēsEla qa k·!îmāk·îlisēxa x·ats!aēsē. Wä, g·îlᵉmēsē k·!îmāqElaxa x·ā-ts!aēsaxa gaäläxs laē wīᵉxᵘstEndxēs māmasēq!waats!ēLē x̣wāx̣wa-gŭma. Wä, hëᵉmesa māmasēq!wax·sEyasē sēᵉwayo ăxᵉētsōs ḶEᵉwis

[1] Continued from p. 154, line 18.

also takes his paddle and bailer ‖ and spear. He paddles, and goes to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ‖

As soon as he arrives on the beach of his house, he calls his | tribe to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea ‖ and stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a ‖ stone, and with it breaks one side of the sea-egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*ɬEXᵉwīd* as the Seaward people call the eating | of sea-eggs, while the Kwāg·uɬ call the eating of sea-eggs ‖ *mEmsēxᵘg·Exa mEsēqwē;* and they all do the same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

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tsälayowē ḷōᵉ māmaseq!wayâs. Wä, lä sēẋᵉwīda qaᵉs lä lāx q!Eyaasasa mEsēqwē. Wä, lä dāg·îɬExsaxēs māmasēq!wayowē qaᵉs mēdEnses lāxa dEmsx·ē. Wä, lä sEx·ᵉīdxa mEsēqwē qaᵉs k!wēt!āɬExsElēs lāxēs māmasēq!waats!ē ẋwāẋwagŭma. Wä, g·îlᵉmēsē q!EyōlExs laē näᵉnakᵘ lāxēs g·ōkwē.

Wä, g·îlᵉmēsē lāg·alis lāx L!Emaᵉisasēs g·ōkwaxs laē ᵉlāqŭlaxēs g·ōkŭlōtē qa g·āxēs tsāk·a qaᵉs mEmsēxᵘgŭxa mEsēqwē. Wä,, hëx·ᵉidaᵉmēsa ᵉnaẋwa bēbEgwānEm ḷEᵉwis ts!ēdaqē ḷEᵉwa g·îng·înānEm la hōqŭnts!ēs lāx hănstalīdzasasa mEsēgŭxsāla ẋwāẋwagŭma. Wä, lä ᵉnāẋwaᵉmaēda bēbEgwānEmē la laᵉsta lāxa dEmsx·ē ᵉwāpa qaᵉs lä ḷaẋᵉwag·îlisxa mEsēgŭxsāla ẋwāẋwagŭma. Wä lax·daᵉxwē dāg·îɬExsaxa mEsēqwē qaᵉs lä tsâsa maēmaltsEmē mEsēqᵘ lāxēs gEgEnEmē. Wä, laxaē maɬtsEmē ăxānEmas qaxs häē. Wä, lä ᵉnāẋwaEm hë gwēx·ᵉidē waōkwas. Wä, g·îlᵉmēsē ᵉwīlxtōxs laē k!ŭdzExtalīsEla lāxa dEmsx·ē qaᵉs ᵉnaẋwē ăxᵉēdxa t!ēsEmē qaᵉs tsōẋᵉwidēxa ēpsanâᵉyasa mEsēqwē lāxa gwēnâᵉyē lāx sEmsas. Wä, lax·daᵉxwē gElẋᵉŭɬts!ōdEx hămts!âwas qaᵉs ts!ōẋᵉwidēq lāxa dEmsx·ē. Wä, g·îlᵉmēsē gwāɬ ts!ōẋwaqēxs laē q!wēsōdxa dEmsx·ē. Wä, lä ɬExᵉwīdEq ᵉnēk·a L!aL!asiqwălăxa hăᵉmāpaaxa mEsēqwē; wä, lāḷēda Kwāg·uɬē ᵉnēk·axs hăᵉmāpaaxa mEsēqwē mEmsēxᵘgŭxa mEsēqwē. Wä, lä ᵉnāẋwaEm hë gwēg·ilaxs laē mEmsēxᵘg·îxa mEsēqwē lāxa eyāx·sē mEsēqwa yîxa ts!ēdaqasa mEsēqwē. Wä, lä ᵉyaᵉyax·sa bEgwānEmē yîx gwEᵉyâsa bāk!ŭmē

Indians call | "milky sea-eggs." The milky sea-eggs are not eaten raw by the Indians. | They keep them; that is one of the number of those who are ‖ eating sea-eggs. The woman gathers the | milky sea-eggs that have been thrown away by the eaters. After the people have eaten the | good sea-eggs, she takes the milky sea-eggs and washes out the | large empty sea-egg shells. Then she takes the milky sea-eggs and | pulls out the edible insides. She washes them in salt water; ‖ and after she has done so, she squeezes them so that the water comes out, | and she puts them back into the empty sea-egg shells. She continues doing this | with the others; and as soon as they are all done, there may be five | empty sea-egg shells filled with milky sea-eggs. She | carries them up the beach into the house. ‖ Then she puts them down by the side of the fire. Then she roasts them. Some | Indians call this *ts!ēsa*. They are almost | under the side-logs of the fire. Sometimes it takes almost | half a day to cook them. They are not taken off the fire | until they are burnt black. Then they are done. The one who is roasting them ‖ invites her numaym to come and eat the | roasted sea-eggs; and as soon as the guests come and sit down, | the one who invited his numaym takes the roasted sea-eggs and | puts them down in front of the guests. There are two men to each | sea-egg shell containing roasted sea-eggs.

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dzēdaq mEsēqwa. Wä, hëEm k·!ēs k·!îlx·k·!ax·sōˢsa bāk!ŭma dzēdaqē mEsēqwa. Wä, lä axēlaq yîxa ˢnEmōkwē lāx ˢwāxaasasa mEmsēxᵘg·îxa mEsēqwē. Wä, lä q!ap!ēˢnakŭla ts!EqElayâsa mEmsēxᵘg·îxa mEsēqwē, yîxa dzēdaqē. Wä, lä gwāł mEmsēxᵘg·îxa eyax·sē mEsēqŭxs laē ăxˢēdxa dzēdaqē mEsēqwa qaˢs ts!ōx̣ŭg·îndēxa ˢwālasē łaˢxᵘmot mEsēqwa. Wä, lä ăxˢēdxa dzēdaqē mEsēqᵘ qaˢs gElx̣ᵘqōdēx hămts!âwas. Wä, lä ts!ōx̣ˢwīdEq lāxa dEmsx·ē. Wä, g·îlˢmēsē gwāłExs laē q!wēsˢēdEq qa lawäyēs ˢwâpaga̱ˢyas. Wä, lExts!ōts lāxa lōpts!â łaˢxᵘmot mEsēqwa. Wä, lä hanał hë gwē-g·ilaxa waōkwē. Wä, g·îlˢmēsē ˢwīˢlaxs laē ˢnałˢnEmp!Ena sEk·!ēx-lēda łaˢxᵘmotē mEsēqᵘ qōqŭt!axa dzēdaqē mEsēqᵘ. Wä, lä k·alaq qaˢs lä k·osdēsElaq qaˢs lä k·aēlElas lāxēs g·ōkwē. Wä, k·anōlisElas laxēs lEgwīlē. Wä, laEm L!ōpaq. Wä, la ˢnēk·ēda waōkwē bāk!ŭmqēxs ts!ēsaaq. Wä, laEm hălsElaEm k·!ēs nEga-bâlīts k·āk·EdEnwaˢyasēs lEgwīlē. Wä, lä ˢnāłˢnEmp!Ena hălsE-laEm k·!ēs nEqälag·ila k·!ēs Lōpa. Wä, ałˢmēsē ăxsānōxs laē k!ŭmk·îyax·ˢīda. Wä, laEm L!ōpa laxēq. Wä, g·îlˢmēsē L!ōpExs laē lēˢlālēda ts!ēsaq lāxēs ˢnEˢmēmotē qa g·āxēs ts!Ets!ēdzEg·îxa ts!ēdzEkwē mEsēqwa. Wā, g·îlˢmēsē g·ax k!ŭsˢālīla lēˢlānEmaxs laēda lēˢlaläxēs ˢnEmēmotē, ăxˢēdxa tsēdzEkwē mEsēqᵘ qaˢs lä k·ag·îmlīłElas lāxēs lēˢlānEmē. Wä, lä maēmałElaxa ˢnāłˢnEmēxLa ts!ēdzEgwats!ē mEsēqwa. Wä, lax·daˢxwē xamax·ts!ānalaxs laē

They eat with their hands as ‖ they begin to eat it. The people of ancient times called this | "eating roasted sea-eggs." As soon as they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes home, he immediately takes the | anchor-line of his sea-egg-catching canoe and ties it to a | stone on the beach. He goes up and takes a large ‖ dish out of the house, and carries it down to where the sea-egg | catching-canoe is. He puts it down on top of the sea-eggs, and | he takes an elongated stone to break the shells of the sea-eggs. | He sits in the bow of his canoe, and his wife sits in the stern. | His wife often carries a yew-wood wedge to break the sea-eggs. ‖ Then they begin to break the mouth-side of the sea-eggs, and they | pull out the edible insides and wash them on one side of the | canoe. After washing them, they throw them into the | large dish, and they do this with the whole number; | and when it has been done with all of them, they carry the clean sea-eggs and go to put them down ‖ in the house. (The man) takes a medium-sized kettle and pours | fresh water into it; and when it is half full, he puts it over the | fire; and when it begins to boil, he takes the dish with clean | sea-eggs and drains off the liquid. When the liquid is all | drained off, he pours the clean sea-eggs into the ‖ boiling water in the kettle on the

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hămx·ᵉīdEq. Wä, la ᵉnēk·ēda g·ālē bEgwānEma ts!ēts!ēdzEg·îxa ts!ēdzEkwē mEsēqwa. Wä, g·îlᵉmēsē gwāłExs laē hëx·ᵉidaEm hōqŭwElsa. Wä, laEm gwāł lāxēq.

Boiled Sea-Eggs (Hănx·Laakᵘ mEsēqᵘ).—Wä, hëᵉmaaxs g·āxaē näᵉnakwēda māmasEq!wäxa mEsēqwē, wä, lä hëx·ᵉidaEm ăxᵉēdEx mōgwanâᵉyasēs māmasēq!waats!ē ẋwaẋwagŭma qaᵉs mōẋᵉwalīsēs lāxa māk·!îbâlisē lāxa L!Emaᵉisē. Wä, lä lâsdēsa qaᵉs lä ăxᵉēdEx ᵉwālasa łōq!wa lāxēs g·ōkwē, qaᵉs lä k·înts!ēsElaq lāx haᵉnēdzasasēs mEsēgŭx-salalisē ẋwāẋwagŭma. Wä, lä hănk·îyînts lāxa mEsēqwē. Wä, lä ăxᵉēdxa saxᵘsEmē t!ēsEma qaᵉs tsōgwayâxa mEsēqwē. Wä, lä k!wā-g·îyōdxēs ẋwāẋwagŭmē. Wä, la gEnEmas k!wāg·iwaᵉya. Wä, la q!ŭnāla dālē gEnEmasēxa L!Emq!ē LEmg·ayo qaᵉs tsōkŭlaxa mEsēqwē. Wä, lax·daᵉxwē tsōxᵉwīdEx sEmdzEnwaᵉyasa mEsēqwē. Wä, lax·da-ᵉxwē gElẋᵉŭłts!ōdEx hămts!âwas qaᵉs ts!ōẋᵉwīdēq lax ăpsaxdzaᵉyasēs ẋwāẋwagŭmē. Wä, g·îlᵉmēsē gwāł ts!ōẋwaqēxs laē lExts!ōts lāxa ᵉwālasē łōq!wa. Wä, lä ᵉnāẋwaEm hë gwēx·ᵉīdEq lāxēs ᵉwāxaasē, wä, g·îlᵉmēsē ᵉwīᵉlaxs laē k·ōłtōdxa Elg·îgwats!ē mEsēqwa qaᵉs lä k·aēLElas lāxēs g·ōkwē. Wä, lä ăxᵉēdxa hēlᵉa hănx·Lanowa qaᵉs gŭxts!ōdēsa ᵉwEwāp!Emē lāq qa ëk·!ōłdzaᵉyēs. Wä, la hănx·LEnts lāxēs lEgwīlē. Wä, g·îlᵉmēsē mEdElxᵉwīdExs laē ăxᵉēdxa Elk·!Eẋᵘts!âlāxa mEsēqwē łōq!wa qaᵉs x·āts!Ex·ᵉīdēx ᵉwâpagaᵉyas. Wä, lä ᵉwīᵉlâ-wēda ᵉwâpagaᵉyasēxs laē gŭxstEntsa Elg·Ekwē mEsēqᵘ lāxa maEmdElqŭla ᵉwābEts!âsa hănx·Lāla lāxa lEgwīlasēs g·ōkwē. Wä,

fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ‖ kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the large dish; and when the liquid of the sea-eggs is in the dish, ‖ they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each one span in length, ‖ and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to put ‖ the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

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lä gēx·Lāla maEmdElqŭla lāxa lEgwīłē. Wä, hët!a la dzāqwaxs laē L!ōpa. Wä, lä Lēᵉlālaxēs ᵉnEᵉmēmotē qa g·āxēs mEmsēxᵘgŭxa hănx·Laakwē mEsēqwē. Wä, g·îlᵉmēsē g·āx ᵉwīᵉlaēLExs laē ăxᵉēdēda bEgwānEmaxa g·îlt!ExḶāla tsēxḶa qaᵉs g·āxē hănōlīłas lāxa hănx·-Lanowē. Wä, laxaē ăxᵉēdxa q!ēxLa łōElq!wa qaᵉs lä k·anōlīłElas lāx māg·înwalīłasa mEsēqwēᵉlats!ē hănx·Lanâ. Wä, lä ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs k·anolīłēs lāx ăpsanâlīłasa mEsēqwēᵉlats!ē hănx·Lanowa. Wä, lä dādanōdEq qas x·ats!osēs ᵉwāpalāsa mEsēqwē lāxa ᵉwālasē łōq!wa. Wä, g·îlᵉmēsē ᵉwīᵉlōsa ᵉwāpalāsa mEsēqwaxs laē gŭqōyo lāx L!āsanâᵉyasa g·ōkwē. Wā, lä ăxᵉēdxa g·îlt!ExḶāla tsēxḶa qaᵉs tsēx·ᵉīdēs lāxa hănx·Laakwē mEsēqwa qaᵉs lä tsēts!âlas lāxa łōElq!wē. Wä, g·îlᵉmēsē naEngoyâlaxs laē gwāła. Wä, lä ăxᵉēdxa k!waᵉxLāwē qaᵉs xōxEẋᵘsEndēq qa wīswŭłētowēs. Wä, lä ᵉnāłᵉnEmp!Enk·ē ăwâsgEmasas lāxEns q!wāq!wax·ts!ānaᵉyaxs laē L!EL!Exᵘsālaq qa ᵉnEmēs ăwâsgEmasas. Wä, lä yāxᵉwītsa ᵉnāłᵉnEmts!aqē laxēs LēᵉlānEmē. Wä, la k·ag·îlīłxa łōq!wē qaᵉs lä k·āg·îmlīłElas lāxa mōkwē bēbEgwānEm lāxa ᵉnāłᵉnEmēxLa łōq!wa. Wä, g·îlᵉmēsē la ᵉwīᵉlà la k·ax·dzamâlīłēda łōElq!wäxa k!wēłaxs laēda k!wēłē hëx·ᵉidaEm ăxᵉēdxēs k!wēdayowē k!waᵉxLāwa qaᵉs k!wētq!EsELēsa hănx·Laakwē mEsēqᵘ laxēs sEmsē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē hëx·ᵉidaEm hōqŭwElsa. Wä, laEm hëwäxa nāxᵉīdEx ᵉwāpa. qaxs k·îłElaē nāgēk·îlaxa ᵉwāpē qaxs g·îlᵉmaē nEẋwäg·e nāgēk·îlēda mEmsēxᵘgŭxa hănx·Laakwē mEsēqŭxs laē hëx·ᵉīdaEm nEwēq!ŭp!ēda

afraid to drink water after eating this kind of food. ‖ That is all about this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When good sea-eggs are being broken, they take a | new dish and put it down on the beach close to the salt water. | They pull out the edible insides of the sea-egg and ‖ wash them in salt water. Then (the man) throws them into the new dish, | and they all do the same with the others. As soon as they are all | washed, they are carried up the beach; and they carry them up the river, and | pour some water into the (dish). With his right hand (the man) stirs them so as to wash them, | and he pours off the dirty water; and he puts the dish ‖ into the water, and puts stones on each end to keep it down. Then he leaves | it there. For one night it remains in the river; but at noon on the | following day (the man) walks up the river and takes out the dish with the clean | sea-eggs, and drains off the liquid; and he goes back carrying it down, | and takes it into his house. Then he calls his ‖ numaym to come to his house; and when they have all come in, he takes | many dishes, and puts them down by the side of the dish with | clean sea-eggs; and he takes a large ladle and | dips up the clean sea-eggs and puts them into the dishes. | The depth of the clean sea-eggs is only one layer in the dish. ‖ As soon as there are some

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Wä, hë^{ɛ}mis lāg·iłas k·îłEla nagēk·îlēda hă^{ɛ}māpax gwēx·sdEmas. Wä, laEm gwāł lāxēq.

Raw Sea-Eggs (K·!îlx· mEsēq^{u} ts!ēłtalił lāxa ^{ɛ}wŭda^{ɛ}sta ^{ɛ}wāpa).— Wä, hë^{ɛ}maaxs laē ts!ōkwasE^{ɛ}wa eyāx·s mEsēqwa, wä, lä ăx^{ɛ}ētsE^{ɛ}wa alōlaq łōq!wa qa^{ɛ}s lē hăng·alīdzEm lāx awāxslalīsasa dEmsx·ē. Wä, lä g·îlx^{ɛ}wŭłts!oyîwa hămts!âwasa mEsēqwē. Wä, lä ts!ōx^{ɛ}wīdEq lāxa dEmsx·ē. Wä, lä lExts!ōts lāxa alōlaqē łōq!wa. Wä, lä ^{ɛ}nāxwaEm hë gwēx·^{ɛ}īdxa waōkwē. Wä, ·g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la ts!ōkŭxs laē k·âsdēsElaq qa^{ɛ}s lä k·âstalaq lāxa ^{ɛ}wā. Wä, la gŭq!Eqasa ^{ɛ}wāpē lāq qa^{ɛ}s molēxŭlg·îndēsēs hëłk·!ōts!āna^{ɛ}yē a^{ɛ}yasō lāq. Wä, lä gŭqōdxa nēqwa ^{ɛ}wāpa. Wä, lä hănEnsasa łōq!wē lāxa ^{ɛ}wāpē qa^{ɛ}s t!ēt!âxbEndēq qa wŭnsāłayōs. Wä, laEm bâs lāxēq. Wä, la xamastālis lāxa wā. Wä, hët!a la nEqālaxa la łEnsExs laē qās^{ɛ}īd lāq qa^{ɛ}s lä k·âstEndxa Elg·îx^{u}ts!âlaxa Elg·îkwē mEsēqwa. Wä, la x·ats!Ex·^{ɛ}īdEx ^{ɛ}wâpaga^{ɛ}yas. Wä, g·āxē k·âłt!ālaq qa^{ɛ}s lä k·aēLElaq lāxēs g·ōkwē. Wä, hëx·^{ɛ}ida^{ɛ}mēsē Lē^{ɛ}lālaxēs ^{ɛ}nE^{ɛ}mēmota qa g·āxēs lāxēs g·ōkwē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laēLExs laē ăx^{ɛ}ēdxa q!ēxLa łōElq!wa qa^{ɛ}s g·āxē k·anōlīłElas lax mag·înwalīłasa Elg·îx^{u}ts!âla ^{ɛ}wālas łōq!wa. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}wālasē k·āts!Enaqa qa^{ɛ}s tsEyōsElēsa Elg·îkwē mEsēq^{u} lāxa łōElq!wa. Wä, la ^{ɛ}nEmx·īdets!âEm lāx ăwāgwīdasasa Elg·îkwē mEsēq^{u} lāxa ōts!âwasa łōq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la g·ēxalēda lōElq!wāxs, wä, lä ăx^{ɛ}ēdxa q!ēxLa

in all the dishes, he takes many | spoons and distributes them among his guests. | They take up the spoons, and the host | takes up the dishes, and places one in front of each four | guests. As soon as they have all been put down, they eat with spoons ‖the clean sea-eggs; and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when they are put into cold water for one night so that they may | get stiff. Some Indians call it "to get hard." ‖ They are also afraid to drink water after eating sea-eggs | that have been in the river; for they really get heart-burn when they eat | this kind of food, and they drink water after it. Therefore they are afraid of | water. That is all about this. |

Flat Sea-Eggs.—The means of obtaining | flat sea-eggs is also the same as that for obtaining large sea-eggs; but they do not | often spear flat sea-eggs, because it breaks them. Therefore | they use the scraping-net.[1] . . . As soon as it gets calm at low tide, ‖ (the man) immediately goes and launches his small sea-egg scraping-| canoe. He carries into the canoe the sea-egg-scraping paddle | and the bailer and his scraping-net. Then he goes aboard his | canoe, and he paddles to where he knows that there are | many flat sea-eggs. The flat sea-eggs are where there is sandy and level bottom and no ‖ eel-

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k·āk·ETs!Enaqa qa^{ɛ}s lä ts!Ewanaēsas lāxēs Lē^{ɛ}lānEmē. Wä, lax·da-^{ɛ}xwē ^{ɛ}wī^{ɛ}la ăx^{ɛ}ēdēda k!wēłaxēs k·āk·ETs!Enaqē. Wä, lāda Lē^{ɛ}lā-nEmē ăx^{ɛ}ēdxa łōElq!wē qa^{ɛ}s lä k·ax·dzamōliłas lāxa maēmokwē lāxa k!wēłē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laē hēx·^{ɛ}idaEm ^{ɛ}yōs^{ɛ}īdēda k!wēłaxa Elg·îkwē mEsēqwa. Wä, g·îl^{ɛ}mēsē gwāłExs laē hōqŭwElsa. Wä, laEm gwāł lāxēq.

HēxōḷEn L!Elēwēsōxs ^{ɛ}nEmāx·îs^{ɛ}maē ḷE^{ɛ}wa hănx·Laakwē mEsēqwa, yîxa mEsēqwaxs laē xama^{ɛ}stalaē lāxa ^{ɛ}wŭda^{ɛ}sta ^{ɛ}wāpa, yîxs laē L!āx·^{ɛ}īda. Wāx·īda waōkwē bāk!ŭma, wä, lä ^{ɛ}nēx·qēxs L!āx^{ɛ}edaē. Wä, laEmxaē k·îłEla nāx^{ɛ}ēdxa ^{ɛ}wāpaxs laē gwāł mEmsēx^{u}gŭxa ^{ɛ}wāsgEmāla mEsēqwa qaxs âlak·!ālaē nEwēq!ŭpElāmasxa hă^{ɛ}māpax gwēx·sdEmasēxs laē nagēk·îlaxa ^{ɛ}wāpē. Wä, hë^{ɛ}mis lāg·iła k·îlEmasa ^{ɛ}wāpē. Wä, laEm gwāł lāxēq.

Flat Sea-Eggs (XElōsäxa ămdEma).—Wä, hëEmxat! ăEmt!a-yosēxa ămdEmēs māmaseq!wayowaxa mEsēqwē. Wä, la k·!ēs q!ŭnāla sEk·as lāxa ămdEma qaxs q!wēłamasaaq. Lāg·iłas hë ăxElasēda xElōdzayowē.[1] . . . Wä, g·îl^{ɛ}mēsē k·!îmāx^{ɛ}īdxa x·āts!aē-saxs laē hëx·^{ɛ}idaEm la wī^{ɛ}x^{u}stEndxēs xElōdzats!ēLaxa ămdEma x̣wāx̣wagŭma. Wä, laEm dāxsElaxēs xElōtsa^{ɛ}yasē sē^{ɛ}wayowa ḷE^{ɛ}wis tsälayuwē. Wä, hë^{ɛ}misḷa xE!ōdzayâs. Wä, lä lāxs lāxa xElōdzats!äs x̣wāx̣wagŭma. Wä, lä sēx̣^{ɛ}wida qa^{ɛ}s lä lāxēs q!āłē q!ēq!ādxa ămdEma. Wä, hë^{ɛ}misa ëx·stE^{ɛ}wēsē ^{ɛ}nEmaēsaxa k·!eâsē

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[1] Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, he | takes up his scraping-net and puts it into the water. He | pushes it down to the bottom with the mouth of the | scraping-net towards the bow of his canoe, and the canoe goes stern first, as ‖ the man turns his face towards the stern of his canoe; | and he pushes down the scraping-net forcibly, and pulls it so that | the sea-eggs jump into the scraping-net. As soon as it is full, he | hauls it up and empties it out towards the bow of the canoe. He continues doing | so, and only stops when his canoe is almost full ‖ of sea-eggs. Then he goes home to his house. | As soon as he arrives at the beach of his house, he calls his tribe | to come and cut the flat sea-eggs. Immediately all the men, | their wives, and the children go to the beach where | the canoe with sea-eggs is, and they take along ‖ horse-clam shells. If there are no horse-clam shells, then they | take small clam-shells. If there are none of these, they | take large mussel-shells to break the sea-eggs. They | walk out to where the canoe with the sea-eggs is, and they take the sea-eggs in the folds of their | blankets and carry them ashore. They put them down on the beach ‖ near the edge of the water, and all the others | do the same. Then they sit down on the beach, and each takes | one sea-egg and cuts all round it

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ts!āts!ayîm q!wāx̣alēs lāx ăxāsasa ămdEma. Wä, hëEm ëx· xElō-sēxa ămdEmēda hë g̣wēx·sē. Wä, g·îl^{ɛ}mēsē lāg·aa lāqēxs laē hëx·^{ɛ}idaEm dāg·îlExsaxēs xElōdzayowē qa^{ɛ}s mēdEnsē. Wä, lä L!Enxalīsasēxs laē g̣wāyaxstāłēda xElōdzayuwē lāxa âg·iwa^{ɛ}yasa xElōdzats!ē x̣wāx̣wag̣ŭm qa^{ɛ}s lē hEx^{u}dzEg̣Emāła yîxs laē g̣wēg·îmałēda xElōts!ēnoxwē lāxa ōxḶa^{ɛ}yasēs xElōdzats!ē x̣wāx̣wag̣ŭma. Wä, lä L!Enk·Elasēs xElōdzayowē. Wä, lä g̣Elq Elaq qa dEx̣^{u}ts!âlēsa ămdEma lāxa xElōdzayowē. Wä, g·îl^{ɛ}mēsē qōt!axs laē nēxostōdEq qa^{ɛ}s qEp!āłExsēq lāxēs nālēłExsē. Wä, laEm hēx·sä gwēg·ila. Wä, āł^{ɛ}mēsē gwāłExs laē Elāq qōt!ēs xElōdzats!ē x̣wāx̣wag̣ŭmxa ămdEma. Wä, lä hëx·^{ɛ}idaEm nä^{ɛ}nak^{u} lāxēs g·ōkwē. Wä, g·îl^{ɛ}mēsē lāg·alis lāx L!Ema^{ɛ}isasēs g·ōkwaxs laē Lē^{ɛ}lālaxēs g·ōkŭlotē qa läs tsāk·axa ămdEma. Wä, hëx·^{ɛ}ida^{ɛ}mēsa ^{ɛ}nax̣wa bēbEgwānEm ḶE^{ɛ}wis g̣EgEnEmē ḶE^{ɛ}wis g·îng·înānEmē la hōqŭnts!ēs lāx hă^{ɛ}nēdzasasa ămdExsāla x̣wāx̣wag̣ŭma. Wä, lä ^{ɛ}nāx̣waEm dādEg·îlīsElaxa xālaēsasa mEt!āna^{ɛ}yē; wäx·ē k·!eâs xālaētsa mEt!āna^{ɛ}yaxs laē ăx^{ɛ}ēdxa xōxŭłk·!îmōtasa ăwāwē g·āweq!ānEma wäx·ē k·!ēâsa laē ăx^{ɛ}ēdxa xālaēsasa xōlē qa^{ɛ}s tsāg·ayōxa ămdEma. Wä, lāx·da^{ɛ}xwē taxt!a lāx hewälasasa ămdExsāla x̣wāx̣wag̣ŭma qa^{ɛ}s lä hănx^{ɛ}ētsēs ^{ɛ}nEx̣^{ɛ}una^{ɛ}yē lāq qa^{ɛ}s g·āxē hănqElaxa ămdEma qa^{ɛ}s hănx^{ɛ}alisēq lāxa māg·îxstalīsasa dEmsx·ē ^{ɛ}wāpa. Wä, lä ^{ɛ}nāx̣wa^{ɛ}ma waōkwē hë gwēx·^{ɛ}id ōgwaqē. Wä, lāx·da^{ɛ}xwē k!ŭdzExtalīsExs laē dāx·^{ɛ}īdxa ^{ɛ}nał^{ɛ}nEmsg̣Emē ămdEma. Wä, lä tsāx·sē^{ɛ}stālasa xālaēsasa mEt!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are flat. | After they have cut around it, they take off ‖ one half, and throw away the side of the sea-egg with the mouth, | for the edible part is on its back; and as soon as the one half comes off, | they throw it away. The other one they turn upside down in the salt water, | so that the entrails come out, and they eat the edible part; | and they do the same to all the others. When ‖ one of them gets a milky sea-egg, he gives it to one who | gathers them. After they have eaten, they go up the beach and | go into their houses. There they take water and | rinse their mouths; and after doing so, they drink a little water. | That is all about this. But the woman does the same ‖ with the milky flat sea-eggs as she did with the | milky large sea-eggs when she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there is spring-tide at full moon, (the man) launches his ‖ sea-egg-picking canoe, takes two | large baskets and his paddle, and he | paddles to a place where the swell made by the southeast wind in winter does not reach. | That is the time for getting flat sea-eggs. That is the | place to gather them. When he reaches there, he takes his basket and ‖ gets out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

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ᵉyax ăwēᵉstäsa ămdEma. Wä, laEm tsāk·asōᵉsēda ăwŭnxaᵉyas pEXsEmēnaᵉyasa ămdEma. Wä, g·îlᵉmēsē !äᵉstē tsāk·aᵉyasēxs laē ăxōdxa ăpsōdiłē qaᵉs ts!EXᵉēdēq, yīx ăxālaasas sEmsasa ămdEma, qaxs häē k!ŭtālaatsa hămts!âwa ăwēg·aᵉyas. Wä, g·îlᵉmēsē lāwäyēda ăpsōdīłaxs laē ts!EXᵉīdEq. Wä, âᵉmēsē qEp!ālayōdEq lāxa dEmsx·ēᵉwāpa. Wä, hēᵉmis la ᵉwīlᵉâwats yāx·yîg·îła. Wä, lä hămx·ᵉīdEx hămts!âwas. Wä, âᵉmēsē la ᵉnāx̣waEm hë g̣wēg·ilē waōkwa. Wä, g·îlᵉmēsē lâLa ᵉnEmōkwaxa dzēdaqē ămdEmaxs laē ts!âs lāxa ᵉnEmōkwē q!ap!ēᵉnakŭlaq. Wä, lä g̣wāł tsāk·axs laē hōxᵉwEsdēsa qaᵉs lä hōgwēLElē lāxēs g·ig·ōkwē. Wä, hēᵉmis la ăxᵉēdaatsēxa ᵉwāpē qaᵉs ts!EwēL!Exōdē. Wä, g·îlᵉmēsē g̣wāłExs laē nāxᵉīdxa hōlałē ᵉwāpa. Wä, laEm g̣wāł lāxēq. Wä, laḶa âEm nāqEmg·îltâᵉyē gwēg·ilasasa ts!Edāqaxēs gwēg·ilasaxa dzēdaqē ămdEma lāxēs g̣wēg·ilasaxa dzēdaqē mEsēqwaxs laē ts!ēsaq lāx onâlisasēs lEg̣wīłē. Wä, laEm g̣wāł lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wä, hēᵉmaaxs laē ᵉwālasa x·āts!aᵉyaxa nEXsEmālaēda ᵉmEkŭla, lä wīᵉxᵘstEndxēs k·!āk·!Elaats!ē x̣wāx̣wagŭmaxa ămdEma. Wä lā dāxsElaxa małtsEmē ăwâ lāElxaᵉya ḶEᵉwīs k·!āk·!Elax·saᵉyasē sēᵉwayowa. Wä, lä sēx̣ᵉwīda qaᵉs lä lāxa k·!ēsē lāg·aaatsa qŭłäsa mEłasē qaxs ts!ăwŭnxaē k·!āg·îlax·dEmaxa ămdEma. Wä, lä hëEm q!āp!Eyats!ē. Wä, g·îlᵉmēsē lāg·a̓a lāqēxs laē ăxᵉēdxēs lExaᵉyē qaᵉs lä lâłtâ lāxēs k·!āk·!Elaats!ē x̣wāx̣wagŭma. Wä, g·îlᵉmēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. ‖ Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with ‖ sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the ‖ beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives ‖ to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

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q!Eyaasasēxs laē māmEnōqEwaxa ăwāwē ămdEma qa^{ɛ}s mEn- 56
ts!âlēs lāxēs k·!āk·!Elaats!ē lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!a
lExEläsēxs laē k·!ōqŭlōdEq qa^{ɛ}s lä gŭx^{ɛ}älExsas lāxēs ẋwāẋwagŭmē.
Wä, la hanāł hë gwēg·ilē. Wä, älmēsē gwäłExs laē hēłōLa. Wä,
lä lāxs lāxēs ẋwāẋwagŭmē qa^{ɛ}s lä nä^{ɛ}nakwa. Wä, g·îl^{ɛ}mēsē 60
lāg·alīs lāx LEma^{ɛ}īsasēs g·ōkwē, wä, â^{ɛ}mēsē q!ElstEntsa q!EltsE-
masēs ămdExsāla ẋwāẋwagŭma. Wä, g·îl^{ɛ}mēsē gwäłExs laē lâsdēsa
qa^{ɛ}s lä laēL lāxēs g·ōkwē. Wä, lä gEnEmas ăx^{ɛ}ēdxēs LEbēg·a^{ɛ}yē
łē^{ɛ}wa^{ɛ}ya qa^{ɛ}s lä lEnts!ēs lāxa L!Ema^{ɛ}isē. Wä, lä ōxLEx·^{ɛ}īdxa
ămtts!âla lExa^{ɛ}ya qa^{ɛ}s lä ōxLōsdēsElaq qa^{ɛ}s lä ōxLaēLElaq lāxēs 65
g·ōkwē. Wä, lä ōxLEg·alīłas lāx māg·înwalīsasēs lEgwīłē. Wä,
g·îl^{ɛ}mēsē gwäłExs laē ^{ɛ}yālaqasa g·ayōłē lāxēs sāsEmē qa läs ăxk·!ā-
laxa ^{ɛ}nāẋwa bēbEgwānEm qa läs nanagwāla lāxa ămdEma. Wä,
hëx·^{ɛ}ida^{ɛ}mēsē ^{ɛ}naẋwa ăx^{ɛ}ēdxa laElxa^{ɛ}yē qa^{ɛ}s lä hōqŭnts!ēs lāxa
L!Ema^{ɛ}isē, qa^{ɛ}s lä heg·ägEndälaxa ămdExsāla ẋwāẋwagŭma qa^{ɛ}s 70
k·!ats!âlēsa ămdEma lāxēs laElxa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē hayāł^{ɛ}ats!âwē
laElxa^{ɛ}yasēxs laē hōx^{ɛ}ŭsdēsa qa^{ɛ}s lä hōgwīł lāxēs g·ig·ōkwē eōxLa-
laxēs ămdats!ē lāElxa^{ɛ}ya. Wä, hëx·^{ɛ}ida^{ɛ}mēsē ăx^{ɛ}ēdxa łōElq!wē
qa^{ɛ}s gŭxts!ōdēsa ^{ɛ}wE^{ɛ}wāp!Eme lāq. Wä, lä ăx^{ɛ}ēdxa k·!āwayowē
qa^{ɛ}s tsāg·ayâxa ămdEma. Wä, lä dōłts!ōdxa ămdEma lāxa 75
lExa^{ɛ}yē qa^{ɛ}s ^{ɛ}mEkwägEndēs lāxa łōq!wäxs laē tsāx·^{ɛ}ītsa k·!āwayowē
lāq. Wä, g·îl^{ɛ}mēsē lä^{ɛ}sta tsāk·a^{ɛ}yasēxs laē ts!EgEnōlisasa ăpsōdiłas
lāxēs lEgwīlē. Wä, lä k·îpstEnts ăxts!E^{ɛ}wasasa hămts!âwē lāx

edible part bottom up into | the water in the dish and wash it, so that the entrails come out. || As soon as they are all out, then they eat the edible part, | and all the people do the same. After they have finished, | they rinse their mouths; and when they have done so, their | wives gather up the empty shells and put them into a basket. As soon as | they are all in, the woman takes a large firebrand and puts it on top of the || empty shells. Then she picks up (the basket) and empties it outside of the | house.[1] . . . As soon as it is day, (the people) eat the flat and the | large sea-eggs. . . . This is all about the flat sea-eggs. |

Blue Sea-Eggs.—I have forgotten the blue sea-eggs. They are | the same as flat sea-eggs, for they are eaten in the same way | as the flat sea-eggs when they are broken. Only that is different, | when they go to get them, that the only time to get them is when it is really low || water at spring-tide, when the moon is new or when it is full. | When the tide is nearly at its lowest, the woman takes her | basket for carrying them, and she carries it on her back, going down the rocky beach to the | point of land; for that is the only place where there are many blue sea-eggs, where the largest waves are, | what some people call breakers, for that is where the blue sea-eggs stay, where there are || many cracks in the flat rocks, and that is where | the women go to look for blue sea-eggs, carrying their clam-digging

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ᵉwābEts!âwasa łōq!wē qaᵉs ts!ōx̣ᵉwīdēq qa lāwäyēsa yāx·yîg·îłas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē hămx·ᵉīdxa hămts!âwās. Wä, lä ᵉnāx̣waEm hë gwēg·ilēda g·ōkŭlōtas. Wā, g·îlᵉmēsē gwāłExslaē ᵉnāx̣wa ts!EwēL!Exōda. Wä, g·îlᵉmēsē gwāłExs laē q!āp!ēg·îlīłē gEnEmasēxa tsäx·mōtē qaᵉs k·!ats!ōdēs lāxa lExaᵉyē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laē ăxᵉēdxa gŭlta ᵉwālastōkwas qaᵉs ănk·îyîndēs lāxa tsäx·motē. Wä, lä k·!ōqŭlīłaq qaᵉs lä k·!âdEs lāx L!āsanâᵉyasēs g·ōkwē.[1] . . . Wä, g·îlᵉmēsē ᵉnāla tsāx·dEmaxa amdEma ḷEᵉwa mEsēqwē. Wä, lawēsḷa gwāł lāxa amdEma.

Blue Sea-Eggs (ŁEwa).—HëdEn L!Elēwēsᵉwa łEwa, yîxa hëmaxat! gwēx·sa ămdEma, yîxs hëmaaxat! gwēg·ilasōxs laē tsāk·asEwē gwēg·ilasaxa ămdEmäxs laē tsāk·asEᵉwa. Wä, lēx·aᵉmes ogŭqāłayōsēxs laē ăxsEᵉwa yîxs lēx·aᵉmaē k·!āg·îlax·dEmqēxs âlak·!ālaē ᵉwālasa x·ats!aᵉyaxa x·āsawayaēda ᵉmEkŭla ḷōxs lā nExsEmāla. Wä, g·îlᵉmēsē Elāq wālEmwaxsdElēsa x·āts!aᵉyaxs laēda ts!Edāqē ăxᵉēdxēs k·!āg·îlaats!ēLē lExaᵉya qaᵉs lä ōxLālaqēxs laē lEntsᵉEyala lāxa ăwīłbaᵉyē qaxs lēx·aᵉmaē q!āyatsa łEwēda ēEwīladäxa qŭła yîx gwEᵉyâsa waōkwē t!ōx̣wa qaxs hëᵉmaē dzEnaatsa łEwē ḷōxs q!ēnEmaēda xŭx·xŭk·!a lāxa pāspElxEla. Wä, hëᵉmis la alᵉyatsa ts!Edāqaxa łEwa lāxēs dalaēnaᵉyaxa k·!îlākwē. Wä, g·îlᵉmēsē

[1] If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with her digging-stick, and she | throws them into her carrying-basket. As soon as it is full, | she carries the basket of sea-eggs on her back. She carries it up the rocky beach, and ‖ carries it into her house, and puts it down in the corner of her house. | They are not eaten at once, for they do not eat them until | after they have been four days in the house. . . . When | they eat blue sea-eggs, they do the same as they do when they eat the | flat sea-eggs. That is all about this. ‖

Barnacles (Getting barnacles).—When the woman is getting | ready to go and get barnacles, she takes | many old mats and also many baskets and one large bucket, | and she goes and puts them aboard her barnacle-catching ‖ canoe. As soon as the tide begins to fall, she | carries her paddle in one hand, and she goes down to where the | barnacle-catching canoe is. She launches it and | goes aboard. Then she paddles and goes to a place where she knows there are many | barnacles on stones. As soon as she arrives there, she ‖ goes ashore. Then she puts the old barnacle-catching canoe stern first ashore; | for they never use a new canoe to go getting barnacles, because | often the canoe is cracked when they use it. | Therefore they use old canoes for getting barnacles. As soon as |

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q!āqēxs laē hëx·ᵉidaEm L!EnqElōtsēs k·!îlakwē lāq qaᵉs ts!Ex-tslōdēs lāxēs k·!āg·îlaats!ē lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē ōxLEx·ᵉīdxēs łEwaats!ē lExaᵉya qaᵉs g·āxē ōxLōsdEyālaq qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē qaᵉs ōxLEg·alīłēs lāxa onēgwīlasēs g·ōkwē. Wä, laxaē k·!ēts!ēnoxᵘ hëx·ᵉid tsax·ᵉīdEq yîxs ālmaē tsāx·ᵉīdqēxs laē mōp!Enẋwaᵉsē ᵉnäläs ăxēł lāxa g·ōkwē. . . . Wä, lāḷa nāqEmg·îłtawiᵉläläEmx gwēg·ilasasēxs laē tsāk·asō lāx tsāk·ałaēnaᵉyaxa ămdEma ḷōᵉ tsāk·!ēnaᵉyaxa łEwa. Wä, laEm gwāł lāxēq.

Barnacles (K!wētäxa k!wēt!aᵉyē).—Wä, hëᵉmaaxs laē xwānałElēda ts!Edāqē qaᵉs lä k!wētaxa k!wēt!aᵉyē, wä, hēᵉmis ăxᵉētsōsēda q!ēnEmē k·!āk·!obana, wä, hëᵉmisa q!ēxLa laElxaᵉya. Wä, hëᵉmisa ᵉnEmsgEmē ᵉwälas nagats!ä qaᵉs lä ăxᵉāłExsas lāxēs k!wēdats!ēLē ẋwāẋwagŭma. Wä, g·îlᵉmēsē x·ats!Eg·ätowa ᵉyîxwŭläxs laē dak·!ōtElaxēs k!wētsayasē sēᵉwayowäxs laē lEnts!ēs lāx hanaxstalīdzasasēs k!wēdats!ēLē ẋwāẋwagŭma. Wä, lä wiᵉxᵘstEndEq qaᵉs laxsē lāq. Wä, laᵉmē sēẋᵉwīda qaᵉs lä lāx q!āłas q!ēq!ādEx t!ēst!äla. Wä, g·îlᵉmēsē lāg·aa laqēxs laē hăng·alīsa. Wä, laEm āLaxḷax·ᵉīda qaᵉs k·!ax·ᵉalīsēs ōxḷaᵉyasēs k!wēdats!ēyē ts!āts!ag·îma qaxs k·!ēsaē k!wēdats!ēxa k!wēt!aᵉya ēk·ē ẋwāẋwagŭma qaxs q!ŭnālaē hōxᵉwidēda ēk·ē ẋwāẋwagŭmxs laē yāᵉyats!ä. Wä, hëᵉmis lāg·iłas hë k!wēdats!ēxa k!wēt!aᵉya ts!āts!ag·îma. Wä, g·îlᵉmēsē k·!ax·ᵉalisē ōxḷaᵉyasēxs laē hëx·ᵉidᴇEm lâłtâwa qaᵉs mEnxsEla-

she puts the stern ashore, she goes ashore and picks up || some driftwood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

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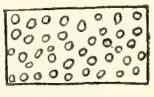
x·ᵉīdēxa q!āq!ēxemē lāxēs k!wēdats!ēyē ts!āts!ag·îma. Wä, g·îlᵉmēsē hēłōlexs laē wīqŭlīsasēs k!wēdats!ēyē ts!āts!ag·îma qaᵉs laxsēq. Wä, lä l!āsta qaᵉs hănxenselēxa demsx·ē ᵉwāpa. Wä, g·îlᵉmēsē dōxᵉwalelaxa q!aēdzasa t!ēst!äla laē ăxᵉēdxēs q!eltsemē qaᵉs q!elstendēs lāxēs k·ōdlē q!aẋᵉwīdełxa lala naenxseg·ilalīsłxa x·āts!axela. Wä, !ä k·!āk·!eẋᵘmōtīlaxa lemẋwa k!waᵉxlāwa. Wä, g·îlᵉmēsē elāq lemẋwalīsē k!wēdats!ēs ts!āts!ag·îmxs laē ăxᵉēdxa ᵉwālas nagats!ä qaᵉs tsēᵉstendēs lāxa demsx·ē. Wä, g·îlᵉmēsē qōt!axs laē âem dāłaq. Wä, g·îlᵉmēsē hăng·alīsexs laē dawäq. Wä, g·îlᵉmēsē lemẋwalisē yāᵉyats!äsēxs laē mōłtōdxa q!āq!ēxemē. Wä, lä gę̄g·alīsasa g·ibälasa leg̣wīslē. Wä, lä ăxᵉēdxa małts!aqē qaᵉs k·āk·edenōdēs. Wä, laem k·āk·edenwaᵉya. Wä, lä mōmăg·ōtsa ămemaᵉyastowē lāx ēk·!alīsasa g·ālastoyîwē k·!āk·!eẋᵘmōta. Wä, lä g·ēkîyîntsa hăᵉyałastowē q!ēxał lāx ōkŭyaᵉyasa k·āk·edenwaᵉyas. Wä, lä menx·ᵉīdxa t!ēsemē lāx māg·înwaᵉyas qaᵉs xeqŭyîndalēs lāq. Wä, g·îlᵉmēsē k·ōtaq laem hëlᵉaxs laē mēnabōdeq. Wä, g·îlᵉmēsē x·īqostâxs laē ăxᵉēdxēs lexaᵉyē qaᵉs meng·îlīsēxa t!ēst!äla qaᵉs ments!ālēs lāxēs lexaᵉyē, yîxs lēx·amaē ăxᵉētsōsēda q!ēsgemalaēda t!ēsemaxa k!wēt!aᵉyē. Wä, g·îlᵉmēsē gwanāla łōẋᵘsēs lexaᵉyaxs laē k·!ōqŭlīsaq qaᵉs lä gŭgenōlisas lāxa māg·înwalīsasēs t!ēqwapaᵉyē. Wä, lä hanał hë gwēg·ila menaxa t!ēst!äla. Wä, ālᵉmēs gwālexs laē q!ēnemē q!ap!aᵉyas. Wä, g·îlᵉmēsē gwałexs laē ăxᵉēdxa małts!aqē

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the ‖ fire for heating stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, ‖ she takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down ‖ on the ends of the two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot ‖ stones; and she heaps up the barnacle-stones on top, so that they are quite | thick. Then she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large



ᶜnāłᶜnEmp!Enk· lāxEns bāLäqē ăwâsgEmasas. Wä, lä, q!ŭnala
ᶜnāłᶜnEmp!Enk· lāxEns ts!Exᵘts!ānaᶜyaxsEns q!wāq!wax·ts!ānaᶜyēx
yîx ăwāgwidasasa q!ēxałē qaᶜs k·at!ālisēs lāx māg·înwalisasēs t!ē-
qwapaᶜyē. Wä, lāxaē ēt!ēd ăxᶜēdxa małts!aqaxat! hëEm ăwâgwita
g·ālē ăxānEms. Wä, lāḷa âEm nEq!Ebōdē ăwâsgEmasas. Wä, g·îl-
ᶜmēsē gwāłExs laē q!ŭlx·ᶜīdē lExk!wēdzEmas t!ēqwapaᶜyas. Wä,
lä ăxᶜēdxa wīłē g·îlt!a q!ēxāła qaᶜs k!wāk!wēt!EqEwēxa gŭlta
lāxa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᶜmēsē ᶜwīᶜloqâwa gŭltäxs laē
ăxᶜēdxa ᶜnEmts!aqē lāxa ᶜnāłᶜnEmp!Enk·ē lēElx·în q!ēxała qaᶜs
k·adEnōlisē lāxa x·īx·îxsEmāla t!ēsEma. Wä, lä ēt!ētsa ᶜnEmts!aqē
lāxa nEq!Ebōdäs ăwâsgEmasē qaᶜs gēbEndēs lāq. Wä, lä ēt!ētsa
hëᶜmaxat! ᶜwāsgEm lāxa ăpsbaᶜyasa g·îltagawaᶜyē. Wä, laxaē ăxᶜēd-
xa ᶜnEmts!aqē ᶜnEmp!Enk·s ᶜwāsgEmsē lāxEns bāLax qaᶜs k·at!ē-
dēs lāx ēpsbaᶜyasa ts!Ełts!Ekwagawaᶜyē. Wä, g·îlᶜmēsē gwāłExs
laē ăxᶜēdxa g·îlt!a wīlto q!ēxała qaᶜs golx·ᶜīdēs lāxa x·īx·îxsEmāla
t!ēsEma qa ᶜnEmāk·îyas. Wä, hëᶜmis qa lElg·aēs lāxa ēwanēqwasa
ēEmxEnwaᶜyē q!ēxał lāx ăwīᶜstäsa ᶜnEg·asLaxa t!ēst!äla. Wä, g·îl-
ᶜmēsē gwāłExs laē t!äqEyundālasa t!ēst!äla lāxa x·īx·îxsEmāla t!ē-
sEma (*fig.*). Wä, g·îlᶜmēsē lā bōłEyāłēda t!ēst!äla lāq qaēs laēnaᶜyē
wâk!wa; wä, lä ăxᶜēdxa k·!āk·!obanē qaᶜs LEbEnōlisēs lāq. Wä,
g·îlᶜmēsē la ᶜnāẋwa gwālałaxs laē ăxᶜēdxa ᶜwālasē nagats!ē qōt!a-

bucket filled | with salt water and pours it over it, and she | quickly takes up the old mats and spreads them over what is being steamed. || When it is covered over on top and on the sides, | she takes a rest. It may be half an hour according to the watch | when they are done. Then she takes off the mat covering; and | when it is all off, she waits for them to get dry and also to | cool off. Then she takes her large baskets and washes them || in salt water, until the sand comes off. When it is | all off, she carries them up and puts them down by the side of the place where the | barnacle-stones have been steamed. She sits between the two large baskets. | She takes the barnacle-stones and she pulls off the barnacles, and she | throws away the stones when the barnacles are all off; and she || puts the barnacles into the baskets carefully, so as not to break them | when she puts them in. She continues doing this with the whole number; | but, even if she takes the barnacles quickly off the stone, | generally the tide rises to the place where she is steaming the barnacle-stones, for steaming in this way is slow. | When they are all off, she carries the basket of barnacles || and puts them on board the old barnacle-canoe. | As soon as they are all in, she puts aboard her old mats and the large | bucket; and when they are all aboard, she goes home to her house. | When she arrives at the beach of her house, she | gets out of the old canoe, which she lands stern first. Then she takes the

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lalēsxa dEmsx·ē ᶜwāpa qaᶜs lä tsādzELEyînts lāq. Wä, lä haᶜna-kwīla ăxᶜēdxa k·!āk·!obana qaᶜs LEpEyîndalēs lāxēs ᶜnEk·asEᶜwē. Wä, g·îlᶜmēsē ᶜwīᶜla nādzEkwē ōsgEmaᶜya ḷEᶜwēs ēwanâᶜyaxs laē x·ōsᶜīda. Wä, hăyāqxEnt!ēx nExsēg·îLEla lāxEns q!aq!alak·!ayaxEns ᶜnāläxs laē L!ōpa. Wä, laᶜmē näsōdxa nayîmas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē ēsEla qa lEmlEmx̣ᵘstōx̣ᶜwīdēs. Wä, hëᶜmis qa k·ōx̣ᶜwidēsēxs laē ăxᶜēdxēs ăwāwē lāElxaᶜya qaᶜs lä ts!ōx̣ᶜwīdEq lāxa dEmsx·ē ᶜwāpa qa lāwäyēsa ëg·îtsEmaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē dālaq qaᶜs lä mEXEnōlīsas lāx ăpsānâᶜyasēs ᶜnEk·asEᶜwē t!ēst!āla. Wä, lä k!wāk!wagawēxa małtsEmē ăwâ laElxaᶜya. Wä, lä dāx·ᶜīdxa t!ēst!āla qa ġElqâlēxa k!wēt!aᶜyē lāxa t!ēsEmē qaᶜs ts!EqElēxa t!ēsEmaxs laē ᶜwīᶜlâwa k!wēt!aᶜyē lāq. Wä, lä aëk·ilaxs laē ăxts!ōtsa k!wēt!aᶜyē lāxa lExaᶜyē qa k·!ēsēs tEtEpsalaxs laē g·ēts!â. Wä, lä hëx·säEm gwēg·ilaq lāxēs ᶜwāxaasē. Wä, lāḷa mamax̣ŭlq!axs laē ăxâlaxa k!wēt!aᶜyē lāxa t!ēsEmē qaxs q!ŭnālaē ᶜyaxânEma ᶜnEk·äxa t!ēst!älaxs ăwābalaēda ᶜnEk·ā̤x gwēx·sdEmas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē k·!ōqŭlīsxa k!wēdats!ē lExaᶜya qaᶜs lä k·!ōgŭxsElas laxēs nanak·!aats!äxa k!wēt!aᶜyē ts!āts!ag·îma. Wä, g·îlᶜmēsē ᶜwīlxsaxs laē mōxsaxēs k·!āk!obana ḷEᶜwa ᶜwālasē nagats!ä. Wä, g·îlᶜmēsē ᶜwīlxsExs g·āxaē näᶜnakwa lāxēs g·ōkwē, wä, g·îlᶜmēsē lāg·aa lāx L!Emaᶜisasēs g·ōkwaxs laē hëx·ᶜidaEm lōłtâlaxēs ts!āts!ag·îmē lāxēs ālaxḷałaēnaᶜyē. Wä, laᶜmēsē dabēx

end ‖ of the anchor-line of the old canoe, goes up the beach, and ties | the end to a stone on the beach. She goes into her house, | and immediately she eats; and her husband clears up the house | and spreads mats around the floor. When he has done so, he invites his | tribe to come and eat the barnacles. When they come in, ‖ the host takes long narrow mats to eat from, | and he spreads them down in front of the barnacle-eaters; | and he takes cedar-sticks, which he splits into thin pieces, | and he breaks them into pieces four finger-widths in length. | He distributes these, one stick ‖ to each one of the barnacle-eaters, to pull out the | edible part of the barnacles. As soon as each has one, he goes down to the | place where the old canoe of his wife is, and he carries on his back the basket with barnacles. | He carries them into the house and puts them down by the side of the | door of the house. Then he goes down again, and carries on his back the ‖ other large basket of barnacles; and he goes and carries them into his house; | and he walks right back to the rear of the house, and pours them on the | mats from which the barnacles are to be eaten. Then he pours them out all along in front of those who | are to eat the barnacles; and he takes the other basket of barnacles | and goes and pours them out. Then the barnacle-eaters ‖ take up the barnacles with the left hand, and with the | right hand they hold the cedar-stick and push at the "eye" | of the

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q!ɛldzanâ^{ɛ}yases ts!āts!ag·îmaxs laē lâsdēsɛla qa^{ɛ}s mōx^{u}sɛmlēsēs ōba^{ɛ}yas lāxa mɛgwīsē t!ēsɛma. Wä, lä laēl lāxēs g·ōkwē. Wä, hëx·^{ɛ}ida^{ɛ}mēsē l!ɛxwa. Wä, lāḷa łā^{ɛ}wŭnɛmas ēx̣^{ɛ}wīdxēs g·ōkwē qa^{ɛ}s lɛpsē^{ɛ}stalīłɛlēsa łēɛl^{ɛ}wa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłɛxs laē lē^{ɛ}lālaxēs g·ōkŭlōtē qa g·āxēs t!ɛsaxa k!wet!a^{ɛ}yē. Wä, g·îl^{ɛ}mēsē g·āx ^{ɛ}wī^{ɛ}laēlaxs laēda k!wētelalaxa k!wēt!a^{ɛ}yēxa bɛgwānɛmē ăx^{ɛ}ēdxa g·îlsg·îldɛdzowē łēɛl^{ɛ}wa^{ɛ}ya qa^{ɛ}s lä lɛpdzamōlīłas lāxa t!ɛsālaxa k!wēt!a^{ɛ}yē. Wä, lä ēt!ēd ăx^{ɛ}ēdxa k!wa^{ɛ}xlāwē qa^{ɛ}s xōxox^{u}sɛndēq qa wīswɛłtowēs. Wä, lä k·ōk·ɛx^{u}s^{u}ɛndɛq. Wä, laɛm maēmōdɛnē ăwâsgɛmasas lāxɛns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, lä ts!ɛwanaēsasa ^{ɛ}nāł^{ɛ}nɛmts!aqē lāxa ^{ɛ}nāł^{ɛ}nɛmōkwē lāxa t!ɛsalaxa k!wēt!a^{ɛ}yē qa l!ɛnxsâlayōsēxa hăhămastâ^{ɛ}yasa k!wēt!a^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlxtōxs laē lɛnts!ēs lāxa ha^{ɛ}nēdzasas ts!ag·ōłasēs gɛnɛmē qa^{ɛ}s ōxlōłtōdēxa k!wēdats!ē lɛxa^{ɛ}ya qa^{ɛ}s lä ōxlaēlɛlas lāxēs g·ōkwē qa^{ɛ}s lä hăng·alīłas lāxa ăwīlɛläs t!ɛx·îläsēs g·ōkwē. Wä, lä ētɛnts!ēs qa^{ɛ}s ēt!ēdē ōxlɛx·^{ɛ}īdxa ^{ɛ}nɛmsgɛmē ^{ɛ}wālas k!wēdats!ē lɛxa^{ɛ}ya qa^{ɛ}s lä ōxlaēlɛlaq lāxēs g·ōkwē. Wä, lä hēg·îyōlīłɛlas lāxa ōgwīwalīłē qa^{ɛ}s lä gŭgɛdzodālas lāxa t!ɛdzɛdzōwē łē^{ɛ}wa^{ɛ}ya. Wä, laɛm gŭgɛ^{ɛ}nakŭlas lāx l!āsɛx·dzamâlīłasa t!ɛsalaxa k!wēt!a^{ɛ}yē. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}nɛmsgɛmē k!wēdats!ē lɛxa^{ɛ}ya qa^{ɛ}s lä gŭgŭgēqas lāq. Wä, hëx·^{ɛ}ida^{ɛ}mēsēda t!ɛsalaxa k!wēt!a^{ɛ}yē dāg·îlīłxa k!wēt!a^{ɛ}yē yîsēs gɛmxōłts!āna^{ɛ}yē. Wä, lä dālasēs hëłk·!ōts!āna^{ɛ}yē lāxa l!ɛngayowē k!wa^{ɛ}xlāwa qa^{ɛ}s l!ɛl!ɛnxstowēs

barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ‖ while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a little water. Then ‖ they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a short, broad board and ‖ splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the rocky ‖ beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

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lāxa k!wēt!aᵉyē qa lāx·sâlēs hămts!âwas. Wä, g·îlᵉmēsē L!ENx·sōdxa hămts!âwasēxs laē ēp!ēdEX q!Eg·îmasa k!wēt!aᵉyaxs laē q!Ek·ōdEX ōxsdEᵉyas qaᵉs hămx·ᵉīdēq. Wä, lä ᵉnāx̣waEm hë gwēg·ilaxs k!wētk!wataaxa k!wēt!aᵉyē. Wä, lä hālabālaEmxs hăᵉmāpaaq. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ăxᵉēdēda k!wētēläxa k!wētaᵉyēxa ᵉwāpē qaᵉs lä tsēx·ᵉits lāxēs k!wētēlag·ilē. Wä, lax·daᵉxwē ts!EwēL!Exōda qa lawäyēs dEmp!aēL!Exawaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwē dEmp!aēL!Exawaᵉyasēxs laē xāL!Ex·ᵉīd nāxᵉīdxa ᵉwāpē. Wä, hēx·ᵉidaᵉmēsē ᵉnāx̣wa hōqŭwElsa. Wä, laxaēda k!wētēłax·dē hëx·ᵉidaEm q!ap!ēg·îlīłxa t!asmotē qaᵉs k·!āts!ōdēs lāxa lExaᵉyē qaᵉs lä k·!ōdEs lāx L!āsanâᵉyasēs g·ōkwē. Wä, laEm g̣wāł lāxēq.

Another Way of preparing Barnacles.—Ănäxa k!wēt!aᵉya lāxa k!wēdEk!wa t!ēsEma lāxa ᵉnEmaa dEᵉnāxEk!wa. Wä, hëᵉmaaxs laē xwānałElēda ts!Edāqaxs lāLē ănaxa k!wēt!aᵉyē, wä, hëᵉmis g·îl ăxᵉētsōᵉsēs ᵉwālasē lExaᵉya. Wä, lä ăxᵉēdxa ts!āts!ax̣ᵘsEmē qaᵉs xōxox̣ᵘsEndē qa yîwēs ăwāgwītEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä yîḷōyōtsa dEnasē lāq. Wä, hëᵉmisa L!Emq!Ek·!înē k·!îlākwa; wä, hëᵉmisa k·ēdzayowa. Wä, lä ōxLālaxēs ᵉwālasē lExaᵉya. Wä, lä wīk·îlaxa mEndzaakwē k!waᵉxLāwa. Wä, lä dāk·!ōtElaxēs L!Emq!Ek·!înē k·!îlākwaxs laē lEts!Eyāla lāx L!Emaᵉisasēs g·ōkwē lāxg·a Tsāxēsek·. Wä, lä alēx·ᵉīdEX ᵉnEmxsaaāsa k!wēt!aᵉya. Wä, g·îlᵉmēsē q!āxa lēxEya tasâła k!wēt!aᵉya,

barnacles | (that is what the old Indians call a sheet of barnacles), | then she puts her cedar-sticks down on the rock, and also her clam-digging stick, | and she carries her basket on her back as she is going up the beach where she goes to get ‖ eel-grass at high-water mark. She puts it into her basket. | When it is full, she goes down again to the rocky beach where she left | her split cedar-sticks, and she puts down the | basket of eel-grass. She takes out the eel-grass, and | scatters it over the barnacles. She does not put it on thick when she scatters the ‖ eel-grass. After she has done so, she splits up | into small pieces one of the cedar-sticks to start her fire. | After she has done so, she takes her matches and lights them. | With them she burns the end of the cedar-stick for starting the fire. She puts it | on the middle of the scattered eel-grass, places the ‖ split cedar-sticks on it, and scatters them all over. As soon as it is burnt up, | she sits down on the rocks and waits for the | split cedar-sticks to burn up. When they are burnt, | the woman takes her clam-digging stick, sweeps away the eel-grass and | the ashes of the burnt wood, and, when they have all been removed, she pries off the barnacles with her digging-stick. ‖ The cooked barnacles come off in large cakes, as they are in | cakes. Then the woman breaks them into smaller pieces | and puts them into her basket; and when all that has been cooked is off, | she carries the barnacle-basket on her back and goes to her

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hëEm gwE^{ɛ}yōsa g·ālē bāk!ŭm ^{ɛ}nEmxsaaatsa k!wēt!a^{ɛ}yēda hë gwālē, wä, la ăxālōdxa mEndzaakwē k!waxLāwa, wä, hë^{ɛ}mesēs k·!îlākwē. Wä, lä ōxLōsdēsElaxēs lExa^{ɛ}yaxs laē lâsdēsEla qa^{ɛ}s lä ăx^{ɛ}ēd lāxa ts!āts!ayîmē lāxa ^{ɛ}ya^{ɛ}x^{u}mutē qa^{ɛ}s łExts!ōdēs lāxēs lExa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē qōt!axs laē x̣wēlaqEnts!ēs lāxa L!Emayaa lāx g·îyaāsasēs mEndzaakwē k!wa^{ɛ}xLāwa. Wä, lä ōxLEg·aalōtsēs ts!ayats!ē lExa^{ɛ}ya. Wä, lä ăx^{ɛ}wŭłts!ōdxa ts!āts!ayîmē lāxa lExa^{ɛ}yē, qa bēłEyîndālēs lāxa k!wēt!a^{ɛ}yē. Wä, k·!ēst!a wâk!waxaē LExEyaya ts!āts!ayîmē lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē hēlox^{u}sEnd xōxō^{u}sEndxa ^{ɛ}nEmts!aqē lāxa mEndzaakwē k!waxLāwa qa^{ɛ}s g·ālastoyâ. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs k·ēdzayowē qa^{ɛ}s k·ēs^{ɛ}ēdēq. Wä, lä mēx·bEndxa g·ālastoyowē k!wa^{ɛ}xLāwa. Wä, lä ăxEyînts lāx naq!Eq!a^{ɛ}yasa lā łEx^{ɛ}a ts!āts!ayîma. Wä, lä k·ātEyîndālasa mEndzaakwē k!wa^{ɛ}xLâ lāq qa gwēlēs. Wä, g·îl^{ɛ}mēsē x·īqōstâxs laē k!wāg·aāla lāxa t!ēdzEk!wa. Wä, laEm ēsEla qa q!ŭlx·^{ɛ}īdēsa mEndzaakwē k!wa^{ɛ}xLāwa. Wä, g·îl^{ɛ}mēsē q!ŭlx·^{ɛ}īdExs laē ăx^{ɛ}ēdēda ts!Edāqaxēs k·!îlākwē qa^{ɛ}s xox^{ɛ}wīdēs lāxa ts!āts!ayîmē L^{ɛ}E^{ɛ}wa q!ŭq!wālEmōtē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs laē k!wētElalasēs k·!îlākwē lāxa k!wēt!a^{ɛ}yē. Wä, â^{ɛ}misē la qwāk!ŭg·îlālēda la L!ōp k!wēt!a^{ɛ}ya lāxēs ăwâdzEwēna^{ɛ}yē. Wä, â^{ɛ}mēsa ts!Edāqē la hēlox^{u}s^{ɛ}alālā wEwEx·sālaq qa^{ɛ}s ăxts!âlēs lāxēs lExa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwa la L!ōpExs laē ōxLEx·^{ɛ}īdxa k!wēdats!ē lExa^{ɛ}ya qa^{ɛ}s lä na^{ɛ}nakwa lāxēs g·ōkwē.

house. | Then she calls her husband and her children, or, if ‖ she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them into the house and puts them down ‖ where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; | and they take a barnacle in the left hand and put it on ‖ the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told before, ‖ when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

Cryptochiton.—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

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Wä, hëx·ᵉidaᵉmēsē LēᵉlālaxēS lāᵉwŭnEmē ḶEᵉwis sāsEmē. Wä, g·îlᵉmēsē k·!eâs sāsEmxs laē LēᵉlālaxēS ᵉnēᵉnEmōkwē qa g·āxēS t!Esaxa k!wēt!aᵉyē. Wä, g·îlᵉmēsē g·āx k!ŭsᵉalīlExs laē LEpdzamōlīlEma łēᵉwaᵉyē lāxa t!EsālAxa k!wēt!aᵉyē. Wä, lēda ts!Edāqē lents!ēs lāxa L!Emaᵉisasēs g·ōkwē qaᵉs xEXᵘᵉwīdēxa t!ēsEmē qaᵉs lä xEXᵉŭsdēsElaq. Wä, lä xEgwīLElaq lāxēS g·ōkwē qaᵉs lä xEXᵘᵉwalīłas lāxēS k!waēlasē. Wä, lä ts!âsa maēmaltsEmē t!ēsEm lāxēS k!wētēlag·iłaxa k!wēt!aᵉyē. Wä, lä gŭgEdzōtsa k!wēt!aᵉyē lāx L!āsEx·dzamâᵉyasēS LēᵉlānEmē. Wä, hëx·ᵉidaᵉmēsa k!wētk!watLaxa k!wēt!aᵉyē meẋwalīłasa ᵉnEmsgEmē t!ēsEma qaxs hëᵉmaē t!EsdEmałxa k!wēt!aᵉyē. Wä, lä dāx·ᵉīTsēS gEmxōłts!ānaᵉyē lāxa k!wēt!aᵉyē qaᵉs ăxsEmdēS lāxa t!EsdEma t!ēsEma. Wä, lä dāx·ᵉīTsēS hëłk·!ōts!ānaᵉyē lāxa t!äyowē t!ēsEmxs laē t!EsᵉīTs lāxa k!wēt!aᵉyē. Wä, hëᵉmis lā tEp!ēdāmasxa xālaēsasa k!wēt!aᵉyē. Wä, lä hămx·ᵉīdEx hămts!âwas. Wä, âx·säᵉmēsē hë gwēg·ilaxs k!wētk!wataaxa k!wēt!aᵉyē. Wä, g·îlᵉmēsē gwāłExs laē âEm la nEgEłtEwēxEn g·ālē wāłdEmxg·în lä gwāgwēx·sᵉāla laqēxs laē gwāł k!wētk!wata LēᵉlānEmasa k!wētēläxa k!wēt!aᵉyē. Wä, laEm gwāł lāxēq.

Cryptochiton.—Wä,[1] g·îlᵉmēsē x·āts!aēsēxs laēda gEnEmas ăxᵉēdxēS lālaxamē ḶEᵉwis q!Enyayâxa q!anasē. Wä, lä lents!Eyāla lāxa L!Emayaa. Wä, lä hëx·ᵉidaEm dōdEgŭpaxa ᵉmEx·ᵉmEk!wa t!ēsEma. Wä, g·îlᵉmēsē dōxᵉwaLElaxa q!anasē laē L!EnqElōtsēS q!Enyayowē

[1] Continued from p. 151, line 21.

chiton digging-stick ‖ under it; and when it is turned on its back, she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. ‖ When this is done, she pours fresh water into it, until it is | half full, and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the ‖ chitons are cold. Therefore the water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, ‖ and with it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and ‖ throws it into the kettle. He pulls out the | entrails and throws them into the kettle; and when they have | "berries" on the back,—these are of red color and soft,—

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lāx ăwābâ'yas. Wä, g·îl'mēsē nELElaxs laē dāx·'idEq qa's ts!EXts!ōdēs lāxēs q!Enyats!ē lālaxama. Wä, âx·sä'mēsē hë gwēg·ilaxēs q!āsEwē q!anasa. Wä, g·îl'mēsē qōt!ē q!Enyats!äs lālaxamaxs laē lâsdēsa qa's lä laēL lāxēs g·ōkwē.

Wä, hëx·'ida'mēsē ăx'ēdxēs ha'nEmē qa's ts!ōx̣ŭg·îndēsa 'wāpē lāq. Wä, g·îl'mēsē gwāłExs laē gŭxts!ōtsa 'wE'wāp!Emē lāq qa nEgoyoxsdālēs. Wä, lä hănx·LEnts lāxēs lEgwīłē. Wä, g·îl'mēsē mEdElx'wīdExs laē ăx'ēdxēs q!Enyats!ē lālaxama qa's gŭxstEndēsa q!anasē lāxa maEmdElqŭla 'wāpa. Wä, g·îl'mēsē 'wī'la'staxs laē ăx'ēdxēs ts!ēsLāla qa's xwēt!ēdēs lāqēxs laē gwāł mEdElqŭla qaēda q!anasaxs 'wŭdaē lāg·iłas hëx·'idaEm gwāł mEdElqŭlē. Wä, lä xwētax·säEmqēxs laē g·ēstalēda q!anasē lāxa hănx·Lanowē. Wä, g·îl'mēsē ēt!ēd mEdElx'wīdExs laē hëx·'idaEm hănx·sEndxa hănx·Lanowē lāxa lEgwīłē. Wä, lä ăx'ēdxa łōq!wē qa's hālabalē gŭxts!ōtsa 'wE'wāp!Emē lāq. Wä, lä ăx'ēdxa 'wālasē k·ats!Enaqa qa's xalōstEndēs lāxa q!ănsēläsēda q!anasē qa's lä xElts!ōts lāxa 'wābEts!âlēłē łōq!wa. Wä, g·îl'mēsē 'wī'losExs laē hëx·'ida Lē'lalaxēs łā'wŭnEmē qa g·āxēs q!Ensq!asxa hănx·Laakwē q!anasa. Wä, hëx·'ida'mēsē la k!wāg·ägElīłxa q!Ensq!ayats!ē łōq!wa. Wä, lä dāx·'īdxa 'nEmsgEmē q!anasa qa's sex·âlēx xEldzēg·a'yas qa's ts!Exts!âlēs lāxa q!Ensēlats!ē hănx·Lanowa. Wä, lä gElx̣'ŭqōdEx yîx·yîg·îla qa's ts!Exts!ōdēxaas lāxa hănx·Lanowē. Wä, g·îl'mēsē

he puts them into his mouth | and eats them; and he washes the clean cryptochitons in | the dish; and after washing them, he ‖ eats them. Some Indians call this "cryptochiton-eating;" | and when one has been eaten, they take another one | and clean it, as they did the first one, before; | and after it has been cleaned and washed, they | eat it; and the one who eats the chitons does this with every one of them; ‖ and as soon as he has finished, water is given to him He rinses | his mouth; and after rinsing his mouth, he drinks a | very little water; and after doing so, he sits still. | That is all about this. |

Baked Cryptochiton.—The woman also takes | a small basket of cryptochitons. She takes a handful and throws them under her | fire, at the side-logs, scraping out some of the hot ashes. | When she throws the chitons into the ashes, she takes her ‖ tongs and stirs the ashes about, so that they will be scattered, and she continues stirring them. | She does not leave them there a long time; and when they are burnt black, she | pulls them out with her tongs and puts them down by the side of the | fire. She takes her small dish and pours some water into it | until it is half full. Then she picks up the roasted cryptochitons and ‖ puts them into the dish with water in it, and she stirs them round with her | hand; and when all the ashes are

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27 q!EMDZEGWĒK·ÎLAXA L!AX^{u}STOWĒ TELKŬXS LAĒ TS!ŌQ!ŬSA LĀXĒS SEMSĒ QA^{ɛ}S HĂMX·^{ɛ}ĪDĒQ. Wä, lä TS!ŌX^{ɛ}WĪDXA SĒNKWĒ Q!ANASA LĀXA Q!ENSQ!AYATS!Ē ŁŌQ!WA. Wä, G·ÎL^{ɛ}MĒSĒ · GWĀŁ TS!ŌXWAQĒXS LAĒ HĂMX·^{ɛ}ĪDEQ. Wä, lä ^{ɛ}NĒKĒD·A WAŌKWĒ BĀK!ŬMA Q!ENSQ!ASĒDXA Q!ANASĒ. Wä, G·ÎL^{ɛ}MĒSĒ ^{ɛ}WĪ^{ɛ}LAQĒXS LAĒ ĒT!ĒD DĀX·^{ɛ}ĪDXA ^{ɛ}NEMSGEMĒ Q!ANASA QA^{ɛ}S ĒT!ĒDĒ SĒX·^{ɛ}ĪDEQ LĀXĒS G·ĀLĒ GWĒG·ILASXĒS G·ĀLĒ SĒX·ASE^{ɛ}WA. Wä, G·ÎL^{ɛ}MĒSĒ SĒNKŬXS LAĒ TS!ŌX^{ɛ}WĪDEQ. Wä, LĀXAĒ Q!ENSQ!AS^{ɛ}ĒDEQ. Wä, lä ^{ɛ}NĀXWAEM HĒ GWĒG·ILAXS Q!ENSQ!ASAĒ. Wä, G·ÎL^{ɛ}MĒSĒ GWĀŁEXS LAĒ TSĒX·^{ɛ}ĪTSŌ^{ɛ}SA ^{ɛ}WĀPĒ. Wä, lä TS!EWĒL!EXŌDA. Wä, G·ÎL^{ɛ}MĒSĒ GWĀŁ TS!EWĒL!EXŌDEXS LAĒ XĀL!EX·^{ɛ}ĪD NĀX^{ɛ}ĒDXA HŌLAŁBIDA^{ɛ}WĒ ^{ɛ}WĀPĒ. Wä, G·ÎL^{ɛ}MĒSĒ GWĀŁEXS LAĒ ÂEM K!ŬS^{ɛ}ĀLIŁA. Wä, LAEM GWĀŁ LĀXĒQ.

Baked Cryptochiton.—TS!ĒDZEK^{u} Q!ANAS, YÎXS HĒ^{ɛ}MAĒ ĂX^{ɛ}ĒDĒDA TS!EDĀQAXA Q!ANASĒS LĀLAXAMĒ. Wä, lä K·!ŌŁTS!ŌDEQ QA^{ɛ}S K·!AĀBŌLISĒS LĀXĒS LEGWĪŁĒ LĀXA K·ĀK·EDENWA^{ɛ}YAS YÎXS LAĒ GŌLX·AAKWĒDA TS!ELQWA GŬNA^{ɛ}YA. Wa, G·ÎL^{ɛ}MĒSĒ LA K·!AG·ILISA Q!ANASĒ LĀXA GŬNA^{ɛ}YAXS LAĒ ĂX^{ɛ}ĒDXĒS TS!ĒSLĀLA QA^{ɛ}S GŌLI^{ɛ}LĀLĒQ QA GWĒŁ^{ɛ}ĪDĒS. Wä, LA HĒMENŁ^{ɛ}EM GOLG·ELGĒQ. Wä, K·!ĒST!A ÂLAEM GAĒSEXS LAĒ K!WĒK!ŬMELSGEMX·^{ɛ}IDA. Wä, Â^{ɛ}MĒSĒ GŌLXSENTSĒS TS!ĒSLĀLA LĀQ QA G·ĀXĒS K·!ANÂLĒS LĀX MĀG·ÎNWALĪSASĒS LEGWĪŁĒ. Wä, lä ĂX^{ɛ}ĒDXĒS ŁĀLOGŬMĒ QA^{ɛ}S GŬXTS!ŌDĒSA ^{ɛ}WĀPĒ LĀQ. Wä, LA NEGOYOXSDĀLAXS LAĒ K·!ĀG·ÎLĪŁXA TS!ĒDZEKWĒ Q!ANASA QA^{ɛ}S lä K·!ĀSTENTS LĀXA ^{ɛ}WĀBETS!ÂWASA ŁŌQ!WA. Wä, lä XWĒTELGENTSĒS A^{ɛ}YASOWĒ LĀQ. Wä, G·ÎL^{ɛ}MĒSĒ ^{ɛ}WĪL^{ɛ}ÂWĒ GWĒGŬNĒSGEMA^{ɛ}YASĒXS LAĒ

off, | she pours away the dirty water; and she pours more water into it so as to | change it, and she again stirs it with her hand, and again | she pours off the dirty water. Now they are clean. ‖ She pours more water on them, and she peels off the shell from the back, as she did in the case | I first talked about when I talked about | boiling cryptochitons, and she does the same as she does when | eating them. That is all about this. |

Winkles.—The woman just takes her small basket and ‖ goes down to the rocky beach of her house at low tide, about | the time when the Indians are going to Knight Inlet; for that is the time when | winkles gather to spawn, and that is what the woman searches for. | As soon as she finds them, the woman just puts her small basket under the place where there are many winkles, | and she scrapes the winkles into her small basket; and as soon as ‖ the small basket is full, she comes up from the rocky beach carrying the winkle- | basket in her hands, and she puts it down by the side of the fire. Then she takes her small | kettle and puts it down by the side of the winkle-basket. She takes it | and pours the winkles into the small kettle. When they are all in, she | takes the water and pours a little into it. She takes an ‖ old piece of matting and tucks it in. Then she puts the kettle on the fire, | and it stays on the fire a long time boiling. It takes about | four hours according to the watch before they are

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gŭqōdxa nēqwa ᶜwāpa. Wä, lä et!ēd gŭq!Eqasa ᶜwāpē lāq qaᶜs L!ā-yōdēq. Wä, laEmxaē xwētElg·întsēs aᶜyasowē lāq. Wä, lāxaē ēt!ēd gŭqōdxa nēqwa ᶜwāpa. Wä, laᶜmē ēx·sEmx·ᶜida. Wä, laxaē ēt!ēd gŭq!Eqasa ᶜwāpē lāq. Wä, lä sēx·âlax xEldzēg·aᶜya lāxēs gwēg·i-lasaxEn g·ālē wāłdEmx·g·în läk· gwāgwēx·sᶜālalak·ēxs laē q!Ensq!as-xa hănx·Laakwē q!anasa. Wä, laEm âEm nEqEmg·îltEwēqēxs laē hăᶜmāpEq. Wä, laEmxaē gwāł lāxēq.

Winkles (G·ēlayo).—ÂEmḷēda ts!Edāqē ăxᶜēdxēs lālaxamē qaᶜs lä lEnts!ēsEla lāxa L!Emāyaäsēs g·ōkwaxa x·āts!aēsē lāxs laē mEm-waēL!Enx lax Dzāwadē qaxs hëᶜmaē la q!ap!ēx·ᶜīdEx·dEmsa g·ē-layowē lāxēs wasēlasLē. Wä, hëᶜmis la ālāsoᶜsa ts!Edāqē. Wä, g·îlᶜmēsē q!āqēxs laē âEm hănābōtsēs lālaxamē lāx q!ayasasa g·ē-layowē qaᶜs golts!ōdēsa g·ēlayowē lāxēs lālaxama. Wä, g·îlᶜmēsē qōt!ē lālaxamäsēxs g·āxaē lâlsdEyala k·!ōxk·!ōtElaxēs g·ēlayoats!ē lālaxama qaᶜs lä hăᶜnōlīłas lāxēs lEgwīłē. Wä, lä ăxᶜēdxēs haᶜnE-mē qaᶜs hāᶜnōlīłēs lāxēs g·ēlayoats!ē lālaxama. Wä, lä dādanōdEq qaᶜs gŭqōsēsa g·ēlayowē lāxa haᶜnEmē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē ăxᶜēdxa ᶜwāpē qaᶜs xaL!aqē gŭq!Eqas lāq. Wä, lä ăxᶜēdxa k·!ā-k·!obana qaᶜs dzōpEyîndēs lāq. Wä, lä hănx·LEnts lāxēs lEgwīłē. Wä, la gēx·Lāla lāxa lEgwīłē yāla maEmdElqŭla. Wä, laxEntē mōts!agELElag·ila lāxEns q!āq!alak·!ayaxEns ᶜnāläxs laē L!ōpa. Wä,

done. | Then she takes them off and pours off the water; and when all the | liquid is off, she takes out the old mat that she tucked in, and || she takes two stones to break the winkles. She uses | the mat to break them on, and spreads it out outside of her seat. | Then she takes the winkle-kettle and pours the | winkles on the mat on which they are to be broken. She takes up one of the stones | and puts it on the mat to break them on it. In her || right hand she takes the other hammer-stone, and she takes up | one of the winkles, puts it on the one stone, and | strikes it with the hammer-stone. Then the | shell of the winkle breaks to pieces. She takes out the | edible part and eats it, and she does the same with the others. || After she has eaten all, she rinses her mouth, so that the salt taste comes out, | and she drinks a little water; and she gathers the | broken shells, puts them into her mat on which they were broken, and she | goes out and throws them away outside the house, for these are not given at a feast to | many tribes,—winkles, cryptochitons, and chitons. || Only chiefs and their children eat winkles. | I do not know why they are the only ones to eat them. That is all | about this, for there is only one way of cooking them. |

Eel-Grass (Twisting off eel-grass).—In springtime, | when the winter is past, then all the women get ready to | twist eel-grass. . . .

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lä hănx·sendeq qa^{e}s x·ats!ex·^{e}īdē ^{e}wāpaläs. Wä, g·îl^{e}mēsē ^{e}wī^{e}lâwē ^{e}wāpaläsēxs laē lawEyōdEx dzōpEya^{e}yas k·!āk·!obanē. Wä, lä ăx^{e}ēdxa małtsEmē t!ēsEma qa^{e}s t!äyoxa g·ēlāyowē. Wä, lä ăx^{e}ēdxa t!ēdzâ łē^{e}wa^{e}ya qa^{e}s Lep!āliłēs lāxēs L!āsalīłasēs k!waēlasē. Wä, lä ăx^{e}ēdxa g·ēlayots!âla hănx·Lanowa qa^{e}s gŭgEdzōdēsa g·ēlayowē lāxa t!ēdzâ łē^{e}wa^{e}ya. Wä, lä ăx^{e}ēdxa ^{e}nEmsgEmē t!ēsEma qa^{e}s ^{e}mEgŭdzōdēs lāxa t!ēdzâ łē^{e}wa^{e}ya. Wä, lä dāłasēss hēłk·!ōts!āna^{e}yē lāxa ^{e}nEmsgEmē t!äyo t!ēsEma. Wä, lä dāx·^{e}īdxa ^{e}nEmsgEmē g·ēlayo qa^{e}s ^{e}mE^{e}x^{u}sEmdēs lāxa t!EsdEma t!ēsEma. Wä, lä t!Es^{e}ēdEq yîsēs dāsgEmēsE^{e}wē t!ayō t!ēsEma. Wä, hë^{e}mis la tEtEpsaatsa xEltsEma^{e}yasa g·ēlayowē. Wä, lä ăx^{e}ēdEx hămts!âwas qa^{e}s hămx·^{e}īdēq. Wä, â^{e}misē hë gwēg·ilaxa waōkwē. Wä, g·îl^{e}mēsē ^{e}wī^{e}laxs laē ts!EwīL!Exōda qa lawäyēs dEmp!aēL!Exawa^{e}yas. Wä, lä xaL!Ex·^{e}īd nāx^{e}īdxa ^{e}wāpē. Wä, lä q!ap!ēg·îlīłxēs t!asēsawa^{e}yē qa^{e}s lä ^{e}wī^{e}ladzōts lāxēs t!ēdzâ łē^{e}wa^{e}ya qa^{e}s lä k·!âts lāx L!āsanâ^{e}yasēs g·ōkwē, yîxs k·!ēsaē k!wēladzEm lāxa q!ēnEmē lēlqwălaLa^{e}yaxa g·ēlayowē ḷE^{e}wa q!anasē ḷE^{e}wa k·!Enōtē. Wä, lāḷa lēx·ama g·īg·îgămа^{e}yē ḷE^{e}wis sāsEmē hă^{e}māpxa g·ēlayowē. Wä, lEn k·!ēs q!âLElax hëg·ag·īłmas hă^{e}māpEq. Wä, laEm gwāł lāxēq qaxs ^{e}nEmx·^{e}īdāłamaē hă^{e}mēx·silaēna^{e}yaq.

Eel-Grass (K!·îlpäxa ts!āts!ayîmē).—Wä, hë^{e}maaxs laē q!waxEnxa laas hăyāqaxa ts!ăwŭnxē laē xwānal^{e}idēda ^{e}nāẋwa ts!ēdaqa qa^{e}s

The man's wife | who is going to twist eel-grass first takes her eel-grass twisting ‖ paddle and her anchor-line of cedar-bark rope, and also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces ‖ when they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. ‖ When it is all aboard, she sits in the stern of the small eel-grass twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the ‖ stone to its end and throws it into the water; and when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

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k·!îlpēłxa ts!āts!ayîmē.[1] . . . Wā, laem lāLē gEnEmasa bEgwānEmē k·!îlpałxa ts!āts!ayîmē. Wä, hë^{ɛ}mis g·îl ăx^{ɛ}ētsō^{ɛ}sēs k·!îpsayasē sē^{ɛ}wayowa ḷE^{ɛ}wēs q!Eldzana^{ɛ}yē dEnsEn dEnEma. Wā, hë^{ɛ}misēs k·!îlpEmłē LEtEmła qaxs hëmEnāła^{ɛ}maē LEtEmālēda k·!îlpäxa ts!āts!ayîmē qaxs hëmEnāła^{ɛ}maē kŭsx·EgEmālaxa dEmsx·ē ^{ɛ}wapExs laē nēxōstōdēda ts!Edāqaxēs k·!îlba^{ɛ}yâxs laē x·îlk!ŭtba^{ɛ}ya ts!āts!ayîmē lāx ōba^{ɛ}yas. Wä, hë^{ɛ}mis lā kŭsx·EgEmā!atsēxs laē ts!ōts!Exōdxa ts!ātsayîmē. Wä, hëEm lāg·iłasa k·!îlpEmłē LEtEmła. Wä, lä ^{ɛ}wī^{ɛ}la dEnts!ēsElaqēxs laē lEnts!ēsEla lāxa L!Ema^{ɛ}isē lāx hă^{ɛ}nēdzasasēs k·!îlbats!ēLē ts!āg·ōł ẋwāẋwagŭma. Wä, hë^{ɛ}misēs tsälayowe ḷE^{ɛ}wis k·!Elbayowaxa ts!āts!ayîmē. Wä, lä wīx^{u}stEndxēs ts!āg·ołē ẋwāẋwagŭma. Wä, lä ăx^{ɛ}āłExsElaxEn lā ḷēḷEqElase^{ɛ}wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlxsExs laē k!waxḷEndxēs k·!îlbats!ēLē ẋwāẋwagŭma. Wä, lä dāx·^{ɛ}īdxēs k·!îlpsayasē sē^{ɛ}wayâ qa^{ɛ}s sēẋ^{ɛ}wīdē qa^{ɛ}s lä lāxēs q!āłē wâẋ^{u}s ts!āts!ayîmē. Wä, hë^{ɛ}misa tElgwēsas ëg·isē q!waxasasa ts!āts!ayîmē. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa k·!îlbadaxa ts!āts!ayîmaxs laē ăx^{ɛ}ēdxa dEnsEnē dEnEma qa^{ɛ}s mōẋ^{u}bEndēsa t!ēsEmē lāq qa^{ɛ}s q!ElstEndēs. Wä, â^{ɛ}mēsē a^{ɛ}wEnEnsElaxs laē mōẋ^{ɛ}wałExsas lāxa ḷExExstEwēłExsē. Wä, g·îl^{ɛ}mēsē gwāłałExsExs laē dāg·îlExsxēs k·!îlbayowē qa^{ɛ}s mētsEndēs wīlba^{ɛ}yas qa^{ɛ}s mēdEnsēs lāxa dEmsx·ē ^{ɛ}wāpa qa^{ɛ}s L!Enxalisēs lāxa ëg·ēdzEgwisē lāx q!ayasasa ts!āts!ayîmaxs laē k·!îlpīda. Wä, la^{ɛ}mēda ts!āts!ayîmē

[1] Continued on p. 155, line 19, to p. 156, line 45.

begins to twist it. Then the eel-grass ‖ is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes one span around it, ‖ beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is all off, she puts it in front of herself, ‖ and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets out of her ‖ old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys | his wife. He invites his tribe. ‖ When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

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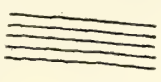
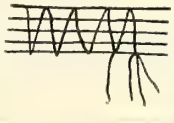
la k·!îlp!Enēxa k·!îlbayowē. Wä, g·îl^{s}mēsē gwāł sE^{s}x^{u}ts!a k·!îlpElēda k·!îlbayâxs laē nēxōstodēda k·!îlp!ēnoxwē ts!Edāqxēs k·!îlbayowē. Wä, g·îl^{s}mēsē g·āx nēł^{s}ēdēda ts!āts!ayîmaxs laē aōdzaaqa qwēłk·!Ewēsēdxēs k·!îlbayowē. Wä, hë^{s}mis la lāwîyatsa ts!āts!ayîmē. Wä, lä q!wēs^{s}idxa ^{s}nEmp!Enk·ē lāxEns q!wāq!wax·ts!ānā^{s}yēx g·äg·îLEla lāxa ōgŭma^{s}yas yîxEns gwE^{s}yōwē L!ōp!Ek·s. Wä, lä ts!ōx^{s}wEłtālaq lāxa dEmsx·ē ^{s}wāpa qa lawäyēsa ëg·îsē. Wä, g·îl^{s}mēsē ^{s}wī^{s}lâxs laē bāł^{s}īdxa małp!Enk·ē lāxEns q!wāq!wax·ts!āna^{s}yēx g·äg·îLEla lāx ăwanâ^{s}yasa L!ōp!Ek·asēxs laē p!ōqâlax ēwaxsda^{s}yas. Wä, g·îl^{s}mēsē ^{s}wīwŭlx·sExs laē g·īg·aalExsas lāxēs nalēłExsē. Wä, lä x̣wēlaqa mēdEnsasēs k·!îlbayowē. Wä, â^{s}mēsē nEqEmg·îltEwēxēs g·ālē gwēg·ilasa. Wä, g·îl^{s}mēsē q!EyōLExs laē ^{s}yîx̣wa qaxs lēx·a^{s}maē k·!îlpdEma ^{s}wālasē x·ats!a^{s}ya. Wä, g·îl^{s}mēsē k!wayōsdēsa ^{s}yîx̣wäxs laē dEnx·^{s}īdxēs q!EltsEmē qa^{s}s lä nä^{s}nakwa. Wä, g·îl^{s}mēsē lāg·alis lāx L!Ema^{s}isasēs g·ōkwaxs laē lōłtâlaxēs k·!îlbats!ē ts!ag·ōła qa^{s}s dāg·îlExsēxēs q!EltsEmē qa^{s}s lä dâsdēsElaq. Wä, g·îl^{s}mēsē łEk!ŭt!ēdē q!Eldzaanâyasēxs laē ^{s}mEx̣^{s}wālīsaq. Wä, hëx·^{s}ida^{s}mēsē ^{s}yālaqaxēs łā^{s}wŭnEmē qa läs Lē^{s}lālaxēs g·ōkŭlōtē qa g·āxēs sēx·axā ts!āts!ayîmē. Wä, hēx·^{s}ida^{s}mēsē nānaqeg·a^{s}ya bEgwānEmax wāłdEmasēs gEnEmē. Wä, lä Lē^{s}lalaxēs g·ōkŭlōtē. Wä, g·îlmēsē g·āx aēdaaqaxs laē hëx·^{s}ida^{s}Em ēx̣^{s}wīdxēs g·ōkwē qa^{s}s LEpsē^{s}stalīłElēsa łēEl^{s}wa^{s}yē lāq qa k!wadzōsa sēx·aLaxa ts!āts!ayîmē. Wä, g·îl^{s}mēsē gwālalīłExs laē ăx^{s}ēdxēs ts!ēts!Ebats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
Then those who are to peel the | eel-grass come in; and when they
are all inside, the man asks the ‖ young men of his numaym to go and 50
carry up the eel-grass. | Immediately the young men go and carry it
up. They | carry it into the house and put it down in front of those
who are to peel it. | The man takes the oil and pours it into the |
oil-dishes; and when the oil is in every one, (the young men) place
them in front ‖ of those who are to peel the eel-grass, at the outer side. 55
There are four | men to each oil-dish. Then the eel-grass is scattered
in front of | those who are to peel it. When this is done, the | men
take up four pieces of eel-grass and pluck off | the small roots. When
they are all off, they peel off the ‖ leaves of the tail-end. They begin 60
at the upper end of the thick | root; and when they have peeled it as
far as the soft part in the middle of the | eel-grass, they do the same
with the other three pieces. When | this has been done with all of
them, they put the roots together so that they are | three finger-
widths in length, and then they  break ‖ them off; 65
and they break them off again so that they are all
the same length, | in this manner: Then there are
eight pieces in all. They  tie | them together with
the leaves, in this manner, and they hold them at | 1.
Then they dip (the bundle) into the oil and eat it,
and | all the others do the same. After they have

LE^{e}wa L!ē^{e}na qa g·āxēs gwālīła. Wä, g·āxē hōgwīLElēda sēx·āLaxa 48
ts!āts!ayîmē. Wä, g·îl^{e}mēsē ^{e}wi^{e}laēLExs laēda bEgwānEmē hēlaxa
hă^{e}yāł^{e}äsēs ^{e}nE^{e}mēmotē qa läs gEmx^{e}ŭsdēsaxa ts!āts!ayîmē. Wä, 50
hëx·^{e}ida^{e}mēsē lāx·da^{e}xwēda hă^{e}yāł^{e}a qa^{e}s lä gEmx^{e}ŭsdēsaq qa^{e}s lä
gEmxēLElaq qa^{e}s lä gEmxEmlīłElas lāx ōx^{u}dzamâlīłasa sēx·aLaq.
Wä, lä ăx^{e}ēdēda bEgwānEmaxa L!ē^{e}na qa^{e}s k!ŭnxts!âlēs lāxa ts!ē-
ts!Ebats!ē. Wä, g·îl^{e}mēsē q!wałxots!Ewakŭxs laē k·ax·dzamolīłas
lāxa sēx·aLaxa ts!āts!ayîmē lāx L!asāliłas. Wä, lä maēmâlēda bē- 55
bEgwānEmaxa ^{e}nāł^{e}nEmēxLa ts!ēts!Ebats!ä. Wä, lāḷa gwēłEmalīłēda
ts!āts!ayîmē lāxa sēx·aLaq. Wä, g·îl^{e}mēsē gwāł^{e}alīłExs laē hëx·^{e}î-
da^{e}ma bēbEgwānEmē dāx·^{e}îdxa maēmots!aqē ts!ats!ayîma qa k!ŭl-
wälēxa ăm^{e}ăma^{e}yē L!ōp!Ek·s. Wä, g·îl^{e}mēsē ^{e}wī^{e}lâxs laē sēx·âlaxa
wīwakŭya^{e}ya ōgwida^{e}yas ōxsda^{e}yas g·äg·îLElālax ăwānâ^{e}yasa ḷEkwē 60
L!ōp!Ek·s. Wä, g·îl^{e}mēsē lāg·aa sēx·a^{e}yas lāx tElElq!ŭq!a^{e}yasa
ts!āts!a^{e}yîmaxs laē ēt!ēd hë gwēx·^{e}îdxa yūdux^{u}ts!aqē. Wä, g·îl-
^{e}mēsē ^{e}wī^{e}la la hë gwēkŭxs laē q!ap!ēx·^{e}îdEx L!ōp!Ek·asēxs laē yaē
dux^{u}dEn lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ăwâsgEmasasēxs laē k·ō-
k·ExsEndEq. Wä, lä ēt!ēd k·ōk·ExsEndEq qa ^{e}nEmēs ăwāsgEmasa 65
g·a gwälēg·a (*fig.*). Wä, lä hămałgŭnałts!aqâłaxs laē yîltsEmts qwē-
qŭL!Exsda^{e}yas lāq g·a gwälēga (*fig.*). Wä, hë^{e}mis la dālasōsēda
(1) axs laē ts!Ep!ēts lāxa L!ē^{e}na qa^{e}s ts!āsts!Es^{e}ēdēq. Wä, ^{e}nā-

finished eating, ‖ they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the food of the first people ‖ in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |

Seaweed.—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put the seaweed ‖ on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew it and put it ‖ into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

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ẋwaem hē gwëg·ilē waōkwas. Wä, g·îl^{ɛ}mēsē gwāł ts!āsts!esexs laē âem gemxelīīxēs k·!ēts!a^{ɛ}yawayē qa^{ɛ}s lä hōqŭwelsa. Wä, lä hōgwīl lāxēs g·ig·ōkwē qa^{ɛ}s gēgemxemliłelēsēs mamutē ts!āts!ayîm lāxēs gegenemē. Wä, laem hëwäxa nāx^{ɛ}idex ^{ɛ}wāpaxs laē hōqŭwelsa ḷōxs laē hōgwīl lāxēs g·ig·ōkwē. Wä, hëem sēx·ilag·iłaxa ts!āts!ayîma q!ēnemē lēelqwălalala^{ɛ}ya qaxs hēmawalaasa g·ālē begwānema g·ālaōłex bekŭmg·alisa ^{ɛ}nāẋwa nuẋ^{u}nemisa. Wä, hë^{ɛ}mis lāg·iłas awīlax·sēlakwa ts!āts!ayîmxs ts!āsēlaēda begwānemē. Wä, laem gwāła ts!āts!ats!alăxa ts!āts!ayîmē qaxs ^{ɛ}nemẋ·^{ɛ}idāła^{ɛ}maē ts!āts!ets!ēna^{ɛ}yaq ḷe^{ɛ}wa lâlelaēna^{ɛ}yaq.

Seaweed (Łeqaxa łeq!este′nē).—Wä, hë′^{ɛ}maaxs la′ē gwāł hă^{ɛ}ma′pa k!wē′łaxa xa^{ɛ}mā′sē, wa, la ăx^{ɛ}ē′dēda ts!edā′qaxēs łeq!este′nē qa^{ɛ}s k!ŭlk!ŭlpsa′lēq. Wä, lä ts!awanaqas lā′xa ha^{ɛ}ya′ł^{ɛ}a. Wä, lēda waō′kwē ăx^{ɛ}ē′dxa k·!îmḷayowē qa^{ɛ}s pā′xbendēsa łeq!este′nē lā′xa hēkwila^{ɛ}yē te′mk·!ewē q!waxasa. Wä, lae′m ē′seg·eyō la′xens q!wā′q!wax·ts!āna^{ɛ}yēx. Wä, lä yū′duẋ^{u}p!enx·sē^{ɛ}sta lā′xens q!wā′q!wax·ts!āna^{ɛ}yēx yîx wa′g·idasas. Wä, lä ḷaēł lā′xa g·ō′kwaxs la′ē pagetâlī′lēda łeq!este′nē la′qēxs la′ē tsetsex·sa′lēda hă^{ɛ}yā′ł^{ɛ}äq. Wä, lēda waō′kwē hă^{ɛ}yā′ł^{ɛ}a mā′lekwaq qa^{ɛ}s ăxts!â′lēs lā′xa ^{ɛ}wā′lasē łō′q!wa. Wä, g·î′l^{ɛ}mēsē hēł^{ɛ}ē′da malēg·ekwē łeq!este′nxs la′ē gwāł malē′kwa ḷe^{ɛ}wa waō′kwaxs tsek·aa′sa k·!î′mḷayo. Wä, lae′m ăx^{ɛ}ē′tse^{ɛ}wēda hănx·lanowē qa^{ɛ}s gŭxts!ō′tse^{ɛ}wēsa ^{ɛ}wā′pē qa ^{ɛ}negoyâ′lēs. Wä, la k·!esta′nowēda malē′g·ekwē łeq!este′nē lāq. Wä, lä xwē′tasa g·elt!exḷā′la k·ats!ena′qē lāq.

they stir it with a long-handled ladle, ‖ and they watch it so that it does not become too thick when it is | on the fire. They keep on stirring it while it is on the fire; | and after it has been boiling for a long time, oil | is poured on the seaweed. It is stirred again a long time, | so that it becomes well mixed. When it is really mixed, ‖ the kettle is taken off the fire. Then it is done, | when the oil disappears from the top of the seaweed. Immediately | a food-mat is taken and is spread before | those who are to eat the seaweed. Then spoons are given to the | guests. Then the small kettles are lifted by the handle, and ‖ are put down at the outer edge of the food-mat, and they begin to eat with spoons | the seaweed. They do not drink water before they eat it, | because they drank water before they ate dried salmon. | After they have finished eating with spoons the seaweed, they cool themselves | by drinking fresh water; and after they have finished they go out. ‖ They eat seaweed at all times, in the morning and at | noon and in the evening; but only in the morning they eat | dried salmon first; and when there is no dried salmon, then they eat | dried halibut in its place: They do not eat dried salmon first, at | noon and in the evening. ‖

Powdered Seaweed.—(The powdered seaweed) is only taken when the owner wants to eat some of it; | and they do it in the same way when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dō'qwałaq qa hëłâ'łes gɐnk·alaēna^{ɛ}yasēxs la'ē hă'nx·lents lā'xa lɐgwī'łē. Wä, lä hë'mɐnałag·îlī^{ɛ}ɐm xwētē'da hă'nx·lāla. Wä, hë't!a la gē'g·îlīł maɐ'mdɐlqŭlaxs la'ē ăx^{ɛ}ē'tsɐ^{ɛ}wa l!ē'^{ɛ}na qa^{ɛ}s k!ŭq!ɐgɐmē lā'xa łɐq!ɐstɐ'nē. Wä, lā'xaa ē't!ēd gē'g·îlīł xwē'tasɐ^{ɛ}wa qa lɐlgowēs. Wä, g·î'l^{ɛ}mēsē la â'lak·!āla lɐ'!gɐxs la'ē hă'nx·sanō lā'xa lɐgwī'łēda hă'nx·lanowē. Wä, laɐ'm l!ō'pɐxs la'ē x·îs^{ɛ}ī'dēda l!ē'^{ɛ}na lāx ō'kŭya^{ɛ}yasa łɐq!ɐstɐ'nē. Wä, hë'x·īd^{ɛ}mēsē ăx^{ɛ}ē'tsɐ^{ɛ}wa hă^{ɛ}madzowē łē'^{ɛ}wa^{ɛ}ya qa^{ɛ}s lē lɐpdzamolīłas lā'xa łɐxła'qlē. Wä, la ts!awanaē'dzɐma k·ak·ɐts!ɐna'qē lā'xa k!wē'łē. Wä, lä k·!ō'kŭlīłasɐ^{ɛ}wa hēha'nɐmē qa^{ɛ}s lē hănɐmg·ā'lilɐm lāx l!ā'sɐnxa^{ɛ}yasa ha^{ɛ}madzowē łē'^{ɛ}wa^{ɛ}ya. Wä, lax·da^{ɛ}xwē ^{ɛ}yō's^{ɛ}idxēs łɐxła'qsɐ^{ɛ}wē. Wä, laɐ'm k·!ēs nanaqałg·iwalax ^{ɛ}wā'pa qaxs la^{ɛ}mē'x·dē nā'qaxa ^{ɛ}wā'paxs lē'x·dē hă^{ɛ}ma'pxa xa^{ɛ}ma'sē. Wä, g·î'l^{ɛ}mēsē gwāł ^{ɛ}yō'saxēs łɐ'xłɐxsɐ^{ɛ}waxs la'ē k·ō'ɣwaxōd nā'x^{ɛ}īdxa a'łta ^{ɛ}wā'pa. Wä, g·î'l^{ɛ}mēsē gwā'łɐxs la'ē hō'qŭwɐlsa. Wä, k·!eâ's k·!ēs hă^{ɛ}mā'pdɐmxa łɐq!ɐstɐ'nē lɐ^{ɛ}wa gaā'la lɐ^{ɛ}wa ^{ɛ}nɐqä'la lo^{ɛ}ma gā'nulē. Wä, lē'x·a^{ɛ}ma gaā'la ha'ha^{ɛ}małg·iwalatsēxa xa^{ɛ}masē. Wä, g·î'l^{ɛ}mēsē k·!eâ's xa^{ɛ}masɐxs la'ē hē'dēda k·!ā'wasē hă'^{ɛ}mä^{ɛ}s. Wä, lä k·!ēs haha^{ɛ}małg·iwalaxa xa^{ɛ}masaxa ^{ɛ}nɐqä'la lɐ^{ɛ}wa dzā'qwa.

Powdered Seaweed.—Wä, â'^{ɛ}mēsē la ăx^{ɛ}ē'daasɐxs łɐxłaq!ēxsdaēda ăxnōgwadäs. Wä, la hë'ɐmxat! gwē'g·ilasōxs la'ē hă^{ɛ}mēx·sīlasɐ^{ɛ}wē gwē'g·ilasaxa tsɐg·ɐkwē lɐ^{ɛ}wa malē'g·ɐkwē. Wä, g·î'l^{ɛ}mēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ‖ take tongs, and red-hot stones are taken | and put into a small kettle. Then it | keeps warm for a long time while they are eating it. Seaweed is never | boiled in a large kettle, but they use a | small kettle, for they eat it out of it; and ‖ not once is it put into a dish, | for it is not good when it gets cold, and it is only good | when it is hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two spoonfuls of scattered ‖ dog-salmon spawn are boiled, when they are nearly done, | the kettle is taken off from the fire, and then cold water is poured | into it until the kettle is more than half full. | Then chopped seaweed is put in and is stirred. | When it is just the right thickness, the kettle is put back ‖ on the fire. Then it is left to boil for a long time; and | it is taken off again, and oil is poured into it. | This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are taken and are opened. Then ‖ the sand is picked off; and when it is all off, they are put into the | kettle. When this is done with four | large clams, water is poured on, but not very | much water. |

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ha'labala ᶜwŭdEx·ᶜī'dēda łEq!EstE'naxs la'ē łExła'qa k!wē'łaxs la'ē ăxᶜē'tsEᶜwa k·!îplā'la qaᶜs k·!îp!eda'yuwē lā'xa x·ī'xsEmāla t!ē'sEma qaᶜs lē k·!îpsta'no la'xa ha'nEmē. Wä, hë'x·ᶜîdaᶜmēsē la gä'ła ts!E'lqwaxs la'ē ᶜyō'sēda łExła'qē. Wä, hë'ᶜmēsēxs k·!ē'saē hë hăᶜmēx·sīlats!ēda ᶜwā'lasē hănx·Lano lā'xa łEq!EstE'nē hë'ē hă'nx·LEndaa'ts!ēda EmᶜEma'ᶜyē hă'nx·Lanâq qaxs hë'ᶜmaē ha'ᶜmats!ēq qaxs k·!ē'saē ᶜnE'mp!Ena łō'xts!oyo lā'xa łō'q!wēda łEq!EstE'nē, qaxs k·!ē'saē ë'k·Exs ᶜwŭda'ē yîxs lē'x·aᶜmaē ë'g·asExs ts!E'lxstaē. Wä, laE'mxaa gwāł lā'xēq.

Salmon-Spawn with Seaweed (ŁE'q!EqElaxa gē'ᶜnē).—Hë'dEn L!Elē'wēsEᶜwa gē'ᶜnäxs hă'nx·LEntsEᶜwaēda mā'łExLa gwē'lēdzē gē'ᶜnēsa gwaᶜxnisē lā'xa k·ā'ts!Enaqē. Wä, g·î'lᶜmēsē Elā'q L!ō'pExs la'ē hă'nx·sanowēda hă'nx·Lanowē lā'xa lEgwī'łē. Wä, gŭq!Eqasōsa ᶜwŭda'ᶜsta ᶜwā'pa qa ë'k·!ōłdzaᶜyēs lā'xa hă'nx·Lanowē. Wä, lē k·!a'stanowēda tsEg·E'kwē łEq!EstE'n lāq. Wä, lä xwē'tasEᶜwa. Wä, g·î'lᶜmēsē hë'łâłē gE'nk·ałaēnaᶜyasēxs la'ē x̣wē'laqa hă'nx·LEndayo lā'xa lEgwī'łē. Wä, laᶜmē'sē gē'g·îlł qaᶜs maE'mdElqŭlaxs la'ē hă'nx·sanō lā'xa lEgwī'łē. Wä, lä k!ŭ'nq!Eqasōsa L!ē'ᶜna. Wä, â'ᶜmēsē la ᶜyō'sᶜītsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wä, hë'ᶜmēsa mō'sgEmē awâ' g·ā'wēq!ānEma yîxs ăxᶜē'tsEwaē. Wä, lä k·!ō'x̣ᶜwītsEᶜwa. Wä, la mEnwä'lasEᶜwēda ë'g·isē. Wä, g·î'lᶜmēsē ᶜwī'ᶜlâxs la'ē ăxts!o'yo lā'xa hă'nx·Lanowē. Wä, g·î'lᶜmēsē ᶜwi'ᶜla la hë g̣wē'kwēda mō'sgEmē ăwâ' g·ā'wēq!ānEma la'ē gŭq!Eqasōsa ᶜwā'pē. Wä, la k·!ēs â'laEm q!ē'nEma ᶜwā'pē.

The woman takes with her hands the meat ‖ of the cleaned clams and squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours ‖ cold water into it, until the kettle is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the ‖ fire, and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes the basket on her back |and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the ‖ basket of fern-roots. Then she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one ‖ span, and half the thickness

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Wā, lē'da ts!Edāqē dā'x·ᵋītsēs eᵋeyasōwē lā'xa E'lg·Ekwē g·awēq!ānEma qaᵋs q!wē'q!ŭłts!ālēq. Wä, a'łᵋmēsē gwāł q!wē'q!ŭłts!ālaqēxs la'ē â'ēm la dzE'mx̣ᵘstowēda ᵋwā'pas. Wä, lē hă'nx·LEntsa hă'nx·Lanowē lā'xa lEgwī'łē. Wä, lē g·ē'g·îlīłᵋEm la maE'mdElqŭlaxs la'ē k!ŭ'nq!Eqasa L!ē'ᵋna lāq. Wä, g·îlᵋmēsē gwā'łExs la'ē hă'nx·sEndEq lā'xa lEgwī'łē. Wä, la'xaē gŭq!Eqasa ᵋwŭda'ᵋsta ᵋwāp lāq, qa ĕk·!ō'łdzaᵋyēs lā'xa hă'nx·Lanowē. Wä, lē ăxᵋē'dxēs tsEg·Ekwē' łEq!EstE'na qaᵋs k·!ā'ᵋstEndēs lāq. Wä, lē xwē'taq qa hë'łâłēs gEnk·alaē'naᵋyas. Wä, lē hă'nx·LEnts la'xēs lEgwī'łē. Wä, lē gē'g·îlīłᵋEm maE'mdElqŭlaxs la'ē ē't!ēd k!ŭ'nq!Eqasa L!ē'ᵋna lāq. Wä, lā'xaē hă'nx·sEndxa hă'nx·Lanowē lā'xa lEgwī'łē. Wä, laE'm L!ō'pa. Wä, â'ᵋmēs la ᵋyō'sᵋitsEᵋwa. Wä, laE'm gwāł lā'xēq.

Fern-Root (1).—Wä,[1] lä gwāłExs laē ōxLEx·ᵋīdxēs tsāg·ats!ē lExaᵋya qaᵋs lä näᵋnakwa. Wä, g·îlᵋmēsē ᵋnāx·ᵋīdxa la łEnsa yîxs ĕk·aēda ᵋnāla, la ăxᵋēdxa ᵋwālasē łēᵋwaᵋya qaᵋs lä LEp!Elsas lāx L!āsanâᵋyasēs g·ōkwē. Wä, la x̣wēlaqa laēL lāxēs g·ōkwē qaᵋs ăxᵋēdēxēs tsāg·ats!ē lExaᵋya. Wä, la lawElsas qaᵋs lä gŭgEdzōlsasa tsāk·usē lāxa LEp!Esē łēᵋwaᵋya. Wä, lä gwēldzōlsasa tsāk·usē lāq. Wä, laEm x·îłāq qa lEmlEmx̣ᵘsEmx·ᵋīdēs. Wä, la x̣wēlaqElaEm lēx·ᵋīdEq. Wä, g·îlᵋmēsē ᵋnāx̣waEm la lEmlEmx̣ᵘsEmx·ᵋīdExs laēda ts!Edāqē ăxᵋēdxa k!waᵋxLāwē qaᵋs mEnsᵋīdēq qa ᵋnEmp!Enk·ēs ᵋwāsgEmasas lāxEns q!wāq!wax·ts!ānaᵋyēx. Wä, la k·!ōdEnē wâgwasas lāxEns

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[1] Continued from p. 196, line 12.

of a finger, | and it is one finger-width wide; | and she whittles down the end of it until it is thin. As | soon as she has finished this, she takes the root and holds it bottom up in her | left hand; and the woman holds the cleaner, the cedar-stick, in the middle ‖ and scrapes off the dirt that is on the fern-root, and the | small roots that are on its surface. As soon as | the dirt and the roots that were on the outside of the fern-root are all off, she | puts them on the mat again; and she only stops doing so when | all the fern-roots have been cleaned. As soon as this is done, she takes ‖ her basket and puts the cleaned fern-roots into it; | and when they are all in, she takes up the basket of fern-roots and hangs | it up in the rear of the house, behind the fire. They are kept twelve | days drying in the rear of the house. When this is done, the woman | gets some fire-wood, and makes everything ready. When she ‖ has the fire-wood, the woman takes a rest and when the fern-roots have been drying for eleven | days, the woman takes her large basket | and looks for good hemlock-branches and also wet leaves; that is to say, the | leaves of the salmon-berry bush and of the thimble-berry bush. These are referred to by the Indians as "wet leaves." | As soon as she finds them, she puts the wet leaves into her basket; ‖ and when it is full, she breaks off hemlock-branches and carries them under her arms; | and she carries the

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q!wāq!wax·ts!āna^{ɛ}yēx. Wä, la ^{ɛ}nEmdEnē ^{ɛ}wādzEwasas lāxEns q!wāq!wax·ts!āna^{ɛ}yēx. Wä, la k·ōxbEndEq qa pExbäs. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa tsāk·usē qa^{ɛ}s dāłēsēs gEmxōłts!āna laqēxs laē ēk·!axsdāla. Wä, lä q!wēdzoyâyēda ts!Edāqaxēs k·îmdayâxa k!wa^{ɛ}xLāwaxs laē k·îmtâlax dzEx^{u}sEma^{ɛ}yasa tsāk·usē ḷE^{ɛ}wa L!ōp!Ek·mEnēxwē lāx ōsgEma^{ɛ}yas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâwēda dzEx^{u}sEma^{ɛ}yas ḷE^{ɛ}wa L!ōp!Ek·axs laē ēx·sEma tsāk·usē. Wä, la ẋwēlaqa ăxdzōts lāxa lē^{ɛ}wa^{ɛ}yē. Wä, la āł^{ɛ}Em gwāł hë gwēg·ilaxs laē ^{ɛ}wī^{ɛ}la la k·ēk·îmdEkwa tsāk·usē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxēs lExa^{ɛ}yē qa^{ɛ}s xEx^{u}ts!ōdēsa la k·îk·îmdEk^{u} tsāk·ōs lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs laē k·!ōqŭlsxēs tsāg·ats!ē lExa^{ɛ}ya qa^{ɛ}sl ä tēx·^{ɛ}walîłaq lāxa ōgwiwēwalîłases lEgwīł. Wä, laEm małExsag·îyogwīlałxa ^{ɛ}nāla x·îłElāLElał lāxa ōgwiwalīłē. Wä, g·îl^{ɛ}mēsē gwāła laē ănēx^{ɛ}ēdēda ts!Edāqaxa lEqwa qa g·āxēs gwālīła. Wä, g·îl^{ɛ}mēsē g·āxēda lEqwāxs laē x·ōs^{ɛ}īdēda ts!Edāqē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nēmxsag·îyowē ^{ɛ}nālāsa tsāk·use la x·îłałaxs laēda ts!Edāqē ăx^{ɛ}ēdxēs ^{ɛ}wālasē lExa^{ɛ}ya qa^{ɛ}s lä ālāx ēk·a q!wāxa. Wä, hë^{ɛ}mēsa LEq!Emsē yîx māmāmamōtasa q!wāłmEsē ḷE^{ɛ}wa tsEgEłmEsē, gwE^{ɛ}yâsa bāk!ŭmē LEq!Emsa. Wä, g·îl^{ɛ}mēsē q!āqēxs laē mōts!âlasa LEq!Emsē laxēs lExa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē qōt!axs laē L!Ex^{ɛ}wīdxa q!waxē qa^{ɛ}s gEmxElēq. Wä,

basket with wet leaves on her back and goes home. | Then she puts 32
the basket down from her back in the house.[1] . . .

In the morning, as soon as day comes, she lights the fire under the stones; | and as soon as it blazes up, she takes her large basket ‖ and 35
goes and plucks off seaweed and puts it into her basket. When | her basket is full, she carries it on her back, and she puts it down | close to the place where she is going to bake the fern-root; and she also takes two | large buckets, and she goes and draws fresh water. As soon as | she comes, she puts them down near the place where she is going to bake; ‖ and she also takes tongs made on purpose to use 40
with the red-hot stones. | She puts them down where she put down the two buckets, | and she also takes an old mat and puts it down. Then she takes | her digging-stick of yew-wood and puts it down. Now everything is | ready.[2] . . . ‖

And when all the fire is out of the hole, she takes with the tongs 45
the red-hot stones and puts them into the fire in the middle. Eight | stones she puts into the fire in the middle, for she puts into a heap on the floor of the house the | fire that she has taken out with her tongs from the place where she is going to bake. Then she levels down the | stones in the place where she is going to bake. ‖

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g·āxē ōxLalaxa LEq!Emdzadzē lExa^{ɛ}yaxs g·āxaē nä^{ɛ}nakwa. Wä, 31
lä ōxLEg·alīłaxēs lExa^{ɛ}yē.[1] . . .

Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}īdxa gaāläxs laē tsēnabōtsa gŭlta laxēs t!ē-qwapa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē x·īqostâxs laē ăx^{ɛ}ēdxēs ^{ɛ}wālasē lExa^{ɛ}ya qa^{ɛ}s lä k!ŭlg·îlaxa L!EsL!Ekwē qa^{ɛ}s ăxts!âlēs laxēs lExa^{ɛ}yē. Wä, g·îl- 35
^{ɛ}mēsē qōt!ē lExa^{ɛ}yasēxs laē ōxLEx·^{ɛ}īdEq qa^{ɛ}s lä ōxLEg·alīłaq lāxa nEẋwāła laxēs kŭnyasLaxa tsāk·usē. Wä, laxaē ăx^{ɛ}ēdxa małtsEmē ăwâ naEngats!ä qa^{ɛ}s lä tsēx·^{ɛ}īts lāxa āłtä ^{ɛ}wāpa. Wä, g·îl^{ɛ}mēsē g·āxExs laē hăng·alīłElas lāxa nEẋwāła laxēs kŭnyasLē. Wä, la-xaē ăx^{ɛ}ēdxa k·îpLāla hēkwēlē qa k·!îpElēxa x·īx·îxsEmāla t!ēsEma. 40
Wä, lä ăx^{ɛ}ālīłas lax la hēnelatsa małtsEmē naEngats!ä. Wä, la-xaē ăx^{ɛ}ēdxa gēmasē łē^{ɛ}wa^{ɛ}ya qa g·āxēs g·aēła. Wä, laxaa ăx^{ɛ}ēd-xēs L!Emq!Ek!înē k·!îlākwa qa g·āxēs g·aēła. Wä, laEm ^{ɛ}wī^{ɛ}la la gwālīła.[2] . . .

Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōłts!âwēda gŭltäxs laē k·!îp!ēdxa x·īx·Exsemala 45
t!ēsEma qa^{ɛ}s lä k·!îpLEnts lāxa la lāqawalīła. Wä, mālgŭnāłtsE-mēda t!ēsEmē la xEx^{u}Lalalīł lāxa lāqawalīłē qaxs laē q!ap!ēsgEmlīlēda gŭlta yîx k·!îpwŭlts!âlayâs laxēs kŭnyasLē. Wä, lä ^{ɛ}nEmāk·îyîndxa t!ēsEmē lāx ōts!âwasēs kŭnyasLē.

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[1] Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

[2] Then follows remarks on the taking out of stones from the fire (see ibid., p. 408).

As soon as she has done so, she takes a large clam-shell | and scrapes up the soil with it, and she puts it over the red-hot | stones; and she only stops doing so when (the soil) is four fingers | thick on top of the red-hot | stones. Then she takes the seaweed and throws it on top of the soil, ‖ and it is of the same thickness as the soil; and she takes | hemlock-branches and puts them on the seaweed, and she puts them carefully | on top of the seaweed so that none of it shows. | Then she takes the wet leaves and puts them on top of the hemlock-branches, | and these are also four finger-widths thick. ‖ Then she takes the fern-root and puts it among the wet leaves. She | places (the fern-roots) bottom upward, and they are close together. | First they are put on the right-hand side of the hole, turning the face to the | rear of the house. And when they are all in, the woman | takes wet leaves and throws them over the fern-roots; and ‖ these are also the same thickness as the thickness of those underneath the fern-roots, namely, four | finger-widths. As soon as this has been done, she levels down the top. | Then she takes hemlock-branches and places them over them, the | same amount as was first put into the hole. Then shė takes seaweed | and throws it on top of the hemlock-branches, and this is also four ‖ finger-widths in thickness. Then she takes an old mat | and spreads it over the seaweed. Then she takes her

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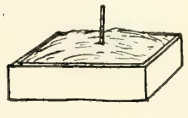
Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ᵉwālasē xalaētsa mEt!ānaᵉyē qaᵉs xElx·ᵉīdēs lāxa dzEqwa. Wä, la k·!ak·îyîndālas lāxa x·îx·îxsEmāla t!ēsEma. Wä, āłᵉmēsē gwāłExs laē mōdEn lāxEns q!wāq!wax·-ts!ānaᵉyēx yîx wâgwasasa dzEqwa lax ōkŭyaᵉyasa x·îx·îxsEmāla t!ēsEma. Wā, lä ăxᵉēdxa L!EsL!Ekwē qaᵉs łExEyînts lāxa dzEqwa. Wä, hëEmxaawisē wâkwē wâgwasasa dzEqwa. Wä, laxaē ăxᵉēdxa q!waxē qaᵉs LExwŭyîndēs lāxa L!EsL!Ekwē. Wä, laEm aëk·!a LExwas lāx ōkŭyaᵉyasa L!EsL!Ekwē qa k·!eâsēs la nēłālas. Wä, lāxaē ăxᵉēdxa LEq!Emsē qaᵉs łExᵉēdēs lāx ōkŭyaᵉyasa q!waxē. Wä, laEmxaē mōdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâgwasas. Wä, lä ăxᵉēdxa tsāk·usē qaᵉs k!ŭts!EqElēs lāxa LEq!Emsē. Wä, laEm ëk·!axsdāłaxs laē ăxts!âlayâ. Wä, laxaa tasâła. Wä, la hëEmxat! g·îl k!wats!ōdaatsa tsāk·usa hëłk·!ōdEnēxᵘts!â gwēg·îmāła lāxa ōgwiwalīłasēs g·ōkwē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laēda ts!Edaqē ăxᵉēdxa LEq!Emsē qaᵉs łExEyōdālēs lāxa tsāk·usē. Wä, laxaē hëEm wâkwē wâgwasasa bEnaᵉyasa tsak·usaxs mōdEnaē lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē gwāłExs laē ᵉnEmāk·îyîndEq. Wä, laxaē ăxᵉēdxa q!waxē qaᵉs LExŭyîndēs lāq. Wä, laxaē hëEm waxē waxaasasa g·îlx·dē lats!oyos. Wä, lä ăxᵉēdxa L!EsL!Ekwē qaᵉs łExEyîndēs lāxa q!waxē. Wä, g·îlᵉEmxaāwisē mōdEn laxEns q!wāq!wax·ts!ānaᵉyaqē wâgwasasēxs laē ăxᵉēdxa gēmasē łēᵉwaᵉya qaᵉs LEpEyîndēs lāxa L!EsL!Ekwē. Wä, lä ăxᵉēdxēs L!Emq!Ek·!înē

yew-wood | digging-stick and pokes it down in the middle of what is being baked by her. | She pokes it through the middle of the mat; and after she has done so, | she takes a large clam-shell, scrapes up some soil with it, ‖ and throws it on top of the mat. When this is level with the | floor of the house, she calls a woman who has had just one husband, | and whose husband is still alive, and who has never been | a widow, and whose monthly period terminated at least eight days before. | This woman is called to come and stamp down the soil ‖ on top of what is to be baked. The woman continues for a long time to tread down the soil, | and she only stops when the soil on top of the baking-place is very hard. | Then the owner of the fern-roots takes her tongs | and takes the red-hot stones which she had put into the | fire in the middle of the house, and puts four of them into ‖ each of her buckets. As soon as she has done so, the | water in the buckets gets hot. When this has been done, | the woman again throws soil upon the baking-place which has been stamped down; and she | only finishes throwing soil on it when it is piled up over the baking-place, in this manner: | Now the root-digger stands out from it. After this is done, ‖ she takes up the buckets by the handles, and she puts the two buckets | containing the hot water near to the baking-place. Then she pulls out the | root-digger and puts



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k·!îlākwa qa^{ɛ}s L!ENXBETENDĒS lāx NEQEYa^{ɛ}yasēs kŭnsasowē. Wä, laEM L!ENXSŌDEX NEGEDzâyasa łē^{ɛ}wa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłEXS laē ăx^{ɛ}ēdxa ^{ɛ}wālasē xālaētsa MET!āna^{ɛ}yē qa^{ɛ}s XELX·^{ɛ}īdēs lāxa DZEQwa qa^{ɛ}s k·!āk·îyîndālēs lāxa łē^{ɛ}wa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē ^{ɛ}NEMākîya ŁE^{ɛ}wa ăwīnagwīłasa g·ōkwaxs laē LĒ^{ɛ}lalaxa hëEM āłēs ^{ɛ}NEMōkwē łā^{ɛ}wŭNEMasa ts!EDāq yîxs hë^{ɛ}maē āłēs q!ŭlē łā^{ɛ}wŭNEMas, yîxs k·!ēsaē AEMyōła. Wä, hë^{ɛ}mēsēxs laē małgŭnāłEXSē ^{ɛ}nāläs gwāł ēXENta. Wä, hëEM LĒ^{ɛ}lalasō^{ɛ}sēda ts!EDāqē qa g·āxēs t!ēpaxa DZEQwa lāx ōkŭya^{ɛ}yas kŭnsasE^{ɛ}was. Wä, lēda ts!EDāqē gēg·îlīł t!ēpaxa DZEqwa. Wä, āł^{ɛ}mēsē gwāłEXS laē p!ēs^{ɛ}ēdēda DZEQwa lāx ōkŭya^{ɛ}yasa kŭnyasē. Wä, lāŁēda ăxnōgwadäsa tsak·usē ăx^{ɛ}ēdxēs k·!îPLāla qa^{ɛ}s lä k·!îp!ēdxa x·īx·îxsEmāla t!ēsEM, yîx ăxLālayōx^{u}däs lāxa laqawalīłasa g·ōkwē, qa^{ɛ}s lä k·!îpstālasa maēmōsgEmē lāxa ^{ɛ}nał^{ɛ}NEMsgEmē nagats!ä. Wä, g·îl^{ɛ}mēsē gwāłEXS laē tsēts!ELx^{u}stēda ^{ɛ}wī^{ɛ}wābEts!âwasa naENgats!ē. Wä, g·îl^{ɛ}mēsē gwāłEXS laē ēt!ēdēda ts!EDāqē k·!āk·îyîntsa DZEQwa lāxa la t!ēbEk^{u} kŭnyasa. Wä, āł^{ɛ}mēsē gwāł k·!āsa DZEQwäxs laē TENk·îyałēda kŭnyasē g·a gwäłēg·a (*fig.*). Wä, laEM Ł̣ak·EyalīłxaK·!îlākwē. Wä, g·îl^{ɛ}mēsē gwāłEXS laē k·!ōkŭliłxa nagats!ē qa^{ɛ}s lä hănōlīłElasa małtsEmē ts!ēts!ELx^{u}sats!âla naENgats!ēxa ^{ɛ}wāpē lāxēs kŭnyasē. Wä, lä lēx^{ɛ}wīdxēs k·!îlākwē qa^{ɛ}s k·at!alīłēs. Wä, la ăx^{ɛ}ēdxa ^{ɛ}NEMsgEmē nāgats!ä

it down on the floor of the house; and she takes one bucket | and pours the water into the hole on the top of the baking-place, where the | root-digger had been standing; and as soon as it is emptied, she takes the ‖ other bucket and empties it also into the hole on top; | and when it is emptied, she covers up the hole on top with soil. | It is evening when she finishes; and as soon as it gets dark, | she takes her tongs and lifts the fire from the middle of the house with her tongs, | and puts the firebrands on top of the baking fern-roots; ‖ and when it blazes up, she puts some wet fire-wood on top, | so that it may last until the morning. |

When she has finished, she asks the people who live in the same house to abstain | from sexual intercourse during the night. In the morning, when day comes, | the woman gets up, and she goes to look at what is being baked by her. ‖ As soon as the fire on top is all burned out, she digs | it up; and when it is not burned out, she extinguishes | the fire on top of it, and she waits for the soil to get cool before | she digs into it. As soon as she reaches, in digging, the | mat that has been spread on top, she takes it by the corners and she lifts it up with everything on it, and ‖ takes it out. Then she takes her tongs and takes out | the seaweed and the hemlock and the wet leaves. As soon as | the fern-roots show, she takes her large basket and | puts it down by the side of the baking-place. Then she

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qa^{s}s qEpts!ōdēsa ^{s}wāpē lāxa kwaxŭya^{s}yasa kŭnyasē yîx Łałaasdäsa k·!îlākwē. Wä, g·îl^{s}mēsē ^{s}wīlg·îlts!âxs laē ētlēd ăx^{s}ēdxa ^{s}nEmsgEmē nāgats!ē qa^{s}s läxa qEpts!ōts laxaaxa kwaxŭya^{s}yē. Wä, g·îl^{s}mēsē ^{s}wīlg·îlts!âxs laē dzEmstōtsa dzEqwa lāxa kwaxŭya^{s}yē. Wä, laEm dzāqwaxs laē gwāła. Wä, g·îl^{s}mēsē p!EdEgî^{s}nakŭlaxs laē ăx^{s}ēdxēs k·!îpLāla qa^{s}s k·!îp!īdēs lāxa lāqawalīłē qa^{s}s lä k·!îpEyEndālasa gŭlta lāx ōsgEma^{s}yasēs kŭnsasE^{s}wēda tsāk·usē. Wä, g·îl^{s}mēsē x·īk·ustâxs laē ăxLālasa k!ŭnqē lEqwa lāq qa ^{s}nag·ilisLEs x·īqElāł.

Wä, g·îl^{s}mēsē gwāłExs laē hăwaxElaxēs ^{s}nEmaēłwŭtē qa k·!eâsēs nExwālas ŁE^{s}wēs gEgEnEmaxa ganolē. Wä, g·îl^{s}mēsē ^{s}nāx·^{s}īdxa gaāläxs laē ŁāxŭE^{s}widēda ts!Edāqē qa^{s}s lä dōx^{s}widxēs kŭnsasE^{s}wē. Wä, g·îl^{s}mēsē ^{s}wī^{s}la q!ŭlx·^{s}īdēda lEqŭya^{s}yasēxs laē hēx·^{s}īda^{s}Em ^{s}lāp!EqōdEq. Wä, g·îl^{s}mēsē k·!ēs q!ŭlx·^{s}īdExs laē hēx·^{s}idaEm k·!îlx·^{s}idxa lEqŭya^{s}yas. Wä, la ēsElaEmq qa k·ōx^{s}wīdēsa dzEqwäxs laē ^{s}lāp!EqōdEq. Wä, g·îl^{s}mēsē lāg·aē ^{s}lāpa^{s}yas lāxa LEpEya^{s}yē łē^{s}wa^{s}ya laē âEm dādEnxEndEq qa^{s}s ^{s}nEmāg·îlts!ōdē wēx·^{s}idEqēxs laē ăx^{s}wŭłts!ōdEq. Wä, â^{s}mēsē la ăx^{s}ēdxēs k·!îpLāla qa^{s}s k·!îpwŭlts!âlēs lāxa L!EsL!Ekwē ŁE^{s}wa q!wāxē ŁE^{s}wa LEq!Emsē. Wä, g·îl^{s}mēsē ^{s}wī^{s}la la nēEłtsEmx·^{s}īdēda tsāk·usaxs laē ăx^{s}ēdxēs ^{s}wālasē lExa^{s}ya qa^{s}s lä hănōlīłas lāxēs kŭnyasē. Wä, lä dādEsgEmasēs e^{s}eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, ‖ then she fills up with earth again the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ‖

Eating Fern-Roots.—Four days after | the fern-roots have been in the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman ‖ takes a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes ‖ before her guests; and she takes fern-roots and | puts them down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and ‖ eat it; and if others prefer to eat it with dried | spawn, they mix it, and they do not dip it into oil. | When they eat all the pieces

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tsāk·usaxs laē ăxts!âlas lāxa lɛxa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wi^{ɛ}lōłts!âxs laē ẋwēlaqa dzɛmts!ōtsa dzɛqwa laxēs kŭnyasdē. Wä, laɛm âɛm dzɛmēg·întsa dzɛqwa lāxa t!ēsɛmē. Wä, lāḷa k·!âtsa l!ɛsl!ɛkwē ḷɛ^{ɛ}wa q!wāxē ḷɛ^{ɛ}wa lɛq!ɛmsē yîx ĕk·!ēłts!âx·däsa tsāk·usē lāxa l!āsanâ^{ɛ}yasēs g·ōkwē. Wä, laɛm l!ōpēda tsāk·usē lāxēq. Wä, laɛm gwāła laxēq.

Eating Fern-Roots. — Wä, g·î'l^{ɛ}ɛm mō'p!ɛnẋwa^{ɛ}sē ^{ɛ}nā'läsa tsā'k·usē la ăxē'ł lā'xa g·ō'kwaxs la'ē l!ō'pa. Wä, lē lɛ'-^{ɛ}lalayoɛm lā'xa g·ō'kŭlōtē. Wä, la hë q!ŭnala mɛk·a'xa tsā'-k·usēda g·ī'g·îgăma^{ɛ}yasa lē'lqwălala^{ɛ}yē qaxs â'laē łā'wēnē hē'maō-masa. Wä, hë'^{ɛ}maaxs la'ē k!ŭs^{ɛ}ā'liła lē'^{ɛ}lanɛmē lä'da ts!ɛdā'qē ăx^{ɛ}ē'dxa ha'^{ɛ}madzowē łē'^{ɛ}wa^{ɛ}ya qa^{ɛ}s lē lɛpdza'molīłas lā'xa mɛ-k·a'lɛxa tsā'k·usē. Wä, lä k!ŭ'nxts!odālaxēs ts!ē'ts!ɛbats!äsa l!ē'^{ɛ}na. Wä, g·î'l^{ɛ}mēsē ^{ɛ}wī'^{ɛ}la k!ŭ'nxts!ɛwakwa ts!ē'ts!ɛbats!äxs la'ē ăx^{ɛ}ē'dxa lałlɛmwēts!aakwē gē'^{ɛ}nēsa dza^{ɛ}wŭ'nē qa^{ɛ}s lē ăxdzō'ts lā'xa ha'^{ɛ}madzowē łē'^{ɛ}wa^{ɛ}ya. Wä, lē k·ax·dzamōlī'łɛlasa ts!ē'ts!ɛ-bats!ē lā'xēs lē'^{ɛ}lanɛmē. Wä, la ăx^{ɛ}ē'd lā'xa tsa'k·usē qa^{ɛ}s lē xɛx^{ɛ}walī'łɛlasa maē'małtsɛmē qaē'da ^{ɛ}nā'ł^{ɛ}nɛmōkwē bē'bɛgwānɛ-ma. Wä, hë'x·^{ɛ}ida^{ɛ}mēsēda k!wē'łē dā'x·^{ɛ}īdxa ^{ɛ}nā'ł^{ɛ}nɛmsgɛmē qa^{ɛ}s sē'x·^{ɛ}īdēxēs la k!ŭlpōyo lāx ō'xsda^{ɛ}yasa tsā'k·usē. Wä, g·î'l^{ɛ}mēsē lā'wäyēda ts!ō'ła xɛẋ^{ɛ}wŭnē'sēxs la'ē ts!ɛp!ē'ts lā'xa l!ē'^{ɛ}na qa^{ɛ}s hămx·^{ɛ}ī'dēq. Wä, g·î'l^{ɛ}mēsa waō'kwē hë ăx^{ɛ}ē'tsɛ^{ɛ}wa lɛmō'kwē gē'^{ɛ}nä, wä, la hë ma'yîmsē. Wä, la k·!ēs ts!ɛpa'xa l!ē'^{ɛ}na. Wä,

of fern-root, then the inner part is just | held by the chief, who often does not eat it. He just gives it | to the one to whom he wishes to give it; for the Indians say, that, if ‖ a chief eats the inner part of a fern-root, he will always | waver in his mind about giving away blankets, for one side of his mind will | forbid him to give away blankets. Therefore the inner part of fern-root is not eaten by the | head chiefs. When the guests | have all eaten two fern-roots each, they drink water, and ‖ the woman gives each man two fern-roots to | take home to his wife. Then the guests go out of the house. | That is all about this. |

Fern-Root (2).—As[1] soon as she enters the house, she puts the bundle of fern-roots down by the side | of the fire. She builds up a large fire; | and as soon as it begins to burn low, she unties the root | with which the bundle of fern-root has been tied, and she spreads them out so that they are straight. ‖ Then she puts them on the fire, and | turns them over so that the whole outer side of the fern-root is charred. | When the whole fern-root is charred, she takes it off | from the fire; and when they are all off, she takes a | short wedge and a piece of fire-wood and her fish-knife, and ‖ she puts them down at the place where she charred the fern-roots. Now | the fire in which she charred the fern-roots has gone out, and she takes the long | charred roots

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lä ᶜwī′ᶜlâwē q!wa′sgEmaᶜyasa tsā′ḳ·usē la′ē â′Em la mEg·ē′sē da-akwasa g·ī′gămaᶜyē la q!ŭnā′la k·!ēs hăᶜmx·ᶜī′dEq. Wä, â′ᶜmisē ts!âs la′xēs gwEᶜyō′ qas ts!Ewats qaxs ᶜnē′k·aēda bā′k!ŭmaqēxs g·î′lᶜmaē hăᶜmä′sa g·ī′gămaēda mEg·ē′sasa tsā′k·usē, wä, la′ᶜlaē hë′mEnałaEm mā′g·īsiᶜlälē nâ′qaᶜyas qaᶜs p!EsᶜI′dē ḷoxs bEla′ē ăpsa′nēgwisē nâ′qēᶜs qaᶜs k·!ē′sē p!EsᶜI′da. Wä, hë′ᶜmēs lā′g·iła k·!ēs hăᶜmäsa xa′mageᵐaᶜyē g·ī′gămaᶜēda mEg·ē′sasa tsā′k·usē. Wä, g·î′lᶜmēsē ᶜwi′ᶜlēda k!wē′łaxa maē′małtsEmē tsā′k·usExs la′ē nā′xᶜīdxa ᶜwā′pē. Wä, lä′da ts!Edā′qē ē′t!ēd ts!Ewanaēsasa maē′małtsEmē tsā′k·usa qa mō′dōłts qaēs gEgEnE′mē. Wä, hë′x·ᶜidaᶜmēsē hō′qŭwElsēda k!wē′łdē lā′xēq. Wä, laE′m gwał lā′xēq.

Fern-Root (2).—Wä,[1] g·îlᶜmēsē laēL lāxēs g·ōkwaxs laē g·ēnolisas lāx lEgwīlasēs g·ōkwē. Wä, lä lEqwēlax·ᶜid qa L!agawasLalīsēs lEgwīlē. Wä, g·îlᶜmēsē q!wālaᶜnākŭlaxs laē qwēłōdxa L!ōp!Ek·ē qEnōyowēs sāgwanEmas sāgumaxs laē dāłᶜīdEq qa naEnqElēs. Wä, lä k·atLEndālas lāxa q!ŭq!wālEmōtas lEgwīlas. Wä, lä lēx·iᶜlälaq qa ᶜnEmaᶜnakŭlēs k!ŭmElx·ᶜīdē ōgwidaᶜyasa sagumē. Wä, g·îlᶜmēsē ᶜnaẋwa k!ŭmElx·ᶜīdē ōgwidaᶜyasēxs laē ăxsEndEq lāxa q!ŭq!wālEmōtasēs lEgwīlē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē ăxᶜēdxa ts!Ek!wa LEmg·aᶜyâ hëᶜmisa lEqwa; wä, hëᶜmisēs xwāḷayowē qaᶜs lä g·îyîmg·alīłas lāxa mag·înwalīsas L!Enāsasēxa sāgumē, yîxs laᶜmaaḷał k·!îlxᶜēdē L!Ex·damasēs lEgwīłe. Wä, lä dāx·ᶜīdxa g·îlt!a L!Enkᵘ sāguma qaᶜs gwānaxᶜēdēq. Wä, lä k·at!Ents lāxa lEqwa

[1] Continued from p. 616, line 63.

doubled in two, and puts them on the fire-wood, | holding them with her left hand. Then she takes the sharp point of the | wedge and strikes the charred fern-root with the top of the wedge. ‖ She does not strike it very hard, going along the whole length | while she is striking it. As soon as the fern-root has been pounded flat, she | takes her fish-knife and puts the handle between the big toe | and the other toes, turning the edge of the knife upward. | Then she takes the pounded charred fern-root and measures a piece three ‖ finger-widths long. Then she | presses it against the sharp edge of the knife which is turned upward, | and cuts it off. She continues cutting that way; and as soon as all the roots have been cut in pieces, | she takes her oil-dish, puts some oil in it, | and begins to eat the pounded charred fern-root, ‖ dipping it into oil every time she takes a piece, and putting it into her mouth. For a long time | she chews it and sucks at it; and when all that is good has been sucked out, | she spits out the fibrous part inside of the fern-root; and | she takes another piece of pounded charred fern-root, cuts it in pieces, and dips it | into oil. She puts it into her mouth, ‖ chews it for a long time, and sucks at it, and spits out what is left after sucking. | She continues doing this while she is eating the cut pieces of charred fern-root. | As soon as she has eaten enough, she puts away what is left over, and she drinks | water. That is all about the fern-roots, for there is only one way of |

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dālasēs gEmxōlts!ānaᵉyē lāq. Wä, lä dāx·ᵉīdEx ëx·baᵉyasa LEmg·âyâxs laē t!Elxwīts ōxtâᵉyas lāxa L!Enkwē sāguma lāxēs k·lēts!ēnaᵉyē eâltsēlaxs t!Elxwaaq, la lābEndālax ᵉwasgEmasas t!Elōᵉnākŭlaq. Wä, g·îlᵉmēsē lā pExᵉEna t!Elōkwē L!Enkᵘ sāgumxs laē ăxᵉēdxēs xwāLayowē qaᵉs g·apōdēs ōxLaᵉyas lāxēs qōmax·sīdzaᵉyē LEᵉwēs q!wāq!wax·sīdzaᵉyē lāx ëk·!Ex·ălaēnaᵉyasa xwāLayowē. Wä, lä ăxᵉēdxa t!Elōkwē L!Enkᵘ sāguma qaᵉs mEnsᵉīdēsa yūduxᵘdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx lāxa t!Elōkwē L!Enkᵘ sāgumaxs laē LaxxwälabEnts lāxa ëk·!Ex·ăla xwāLayowa. Wä, laᵉmē t!ōts!EndEq. Wä, âᵉmis lā hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉla la t!Ewēkŭxs laē ăxᵉēdxēs ts!Ebats!ē qaᵉs k·!Enxts!ōdēsa L!ēᵉna laq. Wä, lä sāx·sExᵉwīdxa t!Elōkwē L!Enkᵘ sāguma. Wä, laEm q!wālxoEm ts!Ep!ēts lāxa L!ēᵉna qaᵉs ts!ōq!ŭsēs lāxēs sEmsē. Wä, lä gēg·îlīl malēkwaq qaᵉs k!ŭmtēq. Wä, g·îlᵉmēsē ᵉwīᵉla k!ŭmtâlax ēg·imas laē kwēsōdxēs k!wâx·mote yîx dōdEq!ŭgaᵉyasa sāgumē. Wä, laxaē ēt!ed dāx·ᵉīdxa t!Ewekwē t!Elokᵘ L!Enkᵘ saguma qaᵉs ts!Ep!ēdēs lāxa L!ēᵉna. Wä, laxaē ts!oq!ŭsas lāxēs sEmsē. Wä, laxaē gegîlīl malēkwaq qaᵉs k!ŭmtēq. Wä, lāxaē kwēsōdxēs k!wâx·motē. Wä, âx·säᵉmēsē hë gwēg·ilaxs sāx·sEkwaaxa t!Ewēkwē L!Enkᵘ sāguma. Wä, g·îlᵉmēsē pōlᵉīdExs laē g·ēxaxēs ănēx·sâᵉyē. Wä, lă nāxᵉidxa ᵉwāpē. Wä, laEm gwał lāxa sagumē qaxs ᵉnEmx·ᵉidāłaᵉmaē hă-

cooking it, and it is not good when eaten raw. They are not ‖ given at feasts, for only old people eat them. |

Fern-Root (3).[1]—She[2] takes the fire-tongs and piles the fire-brands | together by the side of the fire. She takes the | fern-roots out of her basket and throws them on the | fire, where she turns them over with the fire-tongs, so that they are ‖ scorched all over. When they are brittle, they are done. | She takes them out with her tongs, and does the same with | the others. When all the roots are done, | she takes her small dish, washes it out, and when it is clean, | she breaks the roasted roots into short pieces into the small dish. She breaks the roots into pieces ‖ one finger-width long. When she | has broken up enough, she takes oil and pours it over them, | and she does not stop pouring oil over them until they are all covered. Then she takes | a spoon and begins to eat the scorched roots with oil. | She eats the oil and the roasted roots with a spoon. ‖ After she has finished, she puts away what is left over, and | she drinks a little water, for she does not want to vomit. Because | she has taken much oil, she does not take much water. | There is only one way of cooking the fern-roots. | They are not eaten raw by the tribes. When a ‖ hunter goes hunting, he holds a fern-root in his mouth in order | not to get

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ᶜmēx·silaēnaᶜyaq, yîxs k·!ēsaē ëk· lāx k·!îlx·k·!ax·sEwē k·!ēs k!wē-ladzEma qaxs lēx·aᶜmaē sāx·sEkwa q!ŭlsq!ŭlyakwē.

Fern-Root (3).[1]—Wä,[2] lä ăxᶜēdxēs ts!ēsLāla qaᶜs k·ełts!ālēxa gŭlta qa g·āxēsē q!ap!ēsgEmlēs lāxa onâlisasēs łEgwīlē; wä, lä LExᶜŭłts!ōdxa łEk!waᶜyē lāxēs łEgwats!ēᶜyē lExaᶜya qaᶜs L!Ex·LEndēs lāxēs L!Enasē lEgwīła. Wä, lä k·ēLiᶜlālasēs ts!ēsLala lāq qa ëk·ēs k!ŭm-laᶜnakŭlaēnaᶜyas. Wä, g·îlᶜmēsē L!EłᶜīdExs laē L!ōpa. Wä, lä k·ełts!EndEq lāxēs L!Ex·dEma lEgwīła. Wä, lä hānał hë gwēg·i-laxa waōkwē. Wä, g·îlᶜmēsē ᶜwīᶜlala L!Enkwa łEk!waᶜyaxs laē ăxᶜēdxēs łālōgŭmē qaᶜs tsōxŭg·îndēq. Wä, g·îlᶜmēsē ëg·îg·axs laē ăxᶜēdxa L!Enkwē łEk!waᶜya qaᶜs p!oxts!âlēs lāxa łālogŭmē. ᶜnāłᶜnEmdEnē ăwasgEmasas p!ōqwaᶜyasēda łEk!waᶜyē. Wä, g·îlᶜmēsē hëłᶜē p!oqwaᶜyasēxs laē ăxᶜēdxa L!ēᶜna qaᶜs k·!ŭnq!Eqēs lāq. Wä, āłᶜmēsē gwāł k!ŭnq!Eqēxs laē t!Ep!EgElisa. Wä, lä ăxᶜēdxa k·ats!Enaqē qaᶜs łEx·łaᶜxᶜwidēxa t!Ep!EgElīsē L!Enkᵘ łEk!waᶜya. Wä, laEm ᶜyōsasa k·āts!Enaqē lāxa L!ēᶜna LEᶜwa L!Enkwē łEk!waᶜya. Wä, g·îlᶜmēsē gwāła laē g·ēxaxēs ănēx·sâᶜyē. Wä, lä xāL!Exᶜīd ᶜnaxᶜīdxa ᶜwāpē qaxs gwaq!Ełaē ts!Enk!ŭłᶜīda qaxs q!ēk!Esaaxa L!ēᶜna lāg·iłas k·!ēs q!ēk·!Esxa ᶜwāpaxs laē nāxᶜīda. Wä, laEmxaē ᶜnEmx·ᶜīdāłaᶜmē hăᶜmēx·silaēnaᶜyaxa łEk!waᶜyē. Wä, lāxaē k·!ēs k!wēladzEma lāxa lēlqwălaLaᶜyē. Wä, g·îlᶜmēsē hāna-L!ēda hănEnL!ēnoxwē laē hămsgEmēxa k·!îlx·ē łEk!waᶜya qaᶜs

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[1] *Dryopteris spinulosa.* [2] Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now[1] I will talk about the cooking of | clover. First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and ‖ throws down the fire-wood that he has obtained. After he has thrown it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he ‖ carries them on his back up the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the ‖ other one resting on the floor of the house; and he does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. ‖ After this has been done, he picks up the stones and

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k·!ēsē pōsq!a ḷōˢ qaˢs k·!ēsē naq!ēxsdxa ˢwāpē. Wä, lāxaē hămsgEmēsōˢsa Elkwāla. Wä, laEm gwāł lāxēq.

Cooking Clover.—Wä,[1] laˢmēsEn gwāgwēx·sˢalał laqēxs laē ḷEk·ē-laxēs ḷEx·sEmē. Wä, hëEm g·îl ăxˢētsōˢsa łaˢwŭnEmasa ts!Edāqaxs laē ănēqax lEqwä qaˢs ḷEk·ēlax·dEmaxa ḷEx·sEmē. Wä, g·îlˢmēsē qōt!ē ẋwāẋwagŭmasēxs g·āxaē näˢnakwa. Wä, hëx·ˢidaˢmēsē sEpˢwŭłtōdxēs ănēganEmē lEqwa. Wä, g·îlˢmēsē ˢwīˢlōłtâwēda lEqwa lāx ẋwāẋwagŭmasēxs laē hēx·ˢidaEm yîlẋˢŭsdēsElaq qaˢs lä yîlẋ-ˢwalīłElas laxēs g·ōkwē. Wä, g·îlˢmēsē ˢwīˢlōsdēsa lEqwäxs laē ăxˢēdxa lExaˢyasēs gEnEmē qaˢs lä lEnts!ēs lāxa L!Emaˢisē qaˢs lä xExᵘts!âlasa t!EsEmē lāq. Wä, g·îlˢmēsē gwānāla łōkŭsēxs laē ōxLōsdēsEq qaˢs lä ōxLaēLElas laxēs g·ōkwaxs laē ōxLEg·alīłas lāx mäg·înwalisasa laqwawalīlasē. Wä, alˢmēse gwāł ōxLosdēsElaxa t!ēsEmaxs laē k·ōtaq laEm hēłala. Wä, lä ăxˢēdxa lEqwa qaˢs k·at!āliłēsa ˢnEmts!aqē lāx ōgwiwaliłasa laqwawalīlas. Wä, laxaē ăxˢēdxa hēłag·itē qaˢs k·atbEndēs ăpsbaˢyas lāq. Wä, lä xaˢmastalīlē ăpsbaˢyas lāxa ăwīnagwīłasa g·ōkwē. Wä, laxaē hëEm gwēx·ˢīdxa ăpsanâˢyas. Wä, mEndzîx·ˢīdxa lEmẋwa lEqwa qaˢs k·ak·Etōdālēs lāxa k·ak·EdEnwaˢyē. Wä, g·îlˢmēsē ˢnEmāk·îˢyēda mEndzaakwē ḷEˢwa k·ēk·ak·EdEnwēxs laē ăxˢēdxa hăˢyaastowē lEqwa qaˢs gēk·îyîndalēs lāxa k·ēk·ak·EdEnwas lāxēs q!asâłaēnaˢyē. Wä, g·îlˢmēsē gwāłExs laē xExˢwīdxa t!ēsEmē qaˢs lä xEqŭyîndālas

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[1] Continued from p. 188, line 60.

places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of those whom he is to call, ‖ he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and he ‖ takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As soon as he goes, ‖ he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come in. ‖ They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

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lāq. Wä, g·îlᵉmēsē ᵉwīlk·Eyîntsa t!ēsEmaxs laē menābodEq yîsa gŭlta. Wä, g·îlᵉmēsē x·īqostâxs laē ᵉyālaqas g·ayōłē lāxēs ᵉnEᵉmēmotē qa läs LēᵉlālaLax g·ōkŭlōtas. Wä, hëx·ᵉidaᵉmēsē läda ᵉyālagEmē qa LēᵉlāLa. Wä, g·îlᵉmēsē lāg·aa lāx t!Ex·îläsēs LēᵉlālaSEᵉwaxs laē ᵉnēk·a: "LēᵉlalEnLōL qaᵉs laōs ḷEx·ḷak·xa ḷEx·sEmē lāx . . " (ᵉnēx· ḷēxᵉēdEx ḷēgEmasēs Lēᵉlałēlē). Wä, la hëx·säEm wāłdEmsēxs lābElsElaaxa g·ōx̣ᵘdEmsē. Wä, lāḷēda ḷEk·ēlaLaxa ḷEx·sEmē ăxwŭłt!alīłElaxa ḷēḷEg·ats!ē L!āL!Ebata qaᵉs g·āxē ăxstōlīłElaq lāx gEmxōtstâlīłas t!Ex·îläsēs g·ōkwē. Wä, lāxaē ēt!ēd ăxᵉēdxa ᵉwālasē q!ōᵉlats!ä qaᵉs hăng·alīłēs lāxa ōbēx·Lālalīłasēs lāqawalīlasēs g·ōkwē. Wä, hëᵉmisa małts!aqe g·îlsg·îlt!a k·!îpLālaa. Wä, hëEmxaäwis ăxᵉētsōᵉsēda małtsEmē ăwâ naEngats!ä, hëᵉmisa ᵉwālasē lExaᵉya ḷEᵉwa k·!āk·!ek·!obanä. Wä, lä ᵉyālaqa ēt!ēd qa läs ētsēᵉstēda lax·dē g·îl LēᵉlalElg·îsa. Wä, g·îlᵉmēsē lāxs laē ᵉyālaqasa ōgŭᵉlamaxat! g·ayōł lāxēs ᵉnEᵉmēmotē bEgwānEm qa läs tsēx·ᵉītsa małtsEmē ăwâ nagats!ē lāx ᵉwEᵉwāp!Ema qa tsayîmłtsa ḷEk·ēläs ḷEx·sEma qō lāł lāg·aalał lāxa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᵉmēse g·āxa tsäx·däxa ᵉwEᵉwāp!Emaxs laē hăᵉnōliłas lāxa q!ōᵉlats!ē. Wä, g·āxᵉmē hōgwīLElēda ḷEx·ḷax·Laxa ḷEx·sEmē. Wä, lä hēᵉnakŭlaEm lāxa ōgwīwalīłasa g·ōkwē qaᵉs k!ŭsᵉalīłē. Wä, g·îlᵉmēsē ᵉwīᵉlaēLExs laē hëEm g·îl hămx·ᵉītsEᵉwa ts!Enkwē xaᵉmāsa. Wä, g·îlᵉmēsē xEmsxasᵉīdExs laē ăxᵉēdēda maᵉlōkwē g·aᵉyōł lāx ᵉnEmēmotasa ḷEk·ēläxa ḷEx·sEma ăxᵉēdxa k·!îpLālaa qaᵉs lä

in readiness on each side of the steaming-box, and ‖ both pick up the red-hot stones and dip them quickly | into the water that has been brought in in the two large buckets. They take the stones out again | and put them into the steaming-box. They do this | in order to wash off the ashes that stick on the stones; and they continue | to do so with all the red-hot stones. When ‖ this has been done, the woman takes the large basket and pours | some water over it, so that it is wet. Then she takes a | square box, pours some fresh water into it, not very much. | Then she throws the clover into it and washes off the sand that sticks to it. | When all the sand is off, she throws the roots into ‖ the basket for steaming clover. When all the | clover has been taken out of the square box and has been washed, the two | men take hold of it, one on each side, and they put it on the red-hot | stones which they have put into the steaming-box. Then they press the clover-roots down in the | large basket so that they are close to the red-hot stones. ‖ When they have been pressed down, the woman takes some old mats | and spreads them on each side of the place where the clover is being steamed. | Then one of the men lifts a large bucket, | draws fresh water, and, when he comes in, he | immediately pours the fresh water over the clover which is ‖ piled up at the place where it is being steamed. When the fresh water has all been poured out of the | bucket, they take old mats

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ḷāx̣umg·alīł lāxa ᵉwāx·sanâᵉyasa q!ōᵉlats!ē. Wä, lä ᵉnEmāx·ᵉīd k·!îp!ēdxa x·īx·EXSEmāla t!ēSEma qaᵉs lä hanax̣ᵉwīd k·!îpstEnts lāx ᵉwābEts!âwasa małtsEmē ăwâ naEng̣ats!ä. Wä, lä x̣wēlaxŭstEndaᵉmēsēq qaᵉs lä k·!îpts!ōts lāxa q!ōᵉlats!ē. Wä, hēt! hëg·iłts g̣wēg·ilaq qaᵉs ts!ox̣âlēxa g̣ŭnaᵉyē k!wēk!ŭtsEmēq. Wä, lä hëx·säEm g̣wēg·ilaq lāxēs wāxaāsa x·īx·EXSEmāla t!ēSEma. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laēda ts!Edāqē ăxᵉēdxa ᵉwālasē lExaᵉya qaᵉs gŭg̣EłtsEmdēsa ᵉwāpē lāq qa k!ŭnqēsē hamExsEma. Wä, lä ăxᵉēdxa k·!îmyaxḷa qaᵉs gŭxts!ōdēsa ᵉwEᵉwāp!Emē lāq, xa k·!ēsē q!ēnEma. Wä, lä łExstālasa ḷEx·sEmē lāq qaᵉs ts!ox̣âlēxa ëg·isē k!wēk!ŭt!Enēq. Wä, g·îlᵉmēsē ᵉwīᵉlâwa ëg·îsEnaᵉyasēxs laē łExts!âlas lāxa hēlosg̣Emaᵉyē lExäsa ᵉnEk·axa ḷEx·sEmē. Wä, g·îlᵉmēsē ᵉwīlts!owēda ḷEx·sEmē lāxa k·!îmyaxḷa laē ts!ōkwa. Wä, läda maᵉlōkwē bēbEgwānEm dādanōdEq qaᵉs hănk·îyîndēs lāxa x·īx·EXSEmāla t!ēSEmaxa la xExᵘts!â lāxa q!ōᵉlats!ē. Wä, lä Lāqwaxałts!ōdxa ḷEx·ts!âla ᵉwālas lExaᵉya qa q!Esᵉalēs lāxa x·īx·îxsEmāla t!ēSEma. Wä, g·îlᵉmēsē q!Esᵉālaxs laēda ts!Edāqē ăxᵉēdxa k·!āk·!Ek·!obanē qaᵉs lä LEp!ālīłElas lāx ᵉwāx·sanâᵉyasa ᵉnEg·ats!äxa ḷEx·sEmē, laaḷasa ᵉnEmōkwē bEgwānEm ăxᵉēdxa ᵉnEmsg̣Emē ᵉwālas nag̣ats!ä qaᵉs lä tsēx·ᵉīdEx ałtä ᵉwEᵉwāp!Ema. Wä, g·îlᵉmēsē g·āxExs laē hëx·ᵉidaEm tsādzELEyîntsa ᵉwEᵉwāp!Emē lāxa ḷEx·sEmaxs laē L!äk·îmłts!â lāxa ᵉnEg·ats!äq. Wä, g·îlᵉmēsē ᵉwīlg·îłts!âwēda nāg̣ats!äxa ᵉwEᵉwāp!Emaxs laē ăxᵉēdxa k·!āk·!Ek·!obanē qaᵉs nāsE-

and cover it over. | They do not let the steam blow out. | They do not leave it there a long time, before the woman takes the short tongs | and lifts up one side of the covering of old mats. ‖ She picks up some clover-roots and puts them into a small dish, and | she pinches them with her fingers; and if they break in two, | they are done. Then the man takes off the | old-mat covering and spreads the mats on each side of the steaming-box. | When this has been done, two men take up ‖ each one clam digging-stick and push it through | each side of the clover-basket in which the clover has been steamed, | and they lift it up out of the | steaming-box. Then they put it down on the old mats which are spread | on the floor, and they pour it all out. When the clover is all out, ‖ they put the basket down at the left-hand side of the house. | Then the woman spreads the hot clover over the | old mats, so that the steam comes out and so that they get cool. | After this has been done, the woman takes the dishes and | puts them down. Then the two men take the steamed ‖ clover-roots and put them into the dishes; and when all | the dishes are full, they begin at one end of the dishes and go to the other, breaking up | the roots with their hands. When all the clover-roots are in pieces in the | dishes, the woman takes oil and pours it over them; | and when they are covered over with oil, they mix (the roots

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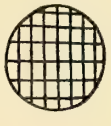
yîndēs lāq. Wä, la^{c}mē k·!ēs hēłq!alaq k·ɛx^{u}sâlēda k·!aɬɛla. Wä, k·!ēst!a âlaɛm gɛyaxs laēda ts!ɛdāqē ăx^{c}ēdxa ts!ēsʟāla ts!ɛk!wa qa^{c}s k!wētostōdēx ăpsānâ^{c}yasa nayîmē k·!āk·!ɛk·!obanä. Wä, lä k·!îp!ēd lāxa ɫɛx·sɛmē qa^{c}s ăxts!ōdēs lāxa łālōg̃umē. Wä, lä ēp!ētsēs q!wāq!wāx·ts!āna^{c}yē lāq. Wä, g·îl^{c}mēsē hēx·^{c}idaɛm k·!ɛx^{u}-sɛxs laē ʟ!ōpa. Wä, hēx·^{c}ida^{c}mēsa bɛgwānɛmē nās^{c}ōdɛx nayîmas k·!āk·!ɛk·!ōbanä qā^{c}s ʟɛp!ālīɬɛlēq lāx ^{c}wāx·sanâliłasa ^{c}nɛg·ats!ē. Wä, g·îl^{c}mēsē gwāɬɛxs laēda ma^{c}lōkwē bēbɛgwānɛm ăx^{c}ēdxa ^{c}nāł-^{c}nɛmts!aqē k·!îlākwa yîx dzēg·ayâxa g·āwēq!ānɛmē qa^{c}s ʟ!ɛnxsōdēs lāx ^{c}wāx·sānâ^{c}yasa helōsg̃ema^{c}yasa la ʟ!ōp ^{c}nɛg·ɛk^{u} ɫɛx·sɛma. Wä, lax·da^{c}xwē k!wāk!wēdāanōdɛq qa^{c}s k!wēt^{c}wŭɬts!ōdēq lāxa ^{c}nɛg·ats!äxa ɫɛx·sɛmē qa^{c}s lä k!wēdɛdzōts lāxa la ʟɛbēł k·!āk·!ɛ-k·!ōbanä. Wä, lä qɛbɛdzōts lāq. Wä, g·îl^{c}mēsē ^{c}wī^{c}lōɬts!âxs lāē hănstolīltsa ɫɛxa^{c}yē lāx g̃emxōtstâliłasa ɫɛx·ɫag·ats!ē g·ōkwa. Wä, lāɫēda ts!ɛdāqē ɬɛndzodālasa ts!ɛlqwa ɫɛx·sɛm lāxa ʟɛbīłē k·!āk·!ɛk·!obanä qa lawälēsa k·!āɬɛla. Wä, hë^{c}mis qa k·ox^{c}wīdēs. Wä, g·îl^{c}mēsē gwāɬɛxs laēda ts!ɛdāqē ăx^{c}ēdxa łōɛlq!wē qa^{c}s g·āxē mɛx^{c}alīɬɛlaq. Wä, lä ăx^{c}ēdēda ma^{c}lōkwē bēbɛgwānɛmxa ^{c}nɛg·ɛkwē ɫɛx·sɛm qa^{c}s lä ɬɛxts!âlas lāxa łōɛlq!wē. Wä, g·îl^{c}mēsē ^{c}wī^{c}wɛl-ts!ɛwakŭxs laē 'g·äbɛndxa łoɛlq!wē qa^{c}s p!ōp!oxsalēxa ɫɛx·sɛ-masēs e^{c}eyasowē. Wä, g·îl^{c}mēsē ^{c}wī^{c}la la p!ōg̃ɛkwaxa ɫɛx·ts!âläsa łōɛlq!wäxs laēda ts!ɛdāqē ăx^{c}ēdxa ʟ!ē^{c}na qa^{c}s k!ŭnq!ɛqēs laq. Wä, g·îl^{c}mēsē la t!ɛp!ɛg̃ɛlīsxa ʟ!ē^{c}näxs laē xwētɛlg·întsēs e^{c}eya-

and the oil) with their hands; ‖ and when (everything) is mixed, it is like mush. When | this is done, they carry the clover to those who are to eat it. Four men | eat out of one dish of clover. Those who | eat the clover take it with their hands. After | they have eaten, two men take soft ‖ cedar-bark and give to each of those who have eaten the clover a piece (with which) to | wipe off the oil from their hands. | After they have done this, they drink fresh water. Then | they go out. The steamed clover is given at a great feast to many tribes, | and those who eat steamed clover always try to eat it all. ‖ This is all about one way of cooking it. |

Another Way of cooking Clover.—This is another way of | cooking clover. The woman takes a small kettle and | puts it down by the place where she is sitting. She takes a cedar-stick and | splits it into thin pieces. She measures the size of the bottom ‖ of her small kettle with the split cedar-sticks, and | breaks the cedar-sticks in pieces and puts them in the bottom of the kettle. As soon | as they are all in the bottom of the kettle, she places others across them, in this | way:  After this has been done, she takes her clover-basket | and puts it down at the place where she is sitting; and she takes a small dish ‖ and places it by the side of the clover-basket, and also a bucket of water. |

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sowē lāq. Wä, g·îlᵉmēsē lɛlgoxs laē gɛnk·a. Wä, g·îlᵉmēsē gwāłɛxs laē k·aēsas lāxa ɫɛx·ɫax·ʟaxa ɫɛx·sɛmē. Wä, maēmâlēda ɫɛx·ɫak·axa ᵉnāłᵉnɛmēxʟa łōq!wa. Wä, laɛm xāmax·ts!ānalēda ɫɛx·ɫak·axs laē ɫɛx·ɫax·ᵉīdxa ɫɛx·sɛmē. Wä, g·îlᵉmēsē gwāł ɫɛx·ɫak·axs laēda maᵉlōkwē bēbɛgwānɛm ăxᵉēdxa q!oyaakwē k·ādzɛkwa qaᵉs lä ts!ɛwanaēsas lāxa ɫɛx·ɫax·däxa ɫɛx·sɛmē qa dēdɛnχᵉwēdēsēxēs ēᵉeyasowaxs q!ɛlq!ɛlts!ānalaē. Wä, g·îlᵉmēsē gwāłɛxs laē nagek·îlaxa āłta ᵉwāpa. Wä, g·îlᵉmēsē gwāłɛxs laē hōqŭwɛlsa. Wä, hëɛm k!wēladzɛm lāxa q!ēnɛmē lēlqwălaʟaᵉya ᵉnɛg·îkwē ɫɛx·sɛma. Wä, lä ᵉwāᵉwīlaasōxs ɫɛx·ɫax·sɛᵉwaēda ᵉnɛg·îkwē ɫɛx·sɛma. Wä, laɛm gwāła ᵉnɛmx·ᵉidāła hăᵉmēx·sīlaēnēq.

Another Way of cooking Clover.—Wä, g·aᵉmēs ᵉnɛmx·ᵉidāła hăᵉmēx·silaēnēxa ɫɛx·sɛmēg·a yîxs ăxᵉēdaēda ts!ɛdāqaxa haᵉnɛmē qaᵉs hăng·alīłēs lāxēs k!waēlasē. Wä, laxaē ăxᵉēdxa k!waᵉxʟāwē qaᵉs xōxoχᵘsɛndēq qa wīsŭłtowēsē. Wä, lä mɛnsᵉīdɛx ᵉwādzɛq!ɛxsdaasasa haᵉnɛmē, yîsa xōkwē k!waᵉxʟāwa. Wä, hëᵉmis la k·ōk·oxsᵉālatsēxa k!waᵉxʟāwē qaᵉs k·at!ɛxɫɛndalēs lāxa haᵉnɛmē. Wä, g·îlᵉmēsē la hamɛlq!ɛxsdēq lāē galōtɛyîndālasa waōkwē lāq g·a gwāłēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłɛxs laē ăxᵉēdxēs ɫɛg·ats!ē ʟ!ābata qaᵉs g·axē hăng·alīłas lāxēs k!waēlasē. Wä, lāxaē ăxᵉēdxa łālogŭmē qaᵉs g·āxē hăᵉnōlīłas lāxa ɫɛg·ats!ē ʟ!ābata. Wä, hëᵉmesa ᵉwābɛts!âła

Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she washes off the sand. ‖ When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into water, and covers the roots with it. ‖ After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam is passing through it. ‖ As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. | When it is all in the dish, she takes her oil-dish and puts some ‖ oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

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nagats!ä. Wä, lä qwēłEyîndxa ḷEg·ats!ē L!ābata qa lāwäyēs t!Emak·îya^{s}yas. Wä lä łEx^{s}wŭłts!ōdxa ḷEx·sEmē qa^{s}s lä łExts!ōts lāxa łalogŭmē. Wä, g·îl^{s}mēsē k·ōtaq laEm hēł^{s}ats!â lāxa ha^{s}nEmaxs laē gŭq!Eqasa ^{s}wāpē lāq qa^{s}s ts!oxâlēxa ëg·îsē lāq. Wä, g·îl^{s}mēsē ^{s}wī^{s}lâwēda ëg·îs^{s}Ena^{s}yasēxs laē łExEyîndalas lāxa hëlots!âwē k!wa^{s}xLâ lāx ōxsda^{s}yasa ha^{s}nEmē. Wä, lä k·!ēs Laqwaxa ḷEx·sEmē qaxs ^{s}nēk·aē qa hasdēxwāłēs lāx ōts!âwasa ha^{s}nEmē qa lālaqēsa k·!āłEla. Wä, g·îl^{s}mēsē qōt!axs laē ăx^{s}ēdxa q!oyaakwē k·adzEkwa qa^{s}s t!āk·Eyîndēsēxs laē hăpstaak^{u} lāxa ^{s}wāpē. Wä, g·îl^{s}mēsē gwāł dzōpī^{s}lälax ăwē^{s}stäsa ha^{s}nEmaxs laē xāL!Ex·^{s}īd gŭxsē^{s}stālasa ^{s}wāpē lāxa ăwē^{s}stäsa t!āk·Eya^{s}yē wälaanawisē ḷo^{s} nEgoyâla dēdag·aats!ē ^{s}wāpäläsa ḷEx·sEmaxs laē hănx·Lanō lāxa lEgwīła. Wä, lä k·!ēs gēg·îlił mEdElqŭlaxs laē hănx·sanō lāxa lEgwīlasēs g·ōkwē. Wä, â^{s}mēsē la hă^{s}nēła qa hē^{s}mis la L!ōbE^{s}nākŭlayōsēxs laē kŭnyatasa k·!āłEla. Wä, g·îl^{s}mēsē gwāł k·!āłElaxs laēda ts!Edāqē ăxōdxa t!āk·Eya^{s}yas. Wä, lä ăx^{s}ēdxēs łālogŭmē qa^{s}s ha^{s}nōliłēs lāxēs ḷEk·ēlats!ē ha^{s}nEma. Wä, lä ăx^{s}ēdxēs ts!ēsLāla qa^{s}s k·!ip!ēdēs lāxa hănx·Laakwē ḷEx·sEma qa^{s}s lä k·!îpts!âlas lāxa łālogŭmē. Wä, g·îl^{s}mēsē ^{s}wī^{s}lōsExs laē ăx^{s}ēdxēs ts!Ebats!ē qa^{s}s k!ŭnxts!ōdēsa L!ē^{s}na laq. Wä, lawēsḷē Lē^{s}lālaxēs łā^{s}wŭnEmē ḷE^{s}wis sāsEmē qa g·āxēs k!ŭs^{s}āliła. Wä, g·îl^{s}mēsē k!ŭs^{s}ālilExs laē k·agEmlītsa sEnyEnk·!Enālats!âläxa hănx·Laakwē ḷEx·sEm łālogŭm lax·da^{s}xwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and ‖ put them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about ‖ boiled clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, ‖ then, since there is no place where clover does not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back ‖ to her camp, carrying the clover, and she sits down by the side of | the fire. Then she sends her husband inland to get | skunk-cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the ‖ clover-roots into the skunk-cabbage leaves, which she

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ḷEᶜwa ts!Ebats!âla L!ēᶜna lāx L!āsalīłas. Wä, hëx·ᵉidax·daᶜxᵘ- ᶜmēsē dāx·ᵉīd lāxa ḷEX·sEmē qaᶜs ts!Ep!īdēs lāxa L!ēᶜna qaᶜs ts!ōq!ŭsēs lāxēs sEmsē. Wä, âx·säᶜmēsē hë gwēg·ilaxs laē ḷEX·ḷak·a. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē nāg·īk·Elaxa ᶜwāpaxs laē gwāł ḷEX·ḷak·ăxa hănx·Laakwē ḷEX·sEma, yîxs lēx·aᶜmaēda hayasĒk·âla ḷEᶜwis sāsEmē ḷEX·Lāk·xa hănx·Laakwē ḷEX·sEma. Wä, la k·!ēs k!wēladzEm lāxa q!ēnEmē lēlqwălaLaᶜya. Wä, laEm gwāł lāxa hănx·Laakwē ḷEX·sEma.

Baked Clover-Root.—Wä, laᶜmēsEn ēdzaqwałtsa dzamēdzEkwē lāxa ts!Elqwa gŭnaᶜyaxa ḷEX·sEmē. Wä, hëᶜmaaxs k!eâsaē hăᶜmaᶜya ts!Edāqē ḷEᶜwis łāᶜwŭnEmē ḷōxs k·!eâsaē hănāgēxs g·ayag·îlīsElaē, yîxs ᶜyāx·saᶜmaēda ᶜnāla, wä, hëᶜmis la g·ōlElosEᶜwatsēxēs g·îwŭlkwē, wä la k·!eâs k·!ēs q!wāxatsa ḷEX·sEmē. Wä, lä alēx·ᵉīdēda ts!Edāqaxa ḷEg·ānowasa ḷEX·sEmē. Wä, g·îlᶜmēsē q!āqēxs laē hëx·ᵉidaEm ts!ōsᶜēdEq. Wä, g·îlᶜmēsē q!Eyōłqēxs laē lāxa ᶜwāpē hănqElaxēs ḷEX·sEmē qaᶜs lä ts!oẋᶜwŭłtalaq qa lawäyēs ēg·esEnaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâwē ēg·esEnaᶜyasēxs laē näᶜnakᵘ lāxēs g·îg·ō'k!wałē hănqElaxēs ḷEX·sEmē. Wä, lä k!wanōlisaxēs lEgwīłaxs laē ᶜyālaqasēs łāᶜwŭnEmē qa läs lāxa āL!ē ăxᶜēdEx k·!aōk!wä. Wä, g·îlᶜmēsē k·!eâs k·!aōk!wäxs laē hë ăxsEᶜwēda gEms. Wä, g·îlᶜmēsē lōłxa k·!aōk!wäxs g·āxaē dālaxa małExsa qaᶜs ts!âwēs lāxēs gEnEmē. Wä, läda ts!Edāqē ăxᶜēdEq qaᶜs łExdzōdēsa ḷEX·sEmē lāxa k·!aōk!wē. Wä, lä q!EnēpsEmts lāq. Wä, g·îlᶜmēsē

folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |

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gwāłExs laē ăxᵉēdxa xōkwē k!waᵉxLāwa qaᵉs ᵉlāp!ēdēxa ts!Elqwa gŭnaᵉya lāx ăwābalisasēs lEgwīlē. Wä, g·îlᵉmēsē hēłᵉabEtalisExs laē ăxᵉēdxa q!EnēpsEmalăxa k·!aōk!wē ḷEx·sEma qaᵉs ᵉmEx̣ᵘts!ōdēs lāq. Wä, lä ăxᵉēdxa xōkwē k!waᵉxLāwa qaᵉs gōlēs lāxa ts!Elqwa gŭnaᵉya qàᵉs golsgEmdālēs lāxēs dzamēsasEᵉwē ḷEx·sEma. Wä, g·îlᵉmēsē wâx̣ᵘsEmālaxa ts!Elqwa gŭnēxs laē mōsgEmdālasa gŭlta lāq. Wä, g·îlᵉmēsē gwāła laē ēsEla qa L!ōpēs. Wä, k·!ēst!a âlaEm gălaxs laē k·ōtaq laEm L!ōpaxs laē ăxᵉēdxa xōkwē k!waᵉxLāwa qaᵉs gōlaxElēxa gŭlta ḷEᵉwa gŭnaᵉyē. Wä, lä k!wēt!Eqâlisaxa q!EnēpsEmāläxa k·!aōk!wa ḷEx·sEma. Wä, lä dzax̣ᵘsEmdEq qaᵉs lEp!ālilēq. Wä, âᵉmisē la mōdzâya dzamēdzEkwē lāxa ts!Elqwa gŭnē lāx nEgEdzâᵉyasa k·!aōk!wa. Wä, laEm hamadzōnox̣ᵘsēxs laē wEłwałᵉīdExs laē ḷEx·ḷax·ᵉīdxa dzamēdzEkwē ḷEx·sEma. Wä, laᵉmē âEm ḷEx·ḷax·ᵉīdEq ḷEᵉwis łāᵉwŭnEmē. Wä, lax·daᵉxwē âEm nāxnaqaxa ᵉwāpaxs ḷEx·ḷak·aē hë gwēg·ilēda dēdag·äxa dēyēxa māmałᵉa. Wä, g·îlᵉmēsē pōłᵉīdExs laē âlax·ᵉīd nāxᵉīdxa ᵉwāpē. Wä, laEm xaē gwāła.

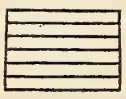
Raw Clover-Root.—Wä, laᵉmēsEn ēdzaqwał gwāgwēx·sᵉālał lāxa k·!îlx·k·!ax·axa ḷEx·sEmē yîxs k·!ēsaē ᵉnāx̣wēma bāk!ŭmē k·!îlx·k·!ak·Eq. Wä, hët!a q!ŭnāla k·!îlx·k·!ax·qēda ts!Edāqaxs laē ts!ōsaq yîxs laē pōsq!Ex·ᵉīda qaxs k·!ēsaē hēłq!ala lāk·îmx·ᵉīda qaᵉs lä hămx·ᵉīd lāxēs g·ōkwē. Wä, hëᵉmis âEm la k·!îlx·k·!ax·ᵉīdaatsēxa ḷEx·sEmē; lēx·aEm hăᵉmāpdEmxa k·!Elx·ē ḷEx·sEmēq. Wä, laEm ᵉwīᵉla gwāła gwayiᵉlälasaxa ḷEx·sEmē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque-foil-roots for his tribe. First he takes a | large square box, which is put down at the right-hand side inside of | the house-door; and he takes cedar-wood that splits well, ‖ and splits it into pieces of the size of the little finger; | and when he thinks he has enough, he takes the cedar-bark and | splits it in narrow strips and long. When he | thinks he has enough, he takes cedar-sticks and | measures them off so that they are of the length of the inside of the square box. ‖ Then he takes his knife and he cuts them; and he takes another | cedar-stick and measures off the width of the inside of the square box, | and he cuts that also. Then he takes the other | cedar-sticks and measures them off according to the length of the square box. He measures | them with the cedar-stick, takes his knife, and cuts them off ‖ so that they are all of the same length. When he thinks he has enough, | he takes the measure of the width of the box and measures off another | cedar-stick, and cuts it accordingly. There are only | two sticks for the width of the box. Then he | takes one of the cedar-sticks which he has measured according to the length of the ‖ box, and one of those which he has measured | according to the width of the box, and he puts the two ends crosswise, in this | way:[1] He takes the split cedar-bark and ties them together. | When they have been tied, he takes another one that has been |

Cinquefoil (1).—Wä, la^{ɛ}mēsEn gwāgwēx·s^{ɛ}ālał lāxa bEgwānEmaxs laē t!Eqwēlaxa t!Ex^{u}sōsē qaēs g·ōkŭlōtē. Wä, hëEm g·îl ăx^{ɛ}ētsosēda ^{ɛ}wālasē k!îmyaxḷā qa g·āxēs ha^{ɛ}nēła lāx hēłk·!ōtstâlīłasa ăwēLEläs t!Ex·îläs g·ōkwas. Wä, lä ăx^{ɛ}ēdxa ëg·aqwa lāx xâsE^{ɛ}wē k!wa^{ɛ}xLāwa qa^{ɛ}s xōxoẋ^{u}sEndēq qa yūwēs ăwâgwītens sElt!ax·ts!āna^{ɛ}yēx. Wä, g·îl^{ɛ}mēsē k·ōtaq laEm hēł^{ɛ}axs laē ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s dzEdzExs^{ɛ}ālēq qa ts!ēłts!Eq!astowē ḷō^{ɛ} g·îlsg·îldEdzowa. Wä, g·îl^{ɛ}Emxaāwisē k·ōtaq laEm hēł^{ɛ}axs laē ăx^{ɛ}ēdxa k!wa^{ɛ}xLāwē qa^{ɛ}s mEns^{ɛ}īdēs lāx ^{ɛ}wāsgEmasas ōts!âwas g·îldōlasasa k·!îmyaxḷa. Wä, lä ăx^{ɛ}ēdxēs k·!āwayowē qa^{ɛ}s k·!îmts!endēq. Wä, laxaē ăx^{ɛ}ēdxa ōgŭ-^{ɛ}la^{ɛ}mē xōk^{u} k!wa^{ɛ}xLāwa qa^{ɛ}s mEns^{ɛ}īdēx ts!Eg·ōłäs ōts!âwasa k·!îmyaxḷa. Wä, laxaē k·!îmts!endEq. Wä, lä ăx^{ɛ}ēdxa waōkwē k!wa^{ɛ}xLāwa ḷE^{ɛ}wis mEnyayōx g·îldolasasa k·!îmyaxḷa qa^{ɛ}s mEnsēs lāxa k!wa^{ɛ}xLāwē. Wä, lä ăx^{ɛ}ēdxēs k·!awayowē qa^{ɛ}s k·!îmk·!îmts!alēs lāq qa ^{ɛ}nē^{ɛ}nEmasgEmēs. Wä, g·îl^{ɛ}mēsē k·ōtaq laEm hēłaxs laē ăx^{ɛ}ēdxēs mEnyayowaxa ts!Eg·ōła. Wä, lä mEns^{ɛ}īts lāxa ōgŭ-^{ɛ}la^{ɛ}mē k!wa^{ɛ}xLāwa laxaē k·!îmts!Entsēs k·!āwayowē lāq. Wä, laEm małts!aq^{ɛ}mēda ts!Eg·ōła k!wa^{ɛ}xLāwa qaēda k·!îmyaxḷa. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqē lāxa mEnēkwē k!wa^{ɛ}xLāwa qaēda g·îldōläsa k·!îmyaxḷa. Wä, hë^{ɛ}misa ^{ɛ}nEmts!aqē lāxa mEnēkwē k!wax^{ɛ}Lāwa qaēda ts!Eg·ōläsa k·!îmyaxḷa qa^{ɛ}s k·āk·Etōdēx ōba^{ɛ}yasg·a gwäleg·a.[1] Wä, lä ăx^{ɛ}ēdxa dzExEkwē dEnasa qa^{ɛ}s yāLōdēs lāq. Wä, g·îl^{ɛ}mēsē Elg·aaLEla yîlāyasēxs laē ēt!ēd ăx^{ɛ}ēdxa ^{ɛ}nEmts!aqē g·a^{ɛ}yōł

[1] So that the ends form a right angle.

measured according to the length of the box, and places it at the end of the one ‖ that he tied on first; and he continues | doing so until he comes to the end of the crosspiece; and when he has filled it to the end, he takes the | other cedar-stick that had been measured for the other end (the width of the box), and he ties it on with | cedar-bark; and when he has finished with his frame for red-hot stones on which cinquefoils are cooked, | it is in this way:



He places it inside the bottom of the square box. ‖ Then he takes up a medium-sized basket and goes into the woods to look for | dry fern-fronds. When he finds them, he pulls them out and puts them into his | basket. When it is full, he carries the | dry fern-fronds on his back into his | house, and puts them down next to the square box. ‖ After he has done so, he takes a stout and long cedar-bark rope, | coils it up, and dips it into the water on the beach. | When the kinks are all out, he takes it back | into the house and ties it around the square box, | the whole height of it, and as tightly as possible, ‖ so that the box may not burst when they begin to put red-hot | stones into it, for very often the square boxes burst | when the host who gives a cinquefoil-root feast fails to put a rope around it. | After this has been done, they do the same as they do when they | build a fire in the middle of the house | for clover and put stones on it. ‖ When (the stones)

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lāxa mEnēkwē qaēda g·îldoɬäxs laē k·ādEnōdzEnts lāxa g·îlx·dē yîɬ^{s}ālElōdayosēxs laaxat! yîɬ^{s}ālElōts. Wä, â^{s}mēsē la hë gwē^{s}nākŭlas lābEndālaxa gēba^{s}yē. Wä, g·îl^{s}mēsē q!ŭlbaxs laē ăx^{s}ēdxa mEnēkwē k!wa^{s}xLāwa qaēda ăpsba^{s}yē. Wä, laxaē yîɬ^{s}aLElōts yîsa dEnasē lāq. Wä, g·îl^{s}mēsē gwāła t!ak·!aLē ^{s}nEg·îdzōxa t!Ex^{u}sōsaxs laē g·a gwāłēg·a (*fig.*). Wä, lä pāq!ExLEnts lāxa k·!Emyaxḷa. Wä, hë^{s}mis lā ēt!ēd ăx^{s}ētsō^{s}sēda hēɬ^{s}a lExa^{s}ya qa^{s}s lä lāxa āL!ē āläx gEmsa. Wä, g·îl^{s}mēsē q!āqēxs laē k!ŭlx·^{s}īdEq qa^{s}s dzopts!âlēs lāxēs gagEmyaats!ē lExa^{s}ya. Wä, g·îl^{s}mēsē k·ōt!axs laē ōxLEx·^{s}īdxēs gEmdzats!ē lExa^{s}ya qa^{s}s lä oxLōłt!ālaq qa^{s}s lä ōxLaēLElaq lāxēs g·ōkwē qa^{s}s lä ōxLEg·alīłaq lāx māg·înwalīłasa k·!îmyaxḷa. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ē^{s}dxa ḷEkwē dEnsEm dEnEmaxa g·îlt!a. Wä, lä q!Elxwalaq qa^{s}s lä hăpstEndEq lāxa ^{s}wapasa L!Ema^{s}isē. Wä, g·îl^{s}mēsē ^{s}wī^{s}lâwē q!Ek·!Elsäs laē ẋwēlaqaEm la q!Elxwālaq qa^{s}s lä laēL lāxēs g·ōkwē. Wä, hëx·^{s}ida^{s}mēsē qEx·sEmts lāxa k·!îmyaxḷa qa hamElxsEmayēsēq lāxēs âlaēna^{s}yē łEk!ŭtālēda dEnEmē qa k·!ēsēs yîmxsēda k·!îmyaxḷa qō lāł k·!îpts!âlayoLa x·īx·Exsemāla t!ēsEm lāq qaxs q!ŭnālaē yîmxsēda k·!îmyaxḷäxs q!Emq!Emdzaakwēlaē qEx·sEmdēda t!Eqwēläxa t!Ex^{u}sōsē. Wä, g·îl^{s}mēsē gwāła bEgwānEmaxs laē âEm nEqEmg·îłtEwēx gwēg·ilasasa lā laqōlīła qaēda ḷEx·sEmē, ḷE^{s}wa t!ēsEmaxs laē ts!āts!Elq!wasE^{s}wa. Wä, g·îl^{s}mēsē la ^{s}nāẋwa ^{s}mē^{s}mEnłtsEmx·^{s}īdēda t!ēsEmaxs laē ăx^{s}ētsE^{s}wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are being cooked. | They are going to invite the tribe to come and eat cinquefoil-roots. They go into | each house and stand inside the door. ‖ As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being cooked, | they spread mats for the guests to sit down on. After | they have done so, the guests come in; and when they are in, | the two men take the square box and put it ‖ down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and goes to draw | fresh water; and when the one who went to draw water comes back, | another man takes the frame out of | the bottom of the box and puts it up against the side of the box, ‖ behind it, away from 60
the fire in the middle of the house. When | this has been done, each takes a bucket, and, | standing at each end of the square box, carrying in the hand | the fire-tongs and the bucket, they put it down at the | left-hand side. Then they take off ‖ the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, | they put the ends of the tongs into the | buckets which contain the water, | and keep them in this way until the ends are wet. | That is

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małts!aqē g·îlsg·îlt!a k·!ēk·!EPLālaa yîsa ma^{ɛ}lōkwē bēbEgwānEm 46
qa^{ɛ}s sēk·!aganowaxs laē hōqŭwEIsa lāxa t!Eqwēlats!ē g·ōkwa. Wä, laEm lāł LĒ^{ɛ}lālałxēs g·ōkŭlōtē qa g·āxēs t!Ext!aqwa lāxēs q!wāł-xoēnē^{ɛ}mē la ḶaḶaxstōlts!ax t!ēt!EX·îläs g·ig·ōkwasēs g·ōkŭlōtē. Wä, g·îl^{ɛ}mēsē lābEIsaxa g·ōx^{u}dEmsaxs g·āxaē aēdaaqa ētsē^{ɛ}sta^{ɛ}na- 50
kŭla. Wä, g·îl^{ɛ}mēsē laēL lāxa t!Eqwēlats!ē g·ōkwa laē ha^{ɛ}nākwēla LEp!ālīłElaxa k!wälasa t!Ext!aq^{u}Laxa t!EX^{u}sōsē. Wä, g·îl^{ɛ}mēsē gwāłExs laē hōgwīLElēda LĒ^{ɛ}lānEmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laēLExs laē hëx·^{ɛ}ida^{ɛ}ma ma^{ɛ}lōkwē bēbEgwānEm ăx^{ɛ}ēdxa k·!îmyaxḶa qa^{ɛ}s hă^{ɛ}nō-lisēs lāxa laqwawalīłasa t!Eqwēlats!ē g·ōkwa. Wä, lä ăx^{ɛ}ēdēda 55
^{ɛ}nEmōkwē bEgwānEmxa małtsEmē ăwâ naEngats!ē qa^{ɛ}s lä tsēx·^{ɛ}ī-dEX āłtä ^{ɛ}wāpa. Wä, g·îl^{ɛ}mēsē g·āxa tsäx·daxa ^{ɛ}wāpaxs laēda ^{ɛ}nEmōkwē bEgwānEm ăxwŭłts!ōdxa k·!îtk·!Edēsē paq!EXḶēxa k·!îmyaxḶa qa^{ɛ}s tsāgEnōlīlēs lāxa k·!îmyaxḶa lāx āLanâlīłasa
k·!îmyaxḶa lāxa laqwawalīłasa t!Eqwēlats!ē g·ōkwa. Wä, g·îl^{ɛ}mēsē 60
gwāłExs laē ăx^{ɛ}ēdxa ^{ɛ}nāł^{ɛ}nEmsgEmē naEngats!ē lāxēs ma^{ɛ}lōk!wēna^{ɛ}ya bēbEgwānEmē lā ḶaxḶEwīł lāx ^{ɛ}wāx·sanâlīłasa k·!îmyaxḶa dedālaxa ^{ɛ}nał^{ɛ}nEmts!aqē k!îpLālaa. Wä, hë^{ɛ}misē hăng·alīłasa naEngats!ēs gēgEmxagawalīłē. Wä, la hëEm g·îl ăx^{ɛ}ētsō^{ɛ}sēxs laē ^{ɛ}wax·sē^{ɛ}stEndxa gŭlta qa läs ăxēł lāx ^{ɛ}wax·sbalīłasa lEgwīłē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlx·- 65
saxs laē ^{ɛ}nEmāx·^{ɛ}īd^{ɛ}ma k!ēk·!îpElg·îsē bēbEgwānEm L!EnxstEnts ōba^{ɛ}yasēs k·!ēk·!îpLālaa lāxa naEngats!ē lāxēs ^{ɛ}wī^{ɛ}wābEts!âlaē-nā^{ɛ}yaxa ^{ɛ}wāpē. Wä, âx·sä^{ɛ}mēsē hë gwaēłē qā LEx^{ɛ}ēdēs ōba^{ɛ}yas. Wä, hë^{ɛ}mis la ăx^{ɛ}ēdaatsa bEgwānEmaxa hēłag·itē dEnsEn dEnEma

the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully, because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

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qa^{ɛ}s qEx·sē^{ɛ}stEndēs lāxa k·!îmyaxḶa qa k·!ēsēLEs yîmxsāł ^{ɛ}wī^{ɛ}łał k·!îpts!ōyoLa x·īx·EXsEmāla t!ēsEm lāq. Wä, la q!ŭnāla gEyōł qEx·sEmtsE^{ɛ}wa k·!îmyaxḶäxs k·!ēs^{ɛ}maē hōgwīLa Lē^{ɛ}lānEmē. Wä, g·îl^{ɛ}mēsē gwāłExs laēda ma^{ɛ}lōkwē k·!ēk·!EpElg·îs bēbEgwānEm ăxwŭstEndEx ōba^{ɛ}yasēs k·!ēk·!îpLālaa qa^{ɛ}s k·!îp!īdēs lāxa x·īx·EXsEmāla t!ēsEma qa^{ɛ}s lä k·!îpts!âlas lāxa t!Eqwē^{ɛ}lats!ē k·!îmyaxḶa. Wä, g·îlnaẋwa^{ɛ}mēsē x·īx^{ɛ}ēdē ōba^{ɛ}yas k·!îpLālaasēxs laē hëx·^{ɛ}idaEm L!EnxstEnts ōba^{ɛ}ya lāxa ^{ɛ}wāpē. Wä, g·îl^{ɛ}mēsē k!ŭnx^{ɛ}ēdē ōba^{ɛ}yasēxs laē ēt!ēd k·!îp!ēts lāxa x·īx·EXsEmala t!ēsEma laaḶasa gEnEmasa t!Eqwēlaxa t!Ex^{u}sōsē ăx^{ɛ}ēdxa ëg·îdzowē Eldzō łē^{ɛ}wa^{ɛ}ya qa^{ɛ}s LEp!āliłēs lāx āLanâlîłasa t!Eqwēlats!ē k!îmyaxḶa. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}nEmsgEmē t!Egwats!ē L!ābata qa^{ɛ}s qwēłEyîndēx t!Emāk·îya^{ɛ}yas. Wä, lä bElx^{ɛ}ŭłts!ōdEq qa^{ɛ}s lä bElxEdzōts lāxa LEbēłē łē^{ɛ}wa^{ɛ}ya. Wä, lä bēł^{ɛ}ēdEq qa hasdēẋwałēs. Wä, ^{ɛ}nāẋwaEm hë gwēx·^{ɛ}īdqēxs mōsgEmaēda t!ēt!Egwats!ē L!āL!Ebata. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la bēlkwaxs laē ăx^{ɛ}ēdaxaaxa ^{ɛ}nEmsgEmē LāxabatsIē L!ābata. Wä, hë^{ɛ}misa Eldzō^{ɛ}maxat! łē^{ɛ}wa^{ɛ}ya. Wä, lä LEp!āliłasa łē^{ɛ}wa^{ɛ}yē. Wä, laxaē qwēłEyîndEx t!Emāk·îya^{ɛ}yas. Wä, laxaē aëk·ilaxs laē bElx^{ɛ}ŭłts!ōdEq qa^{ɛ}s lä bElxEdzōts lāxa łē^{ɛ}wa^{ɛ}yē. Wä, laxaē aëk·ilaxs laē bēł^{ɛ}ēdEq qaxs gwaq!Ełaaq aEłts!āla qa sEnālēs lāxēs ăwâsgEmasē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la bēlkwaxs laē ăx^{ɛ}ēdxa gEmsē qa^{ɛ}s g·āxē łEx^{ɛ}ālīłas laxa nEẋwāła lāq. Wä, laxaē ăx^{ɛ}ēdxa k·!āk·!Ek·!obanē qa g·āxēs ăxēł lāx māg·înwalīłasa t!Eqwēlats!ē k·!îmyaxḶa. Wä,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and ‖ after they have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the ‖ short cinquefoil-roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all ‖ ready, the two men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; ‖ and they only stop when many | old mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and

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g·îlᵉmēsē gwāła laēda maᵉlōkwē k·!ēk·!îpElg·îs bēbEgwānEm ăxᵉēdxa 93
gEmsē qaᵉs łExEyîmdālēs lāxa x·īx·ExsEmāla t!ēsEma. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa k·!îtk·!îdēsē qaᵉs pāqEyîndēs lāxa gEmsē. 95
Wä, lä bElxᵉīdxa t!Exᵘsōsē qaᵉs läxat! bElxts!âlas lāxa k·!îmyaxḶa. Wä, laEm bElxEdzōdalas lāxa k·!îtk·!Edēsē. Wä, g·îlᵉmēsē ᵉwīlts!âwēda t!Exᵘsōsaxs laēda ts!Edāqē ts!âsa mōts!aqē dzExEkᵘ dEnas lāxa bEgwānEmē. Wä, k·ātEyîndālas lāx ōkwaᵉyaᵉyasa t!Exᵘsōsē. Wä, lä bElxElīłaxa Laxabâlisē qaᵉs lä bElxEyîndēs lāxa 100
t!Exᵘsōsē. Wä, laEm ăwŭlgawaᵉya mōts!aqē dEnatsa t!Exᵘsōsē ḶEᵉwaLaxabâlisē. Wä, g·îlᵉmēsē ᵉwīᵉla la bElxaᵉyaᵉya Laxabâlisaxs laēda ts!Edāqē ăxᵉēdxa k·!āk·!ak·!obana qaᵉs lä LEp!āliłElas lāxa mag·înwalīłasa t!Eqwēlats!ē k·!îmyaxḶa. Wä, g·îlᵉmēsē ᵉwīᵉla la gwālīłaxs laēda maᵉlōkwē bēbEgwānEm k.!ōqŭlīłaxa ᵉnāłᵉnEmsgEmē 5
nēnagats!ä qaᵉs lä Ḷaxᵉwalīł lāx ᵉwax·sanâliłasa t!Eqwēlats!ē k·!îmyaxḶäxs laē tsādzELEyîntsa ᵉwāpē lāxa ōkŭyaᵉyasa Lāxabâlisē. Wä, g·îlᵉmēsē ᵉwīlg·îłts!âwēda ᵉwāpē lāxa nēnāgats!äxs laē dādEnxEndxa k·!āk·!Ek·!obanē qaᵉs nasEyîndēs lāx ōkwayaᵉyasa lā k·!āłEyāla Laxabâlisa. Wä, âłᵉmēsē gwāł nasaqēxs laē ᵉwīᵉlēda q!ēnEmē 10
k·!āk·!Ek·!obanē nāsᵉīdayoq qa k·!ēsēs k·Eᵉxᵘsâlēda k·!ałEla lāq. Wä, g·îlᵉmēsē gwāł nāsaqēxs laēda ts!Edāqē lats!âlīł lāxa ots!âliłē lāx onēgwiłasēs g·ōkwē qaxs hëᵉmaē q!ŭnāla k·ax·k·aēlatsa łōElq!wē qaᵉs lä k·ołts!âlīłElaq. Wä, läda ᵉnEmōkwē bEgwānEm

she passes them out. One of the men ‖ takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has counted them, he names the number of dishes required; ‖ that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-tongs and with them strikes the mat covering of the ‖ long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them all up and put them down ‖ on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop taking out the roots when they are all out of the ‖ box. Then the two men put down their | fire-tongs and sit down on each side of the

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k·ak·alaxa łōElq!wē lāxa ts!Edāqē qa^{s}s lā k·ag·alīłElaq lāxa gEmxotstâlīłasa t!Ex·îlāsa t!Eqwē^{s}lats!ē g·ōkwa. Wä, lāḷēda ^{s}nEmōkwē bEgwānEm gElpax ^{s}wāxēxLaasas lōElq!wēda k!wēlē lāx q!ēq!aL!alasE^{s}wa ^{s}nāł^{s}nEmēxLa łōElq!wäsa bēbEgwānEmē. Wä, g·îl^{s}mēsē gwāła gElpäxs laē ḷēx^{s}ēdEx ^{s}wāx^{s}ēxLaasLasa łōElq!wē. Wä, hë^{s}mis ^{s}wāx^{s}ēxLēda łōElq!wa k·ōłt!alēlEmsa ts!Edāqē. Wä, g·îl^{s}mēsē ^{s}wī^{s}lōlt!alīłēda łōElq!wäxs laē ăx^{s}ēdaxaēda ts!Edāqaxa ^{s}nał-^{s}nEmē ^{s}wā^{s}wadē L!ē^{s}na qaēda maēmałExLa łōElq!wa. Wä, g·îl^{s}mēsē ^{s}wī^{s}lōlt!alīłēda ^{s}watts!âla L!ē^{s}na ḷE^{s}wa łōElq!wäxs laēda ^{s}nEmōkwē bEgwānEm ăx^{s}ēdxa k·!îpLālaa qa^{s}s kwēxsEmdēs lāxa nayEmasa Laxabâlisē. Wä, g·îl^{s}mēsē x̣ŭta^{s}yax·^{s}îdExs laē L!ōpa. Wä, g·îl^{s}mēsē k·!ēs x̣ŭta^{s}yax·^{s}îdExs laē k·!îlx·a. Wä, lä hēx·^{s}idaEm lēt!etsE^{s}wē nasEya^{s}yas. Wä, laxaē LEp!ālilEma Eldzōwē łē^{s}wa^{s}ya. Wä, â^{s}misa ma^{s}lōkwē bēbEgwānEm dādEbEndEx ^{s}wāx·sba^{s}yasa ăwŭlga-wa^{s}yē dEnasa ḷE^{s}wa t!Ex^{u}sōsē qa^{s}s wēg·îLElōdēq qa^{s}s lā bElxE-dzōts lāxa LEbēlē Eldzo łē^{s}wa^{s}ya. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxēs k·!ēk·!îpLālaa qa^{s}s L!Enq!Eqēsēxs laē ăqāłē ^{s}wax·sanōdzEx-sta^{s}yasa k·!îpLālaäxs laē k·!îp!ēts lāxa ts!Elqwa t!Ex^{u}sōsa qa^{s}s lā k·!EbEdzōts lāxa ōgŭ^{s}la^{s}maxat! LEbēł Eldzo łē^{s}wa^{s}ya. Wä, āł^{s}mēsē gwāł k·!îpwŭłts!âlaqēxs laē ^{s}wī^{s}lōłts!âwēda t!Ex^{u}sōsē lāxa k·!îmyaxḷa. Wä, lax·da^{s}xwa ma^{s}lōkwē bēbEgwānEm g·ig·alīłaxēs k·!ēk·!îpLālaa qa^{s}s k!ŭdzEnolīłēx ^{s}wāx·sanâ^{s}yasa t!Ex^{u}sōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back ‖ on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots; | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they ‖ take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, ‖ they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, ‖ and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

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bElxEdzâlīłxa Eldzowē łē^{ɛ}wa^{ɛ}ya. Wä, dōx^{ɛ}mē k·!āłōdEx k·!ałElas. 37
Wä, laEm dāx·^{ɛ}ītsēs ^{ɛ}wāx·sōłts!ānaᵉyē lāxa t!Ex^{u}sōsē qa^{ɛ}s k·!īłElēs laē
dzōx̣wāłas. Wä, hë^{ɛ}mis la ts!āłts!anEmk·îlatsa t!Ex^{u}sōsaxs laē tēq!E-
laxes waōkwē. Wä, k·!ēts!Emēsē gēg·îlīła ma^{ɛ}lōkwē bēbEgwanEmxs 40
laē gwāł k·!āłEla. Wä, lāḷa hë^{ɛ}ma ts!Edāqē hë gwēg·ilaxa Laxabâ-
lisē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdēda ts!Edāqaxa łōElq!wē qa^{ɛ}s
bēłts!âlēsā Laxabâlisē lāq. Wä, lēda ma^{ɛ}lōkwē bēbEgwānEm bēł-
ts!âlasa t!Ex^{u}sōsē lāxa łōElq!wē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs laē ăx^{ɛ}ētsE-
^{ɛ}wēda ^{ɛ}watts!âla L!ē^{ɛ}na qa^{ɛ}s k!ŭngELEyîndālēxa Laxapts!âla łōElq!wa 45
ḷE^{ɛ}wa t!Ex^{u}ts!âla łōElq!wa. Wä, laEm mEnēkwa ^{ɛ}nEmē ^{ɛ}wā^{ɛ}wadē
L!ē^{ɛ}na lāxa māłExLa łōElq!wa. Wä, g·îl^{ɛ}mēsē gwāłExs laē k·ax·-
dzamōlīłasa Laxapts!âla łōElq!wa lāxa g·īg·îgEma^{ɛ}yē lāxēs q!ēq!a-
ḷalaēna^{ɛ}yaxa ^{ɛ}nāł^{ɛ}nEmēxLa łōq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlxtowa g·īg·î-
gămaᵉyaxs laē k·ax·^{ɛ}ītsE^{ɛ}wa bEgŭłīda^{ɛ}yē; laEmxaē q!ēq!aL!alaxa 50
^{ɛ}nāł^{ɛ}nEmēxLa łōq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłēda łōElq!wäxs laē
hëx·^{ɛ}ida^{ɛ}ma g·īg·îgămaᵉyē L!ēp!Ex^{ɛ}īdEx ōbałts!ānaᵉyasēs q!ēq!EsE-
naᵉyē. Wä, g·îl^{ɛ}mēsē gwāłExs laē dāxa, wä, la^{ɛ}mē dāsgEmdxa
Lāxabâlisē yîsēs hëłk·!ōts!ānaᵉyē. Wä, lä k·!ōk·!oxsEmasēs qōma
lāq. Wä, g·îl^{ɛ}mēsē lōxsEma Lāxabâlisaxs laē tsōq!ŭsas lāxēs 55
sEmsē. Wä, lä ^{ɛ}nāx̣waEm hë gwēg·ila ḷE^{ɛ}wa bEgŭłīdaᵉyaxs laē
t!Ex^{u}t!ak^{u}xa t!Ex^{u}sōsē gwēg·ilasasa LElāxapg·äxa Lāxabâlisē. Wä,
g·îl^{ɛ}mēsē pōł^{ɛ}īdExs laē ^{ɛ}wī^{ɛ}laᵉma LElāxapg·äxa Lāxabâlisē ḷE^{ɛ}wa
t!Ext!akwaxa t!Ex^{u}sōsē tExsEmdxēs ănēx·sâ^{ɛ}yē qa^{ɛ}s lä mōtElaq

over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |

(2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number crosswise over | those six which she first put in. After | she has put them in, they are in this way in the bottom of the small kettle. || After she has crossed the sticks in the bottom of the small kettle, | she takes her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the small dish, and she || washes them. After she has done so, she

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qaēs gEgEnEmē. Wä, āł^{c}mēsē nāx^{c}īdxa ^{c}wāpē lāxēs g·ig·ōkwē. Wä, laEm gwāł lāxēq. Wä, laEm k!wēladzEma Lāxabâlisē LE^{c}wa t!Ex^{u}sōsē lāxa ^{c}wālasē k!wēlasxa q!ēnEmē lēlqwălaLa^{c}ya yîxs Ļayâasa g·īg·Egămа^{c}yaxs Ļap!aasēs k!wēlats!Ets!a^{c}yē.

(2) Wä, g·a^{c}mēs ^{c}nEmx·^{c}idāła hă^{c}mēx·silaēnēxa t!Ex^{u}sōsē Ļ^{c}wa Laxabâlisē, yîxs hănx·LEntsE^{c}waē qaēda hayasEk·âla Ļ^{c}wis sāsEmē Ļōxs Lē^{c}lālayâ^{c}ē lāxa ^{c}nāł^{c}nEmwEyōtē. Wä, hëEm g·îl ăx^{c}ētsō^{c}sa ts!Edāqaxs laē ăx^{c}ēdxēs Laxapē^{c}lats!ēLē ha^{c}nEma Ļōxs t!Eqwē^{c}lats!ēLa ha^{c}nEmē qaxs ^{c}nEmaē gwăłaasas, yîxs laē aëk·!a ts!oẋŭg·îndxa ha^{c}nEmē. Wä, g·îl^{c}mēsē ëg·îg·axs laē ăx^{c}ēdxa xōkwē k!wa^{c}xLāwa. Wä, lä mEns^{c}īdEx ^{c}wādzEq!Exsdaasasa ha^{c}nEmē, yîsa xōkwē k!wa^{c}xLāwa. Wä, lä k·ōk·oxsEndEq qa^{c}s ẋŭlxĻEndalēsa q!EL!Ets!aqē lāx ōxĻa^{c}yasa ha^{c}nEmē. Wä, lāxaē gēk·îyîndālasa hëmaxat! ^{c}waxēda g·îlx·dē ẋŭlxĻEndālayosēda q!EL!Ets!aqa. Wä, läg·a gwăłaxs laē gwāła k·!aat!ExĻa^{c}yasa t!Eqwē^{c}lats!ē ha^{c}nEma (*fig.*). Wä, g·îl^{c}mēsē gwāła k·!aat!ExĻa^{c}yasa t!Eqwē^{c}lats!ē ha^{c}nEma laē ăx^{c}ēdxēs Lāxabats!ē L!ābata qa^{c}s qwēłEyîndēx t!Emak·îya^{c}yas. Wä, lä ăx^{c}ēdxa łālogŭmē qa^{c}s gŭxts!ōdēsa ^{c}wāpē lāq qa nEgoyoxsdālēs. Wä, lä bElx^{c}ŭłts!ōdxa Lāxabâlisē lāxa lāxabats!ē L!ābata qa^{c}s bElxstEndēs lāxa ^{c}wābEts!âwasa łālogŭmē. Wä, lä bēłEłtālaqēxs laē ts!ōẋ^{c}wīdEq. Wä, g·îl^{c}mēsē gwāłExs laē bElx^{c}ŭstEndEq qa^{c}s lä bēl-

takes them out of the water and | puts them on the frame in the bottom of the kettle for cooking the long roots. She only | stops putting them into the small kettle when they are heaped up high. She pours on very little | water, about half a cupful. | She takes a piece of old mat and covers (the kettle) with it. || Then she tucks it in all round so that it is tight, and so that not much steam | can come out when (the water) begins to boil. After she has done so, | she puts it on the fire; and when it begins to boil, she takes her | fire-tongs and strikes the mat covering. When it | stays down and does not jump back, she takes it off the fire, removes || the mat covering, takes the small dish and puts it alongside of the | kettle. Then she takes the fire-tongs and pushes them into the | cinquefoil-roots which are now done, picks them out and puts them into the small dish. | She only stops when they are all out of the kettle. Then she | takes up the steaming long roots, holds them up, and shakes them, until || the steam comes out. As soon as they stop steaming, she takes an | oil-dish, pours oil into it, and, after doing so, she | puts the dish with the long roots in front of those who are to eat it. | She places the oil-dish on the outer side of the small dish. | Then those who are to eat the boiled roots begin to eat. || They take hold of them with the right hand, and | press the roots with the thumb so as to make a ball.

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dzōts lāxa k·!aat!ExḶaᶜyasa Lāxapēᶜlats!ē haᶜnEma. Wä, āłᶜmēsē gwāł bElxts!âlaxa haᶜnEmaxs laē L!āk·Emāla. Wä, lä xaL!Exᶜ·īd gŭq!Eqasa wälaanāwisē Ḷōᶜ nEgoyâläda ᶜwāpē lāxa dēdag·aats!ē k!waᶜsta. Wä, lä ăxᶜēdxa k·!āk·!obanēdzEsē qaᶜs nāsEmdēs lāq. Wä, laEm dzōpax ewanâᶜyas qa ămxēs qa k·!ēsēs xEnLEla k·!ałtsâlēda k·!āłEla lāq qō mEdElxᶜwīdELō. Wä, g·îlᶜmēsē gwāłExs laē hănx·LEnts lāxa lEgwīłē. Wä, g·îlᶜmēsē mEdElxᶜwīdExs laē ăxᶜēdxēs ts!ēsLāla qaᶜs kwēxsEmdēxa nāsEyaᶜyē k·!āk!obanä. Wä, g·îlᶜmēsē ẋŭtEyax·ᶜīdExs laē hëx·ᶜidaEm hănx·sEndEq lāxa lEgwīłē qaᶜs nāsōdēx nāsEyaᶜyas. Wä, lä ăxᶜēdxa łālogŭmē qaᶜs hăᶜnōlīłēs lāxa Laxapēᶜlats!ē haᶜnEma. Wä, lä ăxᶜēdxa ts!ēsLāla qaᶜs L!Enq!Eqēs lāxa lā L!ōpa Laxabâlisaxs laē k·!îp!ēdEq qaᶜs lä k·!îpts!ōts lāxa łālogŭmē. Wä, āłᶜmēsē gwāłExs laē ᶜwīlg·îłts!âwa haᶜnEmē, wä, lä dāx·ᶜīdxa k·!āłEla Laxabâlisa qaᶜs dzōx·ōstâlisēxs laē k·!îłEläq qa lawälēsa k·!āłEla laq. Wä, g·îlᶜmēsē gwāł k·!āłElaxs laē ăxᶜēdxa ts!Ebats!ē qaᶜs k!ŭnxts!ōdēsa L!ēᶜna lāq. Wä, g·îlᶜmēsē gwāłExs laē k·agEmlīłasa Lāxapts!âla łālogŭm lāxa LElaxapg·îLaxa Laxabâlisē. Wä, lä k·āg·alīłtsa ts!Ebats!ē L!ēᶜna lāx L!āsaxdzaᶜyasa łālogŭmē. Wä, hëx·ᶜidaᶜmēsē dāxwēda Lāxapēlag·iLaxa hănx·Laakwē Laxabâlisa. Wä, lä dāx·ᶜītsēs hëłk·!ōts!ānaᶜyē lāxa Lāxabâlisē qaᶜs k·!ōxwisēs qoma lāq. Wä, g·îlᶜmēsē lōxsEmx·ᶜīdExs laē ts!Ep!ēts

Then they dip (the ball) | into the oil and put it into the mouth. They keep on doing this | until they have had enough. Then they drink some | water after eating the boiled long roots. ‖

There are only two ways of cooking the long and short cinquefoil-roots. | Only this teaches the common people their low station, | when it is given in a feast, for the long roots are given to the chiefs and the | short ones (to the others), for only chiefs eat the long roots | and the common men eat the short roots. ‖ That is all about this.

Erythronium.—If the woman has many Erythronium plants, she takes a large dish | and puts it down at the place where she | always sits. With one hand she takes up the | flat-bottomed basket containing the roots and pours them into the large dish. ‖ Then she goes to get water in her bucket, and pours it into | the large dish containing the roots, and she moves them with her hands so that the | earth comes off. She washes them; and | after moving them with her hands, she washes out the flat-bottomed basket. | When it is clean, she takes the roots out of the water and ‖ puts them back into the small-meshed flat-bottomed basket. When | the roots have all been taken out of the washing-dish, she takes up the | washing-dish at each end and pours out the dirty water outside of | the house; and she brings it back again and puts it down | where it was before.

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lāxa L!ē^{ɛ}na qa^{ɛ}s ts!ōq!ŭsēs lāxēs SEMSĒ. Wä, âx·sämēsē hë gwēg·ilē. Wä, āł^{ɛ}mēsē gwāłEXS laē pōł^{ɛ}ida. Wä, laEM nāx^{ɛ}īdxa ^{ɛ}wāpaxs laē LELāxapg·Exa hănx·Laakwē LAXABÂLISA.

Wä, mālēdała^{ɛ}mē hă^{ɛ}mēx·silaēna^{ɛ}yaxa LAXABÂLISĒ ḶE^{ɛ}wa t!EX^{u}SŌSĒ. Wä, laEM lēx·aEM q!âł^{ɛ}aLElatsa bEGŭLīda^{ɛ}yaxēs ăwâlox^{ɛ}ŭnasaxs hămgELīłaē ḶE^{ɛ}wa g·īg·îgămą^{ɛ}yē lāxa LAXAPĒLAXA LAXABÂLISĒ ḶE^{ɛ}wa t!EqwēläXa t!EX^{u}SŌSĒ, qaxs lēx·a^{ɛ}maēda g·īg·îg̣ăma^{ɛ}yē LElaxapg·îxa LAXABÂLISĒ. Wä, lä t!Ext!aqwa bEGwŭłīda^{ɛ}yaxa t!EX^{u}SŌSĒ. Wä, laEM gwāł lāxēq.

Erythronium.—Wä,[1] lä ăx^{ɛ}ēdxa ^{ɛ}wālasē łōq!waxs q!EyōLaēda ts!Edāqaxa x·aasx·Ent!ē. Wä, g·āxē k·ag·alīłas lāxēs hēmEnāła^{ɛ}mē k!waēlasa. Wä, lä k·!ōqŭlīłaxa x·aasx·Ent!aats!ē t!ołt!oẋ^{u}sEM LEq!Exsd lExa^{ɛ}ya qa^{ɛ}s lä qEpōsasa x·aasx·Ent!ē lāxa ^{ɛ}wālasē łōq!wa. Wä, lä tsēx·^{ɛ}īdxa ^{ɛ}wāpē yîsēs nagats!ē qa^{ɛ}s g·āxē gŭq!Eqas lāxa x·aasx·Ent!ts!âlēda ^{ɛ}wālasē łōq!wa. Wä, lä golg·Elgēq qa lawäyē dzēdzExsEma^{ɛ}yas. Wä, laEM ts!ōẋwaq lāxēs gwēg·ilasaq. Wä, g·îl^{ɛ}mēsē gwāł golg·Elgeqēxs laē ts!ōẋ^{u}sEmdxa LEq!Exsdē lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ëx·ts!âxs laē gōlostEndālaxa x·aasx·Ent!ē qa^{ɛ}s lä k·!ats!âlas lāxa t!ōłt!oẋ^{u}sEmē LEq!Exsd lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}wi^{ɛ}lōstēda la ts!ōk^{u} x·aasx·Ent! lāxa ts!âts!äq laē dādEbEndxa ts!âts!ē ^{ɛ}wālas łōq!wa qa^{ɛ}s lä gŭqōdxa nēqwa ^{ɛ}wāpa lāx L!āsanâ^{ɛ}yasēs g·ōkwē. Wä, g·āxē ẋwēlaqa k·aELElaq qa^{ɛ}s lä k·āg·alīłas lāx g·îlx·dē k·aēlats. Wä, laxaē gŭxts!ōtsa ^{ɛ}wāpē lāxa ts!âts!ē

[1] Continued from p. 198, line 22.

Then she pours some water into the ‖ large washing-dish, and takes up in one hand the basket containing the roots | and pours them into the dish. She leaves them there | until she is ready to cook them. She also changes the | water in which they have been washed for clean water, and leaves the roots in it. Then she builds up | the fire and goes down to the beach, ‖ carrying in her hands a basket for stones. She puts | stones into it; and when it is full, she carries it on her back and puts the stones on the | fire. She continues doing this if she has many roots. | When she has enough stones, she takes her steaming-box | and places it ready by the side of the fire. She draws fresh water ‖ in her bucket and pours it into the steaming-box. When | it is half full, she stops pouring in water. Then she goes | with her bucket to draw more water, and puts it down by the side of the steaming-box; | and after doing so, she takes her tongs and puts them down. | Now everything is ready. When the stones of the fire are red-hot, ‖ she takes the fire-tongs, and also the bucket with water | that stands by the side of the fire. She is going to dip the red-hot | stones in it, and she takes up the red-hot stones with the tongs. | She quickly dips them into the water in the bucket, until the | ashes that stick on them come off. She puts them into the water in the steaming-box, ‖ and she continues to do so. As soon as the water

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ᵉwālas łōq!wa. Wä, lä k·!ōqŭlīłxa x·aasx·ent!aats!ē leq!exsd lexaᵉya qaᵉs gŭxstendēs lāxa łōq!wa. Wä, âᵉmēs la hë gwēstalīła laē xwānałelax l!ōbaslas, yîxs lamaaḷal l!ayōdeq lāxa ëx·stowē ᵉwāpa yîx la ăxstālilatsa ts!ōkwē x·aasx·ent!a. Wä, lä leqwēlax·ᵉīdxēs legwīłē. Wä, lä lents!ēs lāxa l!emaᵉisasēs g·ōkwē dāk·!ōtelaxa lexaᵉyē qaᵉs t!ägats!ēxa t!ēsemē. Wä, lä t!äxts!âlasa t!ēsemē lāq. Wä, lä qōt!axs laē ōxlōsdēsaq qaᵉs lä xexᵘlālas lāxēs legwīłē. Wä, lä hanałexs q!ēnemaēs q!ōłasōlē x·aasx·ent!a. Wä, g·îlᵉmēsē hēłᵉē xegwānemas t!ēsemaxs laē ăxᵉēdxēs q!ōlats!ē qa g·āxēs gwālīł hănōlisxa legwīłē. Wä, lä tsēx·ᵉīdxa ᵉweᵉwāp!emē yîsēs nāgats!ē qaᵉs lä gŭxts!âlasa ᵉwāpē lāxa q!ōlats!ē. Wä, g·îlᵉmēsē negōyoxsdālaxs laē gwāł gŭxts!âlaq. Wä, lāḷa laem ēt!ēd tsēx·ᵉitsa nagats!ē lāxa ᵉwāpē qa hăᵉnēłēs q!ōts!âlīłtseᵉwa. Wä, g·îlᵉmēsē gwāłexs laē ăxᵉēdxēs k·!îplālaa qa g·āxēs k·adēła. Wä, laᵉmē ᵉnāx̣wa gwāliła. Wä, g·îlᵉmēsē mēmenłtsemx·ᵉīdēda xeᵉxᵘlāla t!ēsemxs laē ăxᵉēdxa k·!îplālaa. Wä, hëᵉmesa ᵉwābets!âlīłē nagats!ä qa läs haᵉnâlīsxa legwīłē. Wä, hëem hăbaslesēxa x·īx·exsemāla t!ēsema. Wä, lä k·!îp!īdxa x·īx·exsemāla t!ēsema. Wä, lä hanax̣ᵉwīd hăpstents lāxa ᵉwābets!âwasa nagats!ē qa lawālēsa gŭnaᵉyē k!ŭtsemēq. Wä, lä k·!îpstents lāx ᵉwābets!âwasa q!ōlats!ē. Wä, âx·säᵉmēsē hë gwēg·ilaq. Wä, g·îlᵉmēsē medelxᵉwīdēda q!ōła-

in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones. Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

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ts!äxs laē ăx^{ɛ}ēdēda ts!Edāqaxa LEq!Exsdē lExa^{ɛ}ya qa^{ɛ}s lä k·!âstalaxa ts!ōkwē x·aasx·Ent!a qa^{ɛ}s lä k·!ats!âlas lāxa LEq!Exsdē lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōsa x·aasx·Ent!ē lāxa LEq!Exsdē lExa^{ɛ}ya laē hănstEntsa x·aasx·Ent!Ets!âla LEq!Exsd lExa^{ɛ}ya lāxa maEmdElqŭla ^{ɛ}wāpa. Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēd ăx^{ɛ}ēdxēs k·!īpLālaa qa^{ɛ}s ēt!ēdē k·!îp!ēdxa x·īx·ExsEmāla t!ēsEma qa^{ɛ}s hăpstEndēs lāxa ^{ɛ}wābEts!âwasa nagats!ē. Wä, k·!îpstalēs lāx ewanâ^{ɛ}yasa x·aasx·Ent!Ets!âla LEq!Exsd lExa^{ɛ}yē. Wä, k·!ēst!a âlaEm q!ēnEmēda k·!îpstanâs x·īx·ExsEmāla t!ēsEmaxs laē âlax·^{ɛ}īd maEmdElqŭlēda ^{ɛ}wāpē. Wä, k·!ēst!a âlaEm gēg·îlił maEmdElaqŭlaxs laē xas^{ɛ}īdēda q!ōlkwē x·aasx·Ent!a. Wä, â^{ɛ}mēsē la k·!āk·!ōgwaanōdēda ts!Edāqaxa q!ōlkwē x·aasxEnt!Ets!âla LEq!Exsd lExa^{ɛ}ya qa^{ɛ}s hănts!ōdēs lāxa ^{ɛ}wālasē łōq!wa, yîxs laē gŭqEwakwē q!ōts!âx·däq ^{ɛ}wāpa. Wä, la^{ɛ}mē x·āts!ax ^{ɛ}wâpaga^{ɛ}yas lāxēs la gwēts!âwas lāxa ^{ɛ}wālasē łōq!wa. Wä, lä ăx^{ɛ}ēdxa łālōgŭmē qa^{ɛ}s g·āxē k·āg·alīłas. Wä, hĕ^{ɛ}misa L!ē^{ɛ}na ḷE^{ɛ}wa k·āk·Ets!Enaqē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la gwalīła laē k·!ox^{ɛ}wŭłts!ōdxa x·aasx·Ent!aats!ē LEq!Exsd lExa^{ɛ}ya lāxa ^{ɛ}wālasē x·āts!aats!ē łoq!wa. Wä, lä qEpâsasa q!ōlkwē x·aasx·Ent!a lāxa x·aasx·Entg·aats!ē łalogŭma. Wä, g·îl^{ɛ}mēsē qōt!axs, laē gwāł gŭqa. Wä, lä ăx^{ɛ}ēdxa L!ē^{ɛ}na qa^{ɛ}s k!ŭnq!Eqēsa q!ēnEmē L!ē^{ɛ}na lāq. Wä, āł^{ɛ}mēsē gwāł k!ŭnqasa L!ē^{ɛ}na lāqēxs laē gEnk·axs laē xwētElgēsa k·āts!Enaqē lāq. Wä, la^{ɛ}mē ts!awanaēsasa k·ats!Enaqe lāxēs x·aasx·Entg·ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. ‖ Therefore they put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the ‖ one way of cooking them. |

Boiled Erythronium.—Now I will talk again | about the way they are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in ‖ great quantity. First of all, the woman takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, ‖ and she pours on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the ‖ house and she washes the dish. | When it is clean, she puts

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Laxa q!ōlkwē x·aasx·Ent!a. Wä, lax·da^{ɛ}xwē ^{ɛ}yōs^{ɛ}ītsa k·āk·Ets!E-naqē lāq. Wā, laEm hëq!ek·!Edzēsēda L!ē^{ɛ}na qaxs mālaēda x·aasx·Ent!äxs q!ōlkwaē. Wä, hë^{ɛ}mis lāg·iłas q!ēqElaxa L!ē^{ɛ}na qa k·!ēsēs p!EgEła małp!aēna^{ɛ}yas. Wä, g·îl^{ɛ}mēsē pōł^{ɛ}īdExs laē xāL!Ex·^{ɛ}īd nāx^{ɛ}īdxa hōlałē ^{ɛ}wāpa. Wā, hëEm hă^{ɛ}mēx·silaēnēsa g·îldzEsē bāk!ŭmxa x·aasx·Ent!ē. Wä, la k!wēladzEmxa q!ēnEmē lēlqwälaLa^{ɛ}ya yîsa g·îldzEsē bāk!ŭma. Wä, laEm gwäł lāxa ^{ɛ}nEmx·^{ɛ}idała hă^{ɛ}mēx·silaēnēq.

Boiled Erythronium.—Wä, la^{ɛ}mēsEn ēdzaqwał gwāgwēx·s^{ɛ}ālał lāqēxs hă^{ɛ}mēx·silasE^{ɛ}waasa ālē ^{ɛ}nāla, yîxs hănx·LEndaaxa x·aasx·Ent!ē qaxs axēlasō^{ɛ}maēda ts!ōyanEmasa ts!Edāqē qa^{ɛ}s lä ăxEmts!ō lāxa L!āL!Ebatē, yîxs ëx·^{ɛ}maē x·îlasō^{ɛ}sa q!EyaLaqēxs laē ts!ōsax q!ayasas. Wä, hë^{ɛ}mis g·îl ăx^{ɛ}ētso^{ɛ}sa ts!Edāqēs hănx·Lanowē qa^{ɛ}s ts!oxŭg·îndēsa ^{ɛ}wāpē lāq. Wä, g·îl^{ɛ}mēsē ëg·îg·axs laē ax^{ɛ}ēdxēs x·aasx·Ent!aats!ē L!ābata qa^{ɛ}s qwēłEy·îndēq. Wä, lä, ăxōdEx ts!āk·îya^{ɛ}yas łēłElxLō k·!ēt!Ema. Wä, lä ăx^{ɛ}ēdxa łōq!wē qa^{ɛ}s k·āg·aliłēs lāxēs k!waēlasē. Wä, lä k·!āts!ōtsa x·aasx·Ent!ē lāq. Wä, lä gŭq!Eqasa ^{ɛ}wāpē lāq. Wä, g·îl^{ɛ}mēsē t!EpElē ōkŭya^{ɛ}yasa x·aasx·Ent!äxs laē g·ōlg·Elgēsēs e^{ɛ}eyasowē lāq qa lawäyēs dzēdzEx^{u}-sEma^{ɛ}yas. Wä, g·îl^{ɛ}mēsē nēx^{ɛ}widēda ts!âsas ^{ɛ}wāpa laē golostEndxa x·aasx·Ent!ē qa^{ɛ}s lä golts!ōts lāxa ōgŭ^{ɛ}la^{ɛ}mē łōq!wa k·aēła. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōsa laē qEpEwElsaxa nēqwa ^{ɛ}wāpa lāx onâlasasēs g·ōkwē. Wä, lä, ts!ōxŭg·întsa ^{ɛ}wāpē lāxa ts!âts!ē łōq!wa. Wä,

the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they have been washed. ‖ She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. | When they are all in, she lets them boil. ‖ She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all mixed. After ‖ stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they drink a little water. That is all about this. ‖ This kind of cooking is used for inviting many tribes. | — |

Raw and Baked Erythronium (1).—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

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g·îlᵉmēsē la ëg·îg·axs laē ẋwēlaqa ǥolts!ōtsa x·aasx·ent!ē lāq. Wä, laxaē gŭq!Eqasa ëx·stowē ᵉwāp lāq. Wä, laxaē ǥolg·Elgēsēs eᵉeyasowē lāq. Wä, laᵉmē L!āyōdEq laxēq yîsa ālē gŭq!EgEms ᵉwāpa. Wä, laᵉmē lā ᵉmElᵉmElsgEma x·aasx·ent!äxs laē ts!ōkwa. Wä, lä gŭxts!ōtsa ᵉwāpē lāxa hănx·Lanowē qa nEgoyoxsdalīsēxa ᵉwāpaxs laē hănx·Lents lāxēs lEgwīlē. Wä, g·îlᵉmēsē mEdElx-ᵉwīdExs laē k·āg·îlīlxa łōq!wē la g·îts!Ewatsa x·āasx·ent!ē qaᵉs lä gŭxstents lāxa la maEmdElqŭlaxa x·aasx·ent!Eg·iᵉlats!ē hănx·Lanowa. Wä, g·îlᵉmēsē ᵉwīᵉlastaxs laē wax·dzâla maEmdElqŭla. Wä, lä ăxᵉēdxa k!waᵉxLāwē qaᵉs xwētēs lāq. Wä, g·îlᵉmēsē xāsᵉī-dExs laē hănx·sᵉEndEq lāxēs lEgwīlē qaxs lEᵉmaē L!ōpa. Wä, lä ăxᵉēdxa L!ēᵉna qaᵉs k!ŭq!Eqēsa q!ēnEmē lāq. Wä, lä ăxᵉēdxēs k·ats!Enaqē qaᵉs xwēt!ēdēs lāq qa âlak·!alisē lElgowa L!ēᵉna LEᵉwa ᵉwāpaläs Lōᵉma xāsa x·āasx·ent!a. Wä, g·îlᵉmēsē ǥwāł xwētaq laē ăxᵉēdxa k·āk·Ets!Enaqē qaᵉs ts!Ewanaēsēs lāxēs x·aas-x·Entg·ōtLaxa hănx·Laakwē x·aasx·ent!a. Wä, âᵉmisē hănx·dza-mōlīłasa x·aasx·entēᵉlats!ē hănx·Lanowa lāxa LēᵉlānEmē. Wä, lax·daᵉxwē ᵉyōsᵉwŭłts!âlaq lāxa hănx·Lanowē. Wä, g·îlᵉmēsē gwā-łExs laē xāL!Ex·ᵉīd nāxᵉīdxa ᵉwāpē. Wä, laEm gwāł lāxēq. Wä, laEmxaē LēᵉlalayoxaEmē lēlqwălaLaᵉya hë ǥwēkwē hăᵉmēx·si-laēnaᵉyaq.

Raw and Baked Erythronium (1).—Wä, laᵉmēsLa k·!Elx·k·!ax·sōᵉsa waōkwē ts!ēdaqa LEᵉwa bēbEgwānEma, yîxs ts!Elqwaēda ᵉnāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all ‖ about this.

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When ‖ the hole is deep enough, she takes a handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. ‖ When all those that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, ‖ rubs off with his thumb the ashes that are sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

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ᵉwŭdāqaēda x·aasx·ent!äxs q!emkwasEᵉwaaxs k·!Elx·aē. Wä, lä dzEmx̣ᵘp!a. Wä, laᵉmē lēx·aEm q!emkwax·dEmq. Wä, laEm gwāł laxēq.

(2). Wä, g·aᵉmēs ᵉnEmx·ᵉidāła gwēg·ilasEq yîxs dzamēsasEᵉwaē lāxa ts!Elqwa gŭᵉnaᵉya. Wä, la k·!ēsḶał ts!ox̣wasEᵉwēda x·aasx·ent!äxs dzamēdzEkwaē lāxa gŭᵉnaᵉyē. Wä, hëᵉEm ăxᵉētsōᵉsēs ts!ēsLāla qaᵉs ᵉlap!alisēxa ăwabâᵉyasa k·ādEnwaᵉyasēs lEgwīlē. Wä, g·îlᵉmēsē wŭnqElē ᵉlāpaᵉyasēxs laē k·!ax·ᵉīd laxa x·aasx·ent!ē qaᵉs k·!ats!ōdēs lāxēs ᵉlāpaᵉyē. Wä, g·îlᵉmēsē Elāq ᵉnEmāk·Eya ḶEᵉwa ēwanēqwasēs ᵉlāpaᵉya ōkŭyaᵉyasa x·aasx·ent!äxs laē ăxᵉēdxēs ts!ēsLāla qaᵉs dzEmk·Eyîndēsa gŭᵉnaᵉyē lāq. Wä, k·!ēst!ē âlaEm gaēsExs laē lot!ēdEq yîsa ts!ēsLāla qaᵉs k·!āg·alīłElēq lāxa onâlisasa lEgwīlē. Wä, g·îlᵉmēsē ᵉwīᵉloqâlisa lāx dzamēdzasaq laē ăxᵉēdxēs ts!Ebats!ē qaᵉs k!ŭnts!ōdēsa Lᵉ!ēᵉna lāq. Wä, lä k·āg·îmlīłas lāxēs x·aas-x·Entg·ōtLaxa dzamēdzEkwē x·aasx·ent!a. Wä, lä k·!ādzâtsa dzamēdzEkwē x·aasx·ent! lāxa haᵉmādzowē lēᵉwaᵉya qaᵉs LEpdzamōlīłēs la k·!adzâyaats. Wä, lä dāx·ᵉīd !āxa x·aasx·ent!ē qaᵉs dēwälēxa gŭᵉnaᵉyē k!wēk!ŭtsEmēq yîsēs qōma. Wä, g·îlᵉmēsē gwāłExs laē ts!Ep!īts lāxa Lᵉ!ēᵉna qaᵉs ts!ōq!ŭsēs lāxēs sEmsē. Wä, âx·säᵉmēsē hë gwēg·ilaxs laē x·aasx·Entg·Exa dzamēdzEkwē x·aasx·ent!a. Wä, g·îlᵉmēsē gwāłExs laē nāxᵉīdxa ᵉwāpē. Wä, g·îlᵉmēsē gwāł nāqaxs laē hămsgEmd lāxa ᵉwāpē qaᵉs hămx·ts!a-

takes a mouthful of water, squirts ‖ it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

Boiled Lupine-Roots.—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up some fresh ‖ medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small kettle; and when they are all in, ‖ she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead grass and covers it over, ‖ and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After doing so, she puts the kettle with the lupine-roots on the ‖ fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

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nEndēs lāxēs eᶜeyasowē qaᶜs ts!Ents!Enẋᶜwīdē. Wä, lawēsḷa gwāł lāxēq. Wä, laEm k·!ēs k!wēladzEm lāxa lēlqwălaLaᶜyē.

Boiled Lupine-Roots (Hănx·Laakᵘ q!waᶜnē).—Wä, hëEm ăxᶜētsōᶜsa ts!Edāqēs haᶜnEmē qaᶜs ts!oẋŭg·îndēq yîsa ᶜWEᶜwāp!Emē. Wä, g·îlᶜmēse ĕg·îġ·axs laē ăxᶜēdxa lālaxamē qaᶜs lä dālaqēxs laē ɭEnts!ēs lāx L!Emaᶜisasēs g·ōkwē. Wä, lä xExᶜwīdxa āłExsEmē hăᶜyāłᶜa t!ēsEma qaᶜs xExᵘts!âlēs lāxa lālaxamē. Wä, g·îlᶜmēsē k·ōtaq lāEm hëłala lax xEq!ŭxḷaᶜyasēs haᶜnEmaxs laē k·!oxᶜwŭsdēsElaq qaᶜs lä k·!ōgwēLElaq lāxēs g·ōkwē, qaᶜs k·!ōgŭnōliłēs lāxēs q!ŭnsēᶜlats!ēLē haᶜnEma. Wä, lä xExᶜwŭłts!ōdxa āłExsEmē t!ēsEma qaᶜs lä xEq!ŭxḷEndālas lāxa haᶜnEmē. Wä, g·îlᶜmēsē ᶜwīlts!âxs laē ăxᶜēdxēs q!ŭnyats!ē L!ābata qaᶜs qwēłEyîndēx t!Emāg·îmas. Wä, lä LExᶜwŭłts!âlaxa q!waᶜnē lāxa q!ŭnyats!ē L!ābata qaᶜs lä LExᶜŭyîndālēs lāx xEq!ŭxḷaᶜyēxa q!ŭnsēᶜlats!ēLē haᶜnEma. Wä, lä hanał LExᶜts!âlas. Wä, āłᶜmēsē gwāł LExᶜŭyîndalasēxs laē L!äk·Emāla. Wä, lä ăxᶜēdxa lēłElxLō k·!ēt!Ema qaᶜs ts!āk·Eyîndēs lāq. Wä, lä dzōpax ăwēᶜstäs qa k·!ēsēs âlaEm k·Exᵘsâlēda k·!āłEla laq qō mEdElxᶜwīdLō. Wä, lä ăxᶜēdxa xālaēsasa ᶜwālasē mEt!ānaᶜya qaᶜs tsēx·ᶜidēs lāxa ᶜwāpē qaᶜs gŭgELEyîndēs lāxa ts!āk·Emaᶜyas. Wä, lä mEwēxLēda ᶜwāpē lāxa ᶜwālasē xālaētsōx mEt!ānaᶜyēx Wä, g·îlᶜmēsē gwāłExs laē hănx·Lents lāxēs q!ŭnsēᶜlax·dEmaLē lEgwīła. Wä, hëEm lāg·iłas gŭqasa ᶜwapē lāxa ts!āk·Emaᶜyaxs ᶜnēk·aē qa k!ŭnqēs qa k·!ēsēs x·īxᶜēda. Wä, la mEdElxᶜwida.

and she lets it boil until the liquid is almost dried up. | They know that the liquid has dried up when | the steam ceases to come through. Then she takes the small kettle off the fire, ‖ and they are done. She does not take off the cover immediately, | because she wishes the roots to be steamed. When the steam stops | coming through, she takes off the top covering, takes her small dish | and puts it down close to her seat, where she has been cooking the roots. | She takes the tongs, picks up the lupine-roots which are in the ‖ small kettle, and she puts them into the small dish. | As soon as all the roots are out of the kettle, | she takes her oil-dish and pours some oil into it. | After doing so, she puts it into the small dish containing the lupine-roots, and | places it in front of those who are to eat the boiled roots. ‖ Then they take out the roots, one each, for | they are long pieces; and they do not boil to pieces, although the roots in the kettle have been boiling a long time, | for they always remain whole. | They put the lupine-roots lengthwise into the dish, and | they dip one end into the oil in the oil-dish, and they bite off ‖ the ends when they are eating the lupine-roots. They continue doing so while | they are eating; and after they have finished, they drink water. Now | they do not get drunk and they do not get sleepy | after eating lupine-roots. That is all about this. |

Wä, hëᶜmis wāwasᴇlīł maᴇmdᴇlqŭlaxs k·!ēsᶜmaē lᴇmx̣ᶜwīdē ᶜwapaläs. Wä, hëᶜmis ᶜmāᶜmałt!ēk·!ēsēxs laē lᴇmx̣ᶜwīdē ᶜwāpaläsēxs laē g̣wāła k·!ałᴇla. Wä, hëx·ᶜidaᶜmēsē hănx·sᴇndxa q!ŭnsēᶜlats!ē haᶜnᴇma. Wä, laᴇm ʟ!ōpa lāxēq. Wä, lä k·!ēs hëx·ᶜida lāwᴇyōdᴇx t!āk·ᴇmaᶜyas qaxs ᶜnēk·aē qa kŭnyadīłēs. Wä, hët!a la gwāł k·!āłᴇlaxs laē lawᴇyōdᴇx t!āk·ᴇmaᶜyas. Wä, lä ăxᶜēdxēs łālog̣ŭmē qaᶜs g·āxē k·āg·alīłas lāxēs k!waēlasaxs q!ŭnsēlaxa q!waᶜnē. Wä, lä ăxᶜēdxēs ts!ēsʟāla qaᶜs k·!îp!īdēs lāxa q!waᶜnäxs ʟᴇxᵘts!âē lāxa q!ŭnsēlats!ē haᶜnᴇma qaᶜs lä k·!îpts!âlas lāxa łālogŭmē. Wä, g·îlᶜmēsē ᶜwīlg·îłts!âwēda q!waᶜnē lāxa q!ŭnsēᶜlats!ē haᶜnᴇmaxs laē ăxᶜēdxēs ts!ᴇbats!ē qaᶜs k!ŭnxts!ōdēsa ʟ!ēᶜna lāq. Wä, g·îlᶜmēsē g̣wāłᴇxs laē k·anēqwas lāxa q!ŭnsq!wayats!ēʟē łalōg̣ŭma. Wä, lä k·ag̣ᴇmlīłas lāxēs q!ŭnsq!waswŭtʟaxa hănx·ʟaakwē q!waᶜnē. Wä, hëxᶜidaᶜmēsē dāx·ᶜīdᴇx·daᶜxᵘxa ᶜnāłᶜnᴇmts!aqē lāxa q!waᶜnē qaxs g·îlsg·îlt!aē qaxs hewäxaē xāsᶜīdᴇxs wāx·ᶜmaē la g̣ēg·îlīł maᴇmdᴇlqŭlēda q!ŭnsēᶜlats!ē hănx·ʟanowa, yîxs âx·säᶜmaē sᴇnālēs ōgwidaᶜyē. Wä, âᶜmēsē dōłts!ōyo lāxa q!ŭnsq!wayats!ē łālog̣ŭma qaᶜs ʟ!ᴇnxstanowē lāxa ts!ᴇbasts!âla ʟ!ēᶜna. Wä, âᶜmēsē q!ᴇg·ēx·bēsōxs laē q!ŭnsq!wasᶜēda. Wä, âx·säᶜmēsē hë g̣wēg·ilaxs laē q!ŭnsq!wasa. Wä, g·îlᶜmēsē g̣wāła laē nāxᶜīdxa ᶜwāpē. Wä, laᴇm k·!eâs g̣wēg·ilats k·!ēs wŭnāłᶜīda. Wä, lāxaē k!ēs bᴇq!ułᶜīda yîxs laē g̣wāł q!ŭnsq!wasa. Wā, laᴇm g̣wāł lāxēq.

Steamed Lupine-Roots.—They | build a fire in the same way, and the woman goes to get stones in the same way, as they do when | they build a fire for steaming the short cinquefoil-roots; and only this is different, that | she takes green grass and skunk-cabbage leaves to place ‖ on the red-hot stones when they are placed in the steaming-box, | and that they put red-hot stones into the steaming-box. | When there are enough, the woman takes the green | grass and puts it on the red-hot stones; and when | there is a thick layer on them, she takes the skunk-cabbage leaves and places them flat on the ‖ fresh grass; and when there are many layers of this, | she takes her digging-stick for digging clams and pokes holes | through the skunk-cabbage leaves. After making many | holes, she takes her basket with lupine-roots, unties the | top, and takes out the roots, which she places ‖ on the skunk-cabbage leaves. When she thinks there are enough, | she takes a bucket with water and empties it over the roots. | When (the water) has all been poured out, she takes old mats and | covers up the box, so that the steam shall not come through. She leaves it that way for a long time. | Sometimes she leaves it there until mid-day, if she began ‖ cooking in the morning. Then she takes off the cover, takes her | small dish and puts it down. She takes her tongs and takes out | the steamed lupine-roots, puts them into the | small dish from which the roots are to be eaten; and

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Steamed Lupine-Roots (ˢnEg·Ekᵘ q!waˢnē).—Wä, hëEmxaa gwēg·ilaxs laē lEqwēla ḷōxs laē xEˢxᵘLEntsa t!ēsEmēs gwēg·ilasaxs laē lEqwīla qa ˢnEg·asxa t!Exᵘsōsē. Wä, lēx·aˢmē ōgŭqałayosēxs laē ăxˢēdxa łEnłEnxExLō k·!et!Ema ḷEˢwa k·!Ek·!aōk!wa qa ts!āk·!ēs lāxa x·īx·ExsEmāla t!ēsEmxs laē k·!îpts!ōˢyo lāxa q!ōˢlats!ē. Wä, hëˢmaaxs laē k·!îpts!âlayowa x·īx·ExsEmāla t!ēsEm lāxa q!ōˢlats!ē. Wä, g·îlˢmēsē hēłats!âxs laē ăxˢēdēda ts!Edāqaxa łEnłEnxExLowē k·!ēt!Ema qaˢs łExˢalōdālēs lāxēs x·īx·ExsEmāla t!ēsEma. Wä, g·îlˢmēsē wâk!waxs laē ăxˢēdxa k·!Ek·!aōk!wa qaˢs pāqŭyîndalēs lāxa łEnłEnxExLowē k·!ēt!Ema. Wä, g·îlˢEmxaāwisē q!ēx·dzEkwałaxs laē ăxˢēdxēs k·!îlākwēxēs dzēg·ayâxa g·āweq!ānEmē qa ts!Eẋˢwŭmx·sōlēs lāxa paxᵘts!â k·!Ek·!aōk!wa. Wä, g·îlˢmēsē q!ēdzEqē ts!Eẋwaˢyasēxs laē ăxˢēdxēs q!ŭnyats!ēyē L!ābata qaˢs qwēłEyîndēx t!Emak·Eyaˢyas. Wä, lä LExˢwŭłts!âlāxa q!waˢnē qaˢs lā LExŭts!ōdālas lāxa paxᵘts!â k·!Ek·!aōk!wa. Wä, g·îlˢmēsē hēła lāx nâqaˢyasēxs laē ăxˢēdxa ˢwābEts!âlīłē nagats!ă qaˢs tsādzELEyîndēs lāq. Wä, g·îlˢmēsē ˢwīlg·îłts!âxs laē ăxˢēdxa k·!āk·!Ek·!ōbanē qaˢs nāsEyîndēs lāq qa k·!ēsēs k·Eẋᵘsâlē k·!āłEla lāq. Wä, la gāēl hë gwaēlē. Wä, lä ˢnāłˢnEmp!Ena nEqälag·ila hë gwaēlē, yîxs gag·aalōdaaqēxa gāala. Wä, lä nāsōdEx nāsEmaˢyas. Wä, lä ăxˢēdxēs łālogŭmē qaˢs k·ag·alīłēs. Wä, lä ăxˢēdxēs ts!ēsLāla qaˢs k·!îp!īdēs lāxa ˢnEg·Ekwē q!waˢnä qaˢs lä k·!Epts!âla lāxa q!ŭnsq!wayats!ēLē łalogŭma. Wä, g·îlˢmēsē hēłats!âxs laē ăxˢēdxēs ts!Ebats!ē qaˢs

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the ‖ steamed roots and puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end ‖ again into oil and put it into the mouth. They | chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. ‖ That is all about the lupine-roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire-wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. ‖ Then she stops putting in stones and carries the basket on her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her ‖ large basket, goes down to the beach, and at high-water mark picks up

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k!ŭnts!odēsa L!ēᶜna lāq. Wä, lä g̣wāłEXS laē k·āk·Eyînts lāxa ᶜnEg·Ekwē q!waᶜnä. Wä, lä k·ax·dzamolīłas lāxēs q!ŭnsēlag·iłaxa q!waᶜnē. Wä, lä ᶜnEmāx·ᶜīd dāx·ᶜīdēda q!ŭnsq!wasLaxa q!waᶜnē lāxa q!waᶜnē qaᶜs L!EnxstEndē ōbaᶜyas lāxa L!ēᶜna. Wä, lä L!Eng̣ēLas lāxēs sEmsēxa L!ēᶜnabaläxs laē q!Ek·ōdEq qaᶜs malēx̣-ᶜwidēq. Wä, g·îlᶜmēsē nExᶜwīdqēxs laē ēt!ēd L!EnxstEnts ōbaᶜyas lāxaaxa L!ēᶜna qaᶜs L!Eng̣ēLēs lāxēs sEmsē. Wä, laxaē malēx̣ᶜwi-dEq. Wä, g·îlᶜmēsē ᶜwīᶜla q!ŭnsq!wasᶜīdxa ᶜnEmts!aqaxs laē ēt!ēd dāx·ᶜīdxa ᶜnEmts!aqē g·îlt!a q!waᶜnä. Wä, âEmxaāwisē nāqEm-g·îłtowiᶜlälaxēs g·îlx·dē g̣waᶜyilälasa yîxs lā g·îl q!ŭnsq!wasᶜīdxa q!waᶜnē. Wä, g·îlᶜmēsē g̣wāła laē nāxᶜīdxa q!ēnEmē ᶜwāpa. Wä, lāwisḶa g̣wāł lāxa q!waᶜnē.

Carrots (1).[1]—Wä, lä ăxᶜēdxa lEqwa qaᶜs lEqwēlax·ᶜīdēxēs lEg̣wīłē. Wä, g·îlᶜmēsē gwāł lEqwēlaxs laē ăxᶜēdxēs lālaxamē qaᶜs lä xEqwas t!ēsEma lāxa L!Emaᶜisē. Wä, lä xExᵘts!âlasa t!ēsEmē lāxēs xEg̣wats!e lālaxama. Wä, âᶜmisē gwaᶜnāła qaᶜs łōkwēsēxs laē g̣wāł xExᵘts!âlasa t!ēsEmē laq. Wä, lä ōxLEx·ᶜīdEq qaᶜs lä ōxLōsdēsElaq qaᶜs lä ōxLaēLElaq lāxēs g·ōkwē qaᶜs lä ōxLEnōlisas lāxēs lEg̣wīłē. Wä, lä xExᶜwŭłts!âlaq qaᶜs lä xEᶜxᵘLālax·ᶜīdē lāxēs lEqwēlaᶜyē. Wä, g·îlᶜmēsē q!ēnEmēda xEtxEt!axs laē q!ēnEmᶜEm-xaēda t!ēsEmē. Wä, g·îlᶜmēsē hēłala t!ēsEmasēxs laē ăxᶜēdxēs ᶜwālasē lExaᶜya qaᶜs lä lāxa L!Emaᶜisē qaᶜs lä łExaxa ts!āts!Es-

[1] This follows the description of the gathering of roots, p. 201, line 21.

dead eel-grass, | which she puts into her large eel-grass-carrying basket. | As soon as the large basket is full of | dry eel-grass, she carries it on her b ack up the beach | and into her house, and she puts it down ‖ not far from the fire. Then she takes another | large basket and goes into the woods, looking for dry fern. | When she finds it, she picks it off and puts it into | the large basket. When it is full, she carries it on her back, and | she carries it out of the woods home into her house. Then she ‖ puts it down close to the dead-eel-grass basket. | She takes her tongs and the small-meshed large basket, | and also old mats, and keeps them in readiness. | Then she takes her large bucket and goes to draw water. When | she comes back, she takes a large dish, in which she intends ‖ to steam the carrots. Then she goes to get her basket with carrots, | and pours them out into the large | dish. She takes the bucket with water and pours (the water) | on the carrots in the large dish. She pats them with her hands | until the soil and sand come off; and ‖ after she has done so, she takes the small-meshed basket and puts it down | close to the dish in which she washes the carrots. She takes out the | washed carro ts and puts them into the flat-bottomed, small-meshed, large | basket. When it is full, the woman rises. | By this time the

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motē qa^{ɛ}s lä ɬExts!âlas lāxēs ts!ats!ayaats!ē ^{ɛ}wālas lExa^{ɛ}ya lāxa ^{ɛ}yaχ^{ɛ}mōtasa ^{ɛ}yExwa. Wä, g·îl^{ɛ}mēsē qōt!ēda ts!ātsayaats!äs ^{ɛ}wālas lExäxa lEmχwa ts!ātsEsmōtExs laē ōxLEx·^{ɛ}īdEq qa^{ɛ}s lä ōxLōsdē-sElaq qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·aliłaq lāxa k·!ēsē qwēsała lāxa lEgwīłē. Wä, lāxaē ăx^{ɛ}ēdxa ōgŭ^{ɛ}la^{ɛ}maxat! ^{ɛ}wālas lExa^{ɛ}ya qa^{ɛ}s lä lāxa āL!ē. Wä, laEm āläx gEmsa. Wä, g·îl^{ɛ}mēsē q!āqēxs laē k!ŭlx·^{ɛ}īdEq qa^{ɛ}s lä k!ŭlts!âlas lāxa gEmdza-ts!ē ^{ɛ}wālas lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs lae ōxLEg·îlsaq qa^{ɛ}s lä ōxLōłt!ālaq, qa^{ɛ}s lä ōxLaēLElāq lāxēs g·ōkwē. Wä, lä ōxLEg·alīłaq lax hă^{ɛ}nēlasasa ts!āts!Esmōdats!ē ^{ɛ}wālas lExa^{ɛ}ya. Wä, lä ăx^{ɛ}ēdxēs k·!îpLālaa ḷE^{ɛ}wa t!ōłt!oχ^{u}sEma^{ɛ}yadzEwāłē ^{ɛ}wālas lExa^{ɛ}ya. Wä, hë^{ɛ}misa k·!āk·!Ek·!obanē· łēEl^{ɛ}wa^{ɛ}ya qa g·āxēs gwalīła. Wä, lä ăx^{ɛ}ēdxēs ^{ɛ}wālasē nagats!ä qa^{ɛ}s lä tsäx ^{ɛ}wāpa. Wä, g·îl^{ɛ}mēsē g·āx aēdaaqaxs laē ăx^{ɛ}ēdxa ^{ɛ}wālasē łōq!wa qa^{ɛ}s g·āxē k·āg·aliłas lāxēs ^{ɛ}nEg·asLaxa xEtxEt!a. Wä, lä ăx^{ɛ}ēdxēs xEdats!ē L!ābata qa^{ɛ}s gŭx^{ɛ}wŭłts!ōdēxa xEtxEt!a. Wä, laEm qEpâsas lāxa ^{ɛ}wālasē łōq!wa. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}wābEts!âla nagats!ä qa^{ɛ}s lä gŭq!Eqēs lāxa xEtxEt!ats!âla ^{ɛ}wālas łōq!wa. Wä, lä LEqElgēsēs e^{ɛ}eyasowē lāq qa lawäyēs dzēdzEx^{ɛ}ŭna^{ɛ}yēs ḷE^{ɛ}wa ëg·is^{ɛ}Ena^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa t!ōlt!oχ^{u}sEmē ^{ɛ}wālas lExa^{ɛ}ya qa^{ɛ}s hăng·alīłēs lāx māk·axdza^{ɛ}yasa ts!âts!âxa xEtxEt!a. Wä, lä łEx^{ɛ}ŭstalaxa ts!ōkwē xEtxEt!a qa^{ɛ}s lä ɬExts!âlas lāxa t!ōłt!oχ^{u}sEmē ^{ɛ}wālas LEq!Exsd lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē qōt!axs laē ḷaχ^{ɛ}ŭlīłēda ts!Edāqē

stones on the fire are red-hot. She ‖ takes the tongs and picks off the bur ning wood and puts it down | in front of the fire. As soon as she has done so, she levels down the top of the | red-hot stones, so that they are level; and when this has been done, | she takes the basket with dry eel-grass and puts it down by the side | of the place where she is going to steam the roots. She takes the dry eel-grass ‖ out of the large basket and spreads it over the | red-hot stones. As soon as it is all on, she gets the | large basket with dry fern-leaves and puts it down close to the place where she is going to steam the | carrots. Then she takes out the dry fern-fronds and puts them | on the dry eel-grass. She puts on one-half of the dry fern-fronds. Then she takes the ‖ small-meshed, flat-bottomed, large basket with the washed carrots | and puts it in the middle of the place where she is going to steam the carrots, and she takes | the remainder of the dry fern and puts it around the small-meshed, large, flat-bottomed basket in which | she is going to steam the roots; and she | only stops putting it around the basket when the fern-fronds are level with the top of the ‖ place where she is going to steam (the roots). After doing so, she takes old mats | which she has brought, and spreads them alongside of the steaming-place. When everything is ready, | she takes the bucket with water and empties it all over | and around the flat-bottomed, large steaming-baskets in which the roots are. |

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qaxs lE^{c}maē mēmEnłtsEmx·^{c}īdēda la g·ēx·Lalalēs t!ēsEma. Wä, lä ăx^{c}ēdxēs k·!îpLālaa qa^{c}s k·!îpsālēs lāxa gŭlta qa^{c}s lä k·!îp!ālīłElas lāxa ō^{c}stâlīłasa lEgwīlē. Wä, g·îl^{c}mēsē gwāłExs laē ^{c}nEmāk·îyîndxa-x·īx·EXsEmāla t!ēsEma qa ^{c}nEmāk·Eyēs. Wä, g·îl^{c}Emxaāwisē gwās łExs laē ăx^{c}ēdxa ts!āts!Esmōdats!ē ^{c}wālas lExa^{c}ya qa^{c}s lä hă^{c}nōlisas lāxa ^{c}nEg·asLaxa xEtxEt!ē. Wä, lä łEx^{c}wŭłts!ōdxa ts!āts!Esmōtē lāxa ts!āts!Esmōdats!ē ^{c}wālas lExa^{c}ya qa^{c}s lä łEx^{c}alōdālas lāxa x·īx·EXsEmāla t!ēsEma. Wä, g·îl^{c}mēsē ^{c}wīlg·aalaxs laē ăx^{c}ēdxa gEmdzats!ē ^{c}wālas lExa^{c}ya qa^{c}s läxat! hă^{c}nōlisas lāxa ^{c}nEg·asLaxa xEtxEt!ē. Wä, laxaē lEx^{c}ŭłts!ōdxa gEmsē qa^{c}s lä łEXEyîndālas lāxa ts!āts!Esmōtē. Wä, la nEXsEndxa gEmsaxs laē ăx^{c}ēdxa la xEłts!âlaxa ts!ōkwē xEtxEt!a t!ōłt!oẋ^{u}sEm LEq!Exsd ^{c}wālas lExa^{c}ya qa^{c}s hănqēs lāx nEqEya^{c}yasa ^{c}nEg·asLaxa xEtxEt!ē. Wä, lä ăx^{c}ēd ēt!ēdxa ănēx·sâ^{c}yasa gEmsēxa łExts!â^{c}waxa ^{c}wālasē lExa^{c}ya qa^{c}s łExsē^{c}stalēs lāxa ^{c}nEg·ats!ē t!ōłt!ōẋ^{u}sEm LEq!Exsd ^{c}wālas lExa^{c}ya. Wä, āł^{c}mēsē gwāł łExsē^{c}stālaqēxs laē ^{c}nEmāg·äxtowa gEmsē Lē^{c}wa ^{c}nEg·ats!ē. Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxa k·!āk·!ek·!ōbanē qa^{c}s g·āxē LEbEnōlīłas lāq. Wä, g·îl^{c}mēsē ^{c}nāxwa gwālīłExs laē ăx^{c}ēdxa ^{c}wābEts!âla nagats!ē qa^{c}s tsādzELEyîndēs lāq Lō^{c} ăwē^{c}stäsa ^{c}nEg·ats!äxa xEtxEt!ats!ala t!ōłt!oẋ^{u}sEm LEq!Exsd ^{c}wālas lExa^{c}ya. Wä, g·îl^{c}mēsē ^{c}wīlg·îłts!âwēda nagats!äxs laē

As soon as the bucket is empty, she ‖ takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at mid-day, if they are put on in the morning. When ‖ they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman sends her husband to ‖ go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ‖ put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the dishes and puts it down by the side of the ‖ small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

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55 ăxᵉēdxa k·!āk·!ek·!obanē qaᵉs nāsEyîndēs· lāq. Wä, āɬᵉmēsē gwāɬ nāsaqēxs laē q!ēnEma k·!āk·!Ek·!obana nāsᵉīdayosēq qa k·!ēsēs k·Exᵘsâlēda k·!āɬEla lāq. Wä, laᵉmē wax·dzâla hë gwaēła ᵉnEk·asEᵉwas. Wä, la ᵉnālᵉnEmp!Ena ālᵉEm lēt!ētsEᵉwa ᵉnEk·asEᵉwaēda xEtxEt!äxa la nEqälaxs gag·aalayâxa gaāla. Wä, g·îlᵉmēsē L!ōpExs laē hëx·säᵉma ts!Edāqē ăxᵉēdxa łōElq!wē qa g·āxēs mExēła ŗEᵉwa L!ēᵉna. Wä, g·îlᵉmēsē gwāłExs laē nāsōdxa nayîmē k·!āk·!Ek·!ōbana qaᵉs LEp!ālīłElēs qa lawälēsa xEtp!ala lāq. Wä, âᵉmisē la haᵉnagaᵉya ᵉnEg·ats!ē t!ōłt!ōxᵘsEm LEq!Exsd lExäxa gEmsē qa ts!Elqwēs. Wä, läda ts!Edāqē ᵉyālaqasēs łaᵉwŭnEmē qa läs Lēᵉlālaxēs gwEᵉyowē qaᵉs xEtxatwEtxa xEtxEt!a. Wä, lä ᵉnāłᵉnEmp!Ena q!ŭlyaēLElē g·ōkŭlōtas g·āx hōgwēLElaxs laē q!ālaqēxs leᵉmaē L!ōpa xEtxEt!äxs ᵉnEk·āsEᵉwaē. Wā, g·îlᵉmēsē ᵉwīᵉlaēLēda xEtxatLaxs laēda maᵉlōkwē g·ayōł lāx ᵉnEᵉmēmotas łāᵉwŭnEmasa ts!Edāqē g·āx g·iwālaq. Wä, lä ăxᵉēdEx·daᵉxᵘxa łōElq!wē qaᵉs mExᵉalīłElēq qa ᵉnEmāg·îyolīłē łōElq!wa. Wä, ăxᵉēdēda ᵉnEmōkwaxa k·!îpLālaa qaᵉs k·!îp!īdēs lāxa ᵉnEg·Ekwē xEtxEt!a. Wä, läda ᵉnEmōkwē k·āg·îlīlxa ᵉnEmēxLa łōq!wa qaᵉs g·āxē k·ag·ägēs lāxa ᵉnEg·ats!ē t!ōłt!oxᵘsEm LEq!Exsd lExaᵉya. Wä, hëᵉmis lanaxwa k·!îpts!ōdaatsa ᵉnEmōkwasa ᵉnEg·Ekwē xEtxEt!a lāq. Wä, âx·säᵉmēsē hë gwēg·ila

carrots into it, and he continues to do so | with the whole number of 77
dishes. There are many of those who will eat the carrots. | When all
the dishes are full, they | take oil and pour it in, so that there is
much oil; ‖ and after doing so, they put them down in front of those 80
who are going to eat the carrots. They | never exceed four men to
each | dish. As soon as all the dishes have been put down, those |
who are going to eat the carrots take them up with the right hand and
put them into the mouth; | and they continue doing so while they
are eating the steamed carrots. ‖ When they have had enough, they 85
take a handful of what is left over and take it to their | wives.
Finally they drink water after washing their hands | in their houses.
That is all about this. |

(2). What I just talked about is the way in which the people of
olden times | steamed carrots; but the present people do not steam ‖
carrots, they boil them in kettles on the fire of the | house. They 90
boil the carrots in the same way as they do when they | boil cinque-
foil-roots, and there is no difference. | Just look at the way in which
they boil short cinquefoil-roots, for | they do the same thing when they
boil carrots in a kettle. ‖ They do not eat carrots raw, because they 95
have a strong taste and they cause | diarrhœa. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1
the basket in her hands. As soon as she enters | the house, she takes a

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laxtōdālax ᶜwaxēxLaasasa łōElq!wē. Wä, yîxs q!ēnEmaēda xEtxat- 77
Laxa xEtEmē. Wä, g·îlᶜmēsē ᶜwīᶜwElts!Ewakwa łōElq!wäxs laē
ăxᶜēdxa L!ēᶜna qaᶜs k!ŭnq!Eqēs lāq, qa q!ēq!āqēsēqxa L!ēᶜna. Wä,
g·îlᶜmēsē gwāłExs laē k·ax·dzamōliłas lāxa xEtxatLaq. Wä, laᶜmē 80
k·!ēts!ēnoxᵘ hăyāqax maēmâlēda bēbEgwānEmaxa ᶜnāłᶜnEmēxLa
łōq!wa. Wä, g·îlᶜmēsē ᶜwīlg·alīłēda łōElq!wäxs laē hēx·ᶜîdaᶜma
xEtxatLē dāx·ᶜītsēs hēłk·!ōts!ānaᶜyē lāq qaᶜs ts!ōq!ŭsēs sēsEmsē.
Wä, âx·säᶜmēsē hë gwēg·ilaxs xEtxataāxa ᶜnEg·Ekwē xEtxEt!a. Wä,
g·îlᶜmēsē połᶜīdExs laē tExsEmdxēs ănēx·sâᶜyē qaēᶜs mōtElēq qaēs 85
gEgEnEmē. Wä, āłᶜmēsē nāxᶜīdxa ᶜwāpaxs laē gwāł ts!Ents!Enkwa
lāxēs g·ig·ōkwē. Wä, laEm gwāł lāxēq.

(2). Wä, hëEm gwēg·ilatsa g·ālē bEgwānEmEn g·ālē wāłdEmxs
ᶜnEk·aaxa xEtxEt!a. Wä, laḶōx k·!ēs ᶜnEk·ōxda āłēx bEgwānEmxa
xEtxEt!a yîxs hănx·Lendaaq yîsa hănx·Lanowē lāx lEgwīlasēs 90
g·ōkwē. Wä, la hëEm gwālēda hănx·Lendaats!äxa xEtxEt!ē gwä-
łaasasa t!Eqwēᶜlats!ē hănxL·anowa yîxs k·!eâsaē ōgŭxᶜīdaᶜyos. Wä,
laEms âEm dōxᶜwīdLex hănx·Lendaēnaᶜyaxa t!Exᵘsōsē, yîxs hëᶜmaē
gwayiᶜlālē gwayîᶜlālasasa xEtxEt!ag·iᶜlats!ē hănx·Lanowa. Wä, lä
k·!ēs k·!Elx·k·!āxsEᶜwēda xEtxEt!a qaxs łoẋᵘp!aē. Wä, hëᶜmisēxs 95
wŭłElēsElamasaē. Wä, lawēsḶa gwāł lāxēq.

Sea-milkwort.[1]—Wä,[2] g·îlᶜmēsē qōt!ē lExEläsēxs laē näᶜnakwa laxēs 1
g·ōkwē k·!ōxk·!ōtElaxēs hoq!walēats!ē lālaxama. Wä, g·îlᶜmēsē laēL

[1] *Glaux maritima*, v. *obtusifolia* (Fernald). [2] Continued from p. 195, line 10.

dish, pours some | water into it, so that it is half full, and she takes ‖ the small basket and puts it down close to the dish with water. | She picks up some of the roots, puts them into the dish with water, | and shakes them so that the sand comes off. When | they are clean, she takes them out and puts them on a small mat that has been spread on the floor. | Then she takes up some more milkwort-roots and ‖ puts them into the water and washes them. She continues doing this with the others, | and only stops when they have all been washed. After | this has been done, she takes her small kettle, washes it out, and, after doing so, | she takes a very small basket, goes down to the beach and | picks up medium-sized pebbles, which she puts into the ‖ small basket. There may be eight pebbles which | she puts in. She carries them up in one hand and takes them into the | house, where she puts them down by the side of the kettle. She takes the | pebbles out of the basket and puts them into the bottom of the | small kettle. She scatters them so that they cover the bottom. ‖ After doing so, she picks up some milkwort-roots and puts them | on the stones in the bottom of the kettle. She continues doing so, putting the | other milkwort-root in, and she only stops when | the kettle is piled full. Then she pours in a very little | water. She takes a piece of an old mat, with which ‖ she covers the kettle, and tucks it down all around so that the steam may not come |

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3 lāxēs g·ōkwaxs laē hēx·ᵉidaEm ăxᵉēdxa łōq!wē qaᵉs gŭxts!ōdēsa ᵉwāpē laq, qa nEgoyoxsdalēs. Wä, lä ăxᵉēdxa hoq!waleats!ē lāla-
5 xama qaᵉs lä hăng·alīłas lāx māk·axdzaᵉyasa łōq!wē ᵉwābEts!âla. Wä, lä łExᵉēd lāxa hoq!walē qaᵉs lä łExstents lāx ᵉwābEts!âwasa łōq!wē. Wä, lä k·!îłEłtalaq qa lawäyēs ëg·îsᵉEnaᵉyas. Wä, g·îlᵉmēsē ëx·ᵉEnx·ᵉīdExs laē łEwEstEndEq qaᵉs lä łExEdzōts lāxa LEbīlē Eldzō ămē łēᵉwaᵉya. Wä, lāxaē ēt!ēd łExᵉēd lāxa hoq!walē qaᵉs łEx-
10 ᵉstEndēs lāxēs ts!Ewasaq. Wä, lä hëx·säEm gwēg·ilaxa waōkwē. Wä, ālᵉmēsē gwālqēxs laē ᵉwīᵉla ts!ōkwa. Wä, g·îlᵉmēsē gwālExs laē ăxᵉēdxēs haᵉnEmē qaᵉs ts!oxŭg·îndēq. Wä, g·îlᵉmēsē gwałExs laē ăxᵉēdxa ămaᵉyē lālaxama qaᵉs lä lāxa L!Emaᵉisē. Wä, lä mEnx·ᵉīdxa hăᵉyāᵉlamEnēxwē t!āt!ēdzEma qaᵉs xExᵘts!âlēs lāxa
15 lālaxamē. Wä, laanawisē ḷōᵉ małgŭnałtsEma t!at!ēdzEmē xExᵘ-ts!ōyosēxs g·āxaē k!ōxᵉwŭsdēsElaq qaᵉs lä k·!ōgwīLElaq lāxēs g·ōkwē. Wä, lä k·!ōgŭnōlīłas lāxa haᵉnEmē. Wä, lä xExᵉŭłts!âlaxa t!at!ēdzEmē lāxa xEgwats!äs lālaxama qaᵉs lä xEq!ŭxḷEndālas lāxa haᵉnEmē. Wä, lä gwēłaq qa hamElq!Exḷaᵉyēsēxa haᵉnEmē.
20 Wä, g·îlᵉmēsē gwālExs laē łExᵉēdxa hōq!walē qaᵉs lä łExEyînts lāxa t!ēts!Exḷaᵉyasa haᵉnEmē. Wä, lä hanał hë gwēg·ila łExEyîn-dalasa waōkwē hōq!walē lāq. Wä, alᵉmēsē gwālExs laē bōłE-yāła läda hoq!walēg·iᵉlats!ē haᵉnEma. Wä, lä xāL!aqa gŭq!E-qasa ᵉwāpē lāq. Wä, lä ăxᵉēdxa k·ō!pâyasōx k!āk·!ōbanēx qaᵉs
25 nāsEyîndēs lāq. Wä, lä dzōpax ēwanâᵉyas qa k!ēsēs k·!ałtsâlēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27
cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, ‖ and puts it down 30
by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She ‖ does not press it into a ball when eating it, as is done with the short 35
cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to ‖ sleep immediately after having 40
eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ‖

If they eat much of the milkwort-root, it makes them feel squeamish, | therefore it is called *hoq!walē*. 45

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k·!aɬEla laqēxs laē hănx·LEnts lāxēs lEg̣wīlē. Wä, lä gēg·îlīɬ maEm- 26
dElqŭlaxs laē hănx·sEndEq lāxa lEg̣wīlē. Wä, k·!ēst!a hëx·ˢīd nāsōdEx nāsEmaˢyas qa yālēs kŭnyadīła. Wä, g·îlˢmēsē gwāɬ k·!āɬElaxs laē nasōdEx nāsEmaˢyas. Wä, lä ăxˢēdxa łālog̣ŭmē qaˢs hăˢnōlīłes lāxa hoq!walēg·iˢlats!ē haˢnEma. Wä, lä ăxˢēdxēs 30
ts!ēsLāla qaˢs k·!îp!īdēs lāxa hănx·Laakwē hōq!walē qaˢs lä k·!îpts!âlas lāxa łalōgŭme. Wä, g·îlˢmēsē ˢwīlg·îłts!âwēda haˢnEmaxs laē ăxˢēdxēs L!ēˢna qaˢs k!ŭnq!Eqēs laq. Wä, lä hōxhaxˢwēdxa k!ŭq!Eg̣Ekwasa L!ēˢna hănx·Laakᵘ hoq!walä. Wä, laEm k·!ēs k·!ōk·!oxsEmaqēxs laē hoxhaxˢwēda lāx gwēg·ilasaxa t!Exᵘsōsē, 35
yîxs âˢmaē xEsEmēLElasEˢwēda hoq!walē lāxEns sEmsēx qaēxs ts!Eɬts!Exᵘstoēnaˢya hōq!walē. Wä, g·îlˢmēsē gwāɬ hoxhaqŭxs laē g·ēxaxēs ănēx·sâˢyē. Wä, lä ts!Ents!Enxˢwidxēs eˢeyasowē. Wä, g·îlˢmēsē gwāɬExs laē bEq!ŭlˢīda. Wä, lā q!ŭnāla âEm hëx·ˢidaEm mēxˢēdēda hamaag·ołaxa hoq!walē qaxs bEq!ŭlEˢmaē. Wä, hëˢmis 40
lāg·iłas āɬˢEm hoxhaqwa bāk!ŭmaxa la dzāqwa. Wä, laem k·!ēs LēˢlālayO lāxa q!ēnEmē lēlqwălaLaˢya yîxs lēx·aˢmaēda hayasEk·âla LEˢwis sāsEmē hoxhaqwaxa hoq!walē. Wä, lä ˢnEmx·ˢidāłaˢmē hăˢmēx·silaēnaˢyaq. Wä, laEm gwāɬ lāxēq.

G·îlˢEm Lōma q!ēk·!Edzaˢya hōq!waläxs laē ts!Enk!ŭɬˢīdayowa. 45
Wä, hëmis lāg·iła Ḷēgadᴇs hoq!walē.

Lily.[1]—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts stones ‖ into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various dance-owners ‖ and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down close ‖ to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes to ‖ draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

Lily.[1]—Wä, g·îlᶜmēsē ts!ēts!ēxᶜīdē g·ōkŭlōtasa x·ōgwadäsa x·ōkŭmēxs laē hëx·ᶜidaEm qasâ x·ōkŭmxa qaēda g̣wēg̣ŭdza. Wä, g·îlᶜmēsē dzādzaqwāłaxs laē ăxᶜēdxa lExaᶜyē qaᶜs lä dālaqēxs laē lEnts!ēs lāxa L!Emaᶜisasēs g·ōkwē qaᶜs lä xExᵘts!âlasa t!ēsEmē lāxa lExaᶜyē. Wä, âᶜmisē gwanāła qaᶜs łâkwēsēxs laē ōxLōsdēsaq qaᶜs lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas lāx mag·înwalīsasa laqwawalīlasē, wä, ałᶜmēsē g̣wāłExs laē k·ōtaq laEm hëłala lāx q!ōłElaLaxa x·ōkŭmē. Wä, g·îlᶜmēsē ᶜnāx·ᶜīdxa g̣aāläxs laē ᶜyālaqaxa g̣wēg̣ŭdza qa läs LēłElk!ŭsaxa ᶜnāx̣wa lēlaēnēnokwa ḶEᶜwa g̣wäts!Emē, yîxs laāḶas laqōlīłaxēs g·ōkwē. Wä, g·îlᶜmēsē g̣wāł hawānaqōstâlaxa lEqwaxs laē xEqŭyîndālasa t!ēsEmē lāq. Wä, g·îlᶜmēsē ᶜwīlk·Eyîndēda t!ēsEmaxs laē menābōtsa gŭlta lāx ᶜwāx·sbaᶜyas. Wä, laᶜmē x·īqostâwēda t!ēqwapaᶜyē qa q!ōᶜlasLxa x·ōkŭmē. Wä, lāxaē ăxᶜēdxa ᶜwālasē Ḷāwatsa qaᶜs g·āx̣ē hăᶜnōlisas lāxa lāqwawalīłē. Wä, hëᶜmisa łōElq!wē g·āx mExᶜalēlEms; wä, hëᶜmisa k·!îpLālaa małts!aqa; wä, hëᶜmisa L!ēᶜna g·āx ăxᶜālīlEms. Wä, lä ăxᶜēdxa małtsEmē ăwâ naEng̣ats!ä qaᶜs lä xamax·ᶜīd tsä lāxa ᶜwEᶜwāp!Emē qaᶜs lä gŭxts!âlas lāxa Ḷāwatsa. Wä, g·îlᶜmēsē la Elāq nEg̣ōyoxsdālaxs laē g̣wāła. Wä, âᶜmēsē la ēt!ēd tsēx·ᶜīda qa qōqŭt!alīłēsa ăwâ naEng̣ats!ēxa ᶜwEᶜwāp!Emē. Wä, la g̣EnEmas ăxᶜēdxa ᶜwālasē LEq!Exsd t!ōłt!ox̣ᵘsEm lExaᶜya qa g·āxēs hăᶜnâlīłxa Ḷāwatsa. Wä, hëEmxaāwisa ts!Edāqē la hăᶜnōłt!alīłxa x·ōgwats!ē xEtsEma.

[1] *Fritillaria camschatcensis* Ker.

As soon as everything is in readiness, they send out four ‖ members of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come in, the four‖ (messengers) leading the dancers. Then they announce that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. ‖ With their hands they take the plants out of the box and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long ‖ tongs, and with them they pick up the red-hot stones. They | dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they ‖ put the basket with the lily-bulbs into it; | and when it is in, they put some

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Wä, g·îlᵉmēsē ᵉnāx̣wa la gwalīłaxs laē ᵉyālagᴇmēda mōkwē gwēgŭdza g·ayōł lāx ᵉnēᵉnᴇmōkwasa k!wēlasʟē qa läᵉs ētsēᵉsta. Wä, hĕx·ᵉidaᵉmēsē lax·daᵉxwa ētsēᵉstᴇlg·îsē. Wä, g·îlᵉmēsē g·āx aēdaaqaxs laē x̣wēlaqaᴇm la dādoqŭma qaxs g·āxᵉmaēda waōkwē gwäts!ᴇm hōg̣wēʟᴇla. Wä, g·îlᵉmēsē ᵉwīᵉlaēʟēda gwäts!ᴇmaxs laē ē'tsēᵉstasᴇᵉwa lēlaēnēnokwē. Wä, g·āxᵉmēsē g·ālag·iwaᵉya mōkwē ēētsēᵉstᴇlg·îsa, yîsa lēlaēnēnokᵘ. Wä, laᵉmē nēłasēxs lᴇᵉmaē ʟāxᵉwīda. Wä, g·āx·ē hōgwēʟa. Wä, g·îlᵉmēsē ᵉwīᵉla k!ŭsᵉālīłᴇxs laē x·âx̣ᵉwītsᴇᵉwēda xᴇtsᴇmē. Wä, lä ăxᵉētsᴇᵉwēda x·ōgwano ts!āk·îyēs qaᵉs łᴇxʟanowē lāxa lᴇg̣wīlē. Wä, lä ăxᵉētsᴇᵉwēda t!ōłt!ox̣ᵘsᴇmē ʟᴇq!ᴇxsd lᴇxaᵉya qaᵉs hăng·ägᴇndēs lāxa x·ōgwats!ē xᴇtsᴇmas. Wä, lä g̣oxwax·daᵉxᵘsēs eᵉeyasowē lāxa x·ōkŭmē qaᵉs lä g̣ŭxts!âlas lāxa t!ōłt!ox̣ᵘsᴇmē ʟᴇq!ᴇxsdē lᴇxaᵉya. Wä, g·îlᵉmēsē qōt!axs laē hănts!ōts lāxa ᵉwālasē łōq!wa. Wä, lä g̣ŭqᴇyîntsa ᵉwāpē lāq qaᵉs g̣olg·ᴇlgaᵉyēsēs eᵉeyasowē lāq, qa lawälēs dzᴇq!waq!aᵉya. Wä, lä ts!ōkwa, laēda maᵉlōkwē dāx·ᵉīdxa ᵉnałᵉnᴇmē lāxa g·îlsg·îlt!a k·!îpʟālaa qaᵉs k·!îp!īdēs lāxa x·īx·ᴇxsᴇmāla t!ēsᴇma qaᵉs lä hăpstᴇnts lāxa ᵉwābᴇts!âwasa ăwāwē naᴇngats!ä qa lawäyēsa g̣ŭnaᵉyē k!wēk!ŭtsᴇmēq. Wä, lä k·!îpstᴇnts lāxa ᵉwābᴇts!âwasa ʟāwatsa. Wä, āłᵉmēsē gwāł k·!îpstālasa x·īx·ᴇxsᴇmāla t!ēsᴇm lāqēxs laē maᴇmdᴇlqŭlēda ᵉwāpē. Wä, g·îlᵉmēsē mᴇdᴇlxᵉwīdᴇxs laē k·!oxstᴇntsa x·ōkwēᵉlats!ē t!ōłt!ox̣ᵘsᴇm ʟᴇq!ᴇxsd lᴇxä lāq. Wä,

more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled bulbs into the large dish. ‖ Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the basket with the bulbs into the hot water. They ‖ pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ‖ only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle, and | each one empty dish, and they put these close ‖ to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

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g·îlᵉmēsē la hănstalaxs laē ētɬēd k·ɬîpstālasa holałē x·īx·EXSEmāla tɬēsEm lāq qa âlax·ᵉīdēs maEmdElqŭlēda ᵉwāpē. Wä, k·ɬēstɬa âlaEm gēstalīłEXS laē Lɬōpa. Wä, lä k·ɬōxᵉwŭstEndxa x·ōkwēᵉlatsɬē qaᵉs lä gŭxtsɬōtsa la qɬolkᵘ x·ōkŭm lāxa ᵉwālasē łōqɬwa. Wä, lä ẋwēlaqa hăng·ägEntsa LEqɬEXSdē lExä lāxa x·ōgwatsɬē xEtsEma qaᵉs gŭxtsɬâlēsa k·ɬîlx·ē x·ōkŭm lāq. Wä, g·îlᵉmēsē qōtɬaxs laē hănstɬōts lāxa tsɬâtsɬē ᵉwālas łōqɬwa qaᵉs gŭqEyîndēsa ᵉwāpē lāq, qaᵉs golg·Elgaᵉyēsēs eᵉeyasowē lāq. Wä, g·îlᵉmēsē ᵉwīᵉlâwē dzēdzExᵘ-sEmaᵉyas laē hănstEnts lāxa tsɬElxᵘsta ᵉwāpa. Wä, lāxaē k·ɬîpɬītsEᵉwēda x·īx·EXSEmāla tɬēsEma qaᵉs lä k·ɬîpstālas lāq. Wä, g·îlᵉEmxaāwisē maEmdElqŭlē ᵉwapasēxs laē x·ōsᵉīd k·ɬîpstālasa x·īx·EXSEmāla tɬēsEm lāq. Wä, g·îlᵉEmxaāwisē Lɬōpexs laē ăxwŭstEndxa x·ōkwēᵉlatsɬē LEqɬExsd lExaᵉya qaᵉs lä gŭxtsɬōts lāxa ōgŭᵉlaᵉmaxatɬ ᵉwālas łōqɬwa. Wä, âẋᵘsämēsē hë gwēg·ila. Wä, āłᵉmēsē gwāłExs laē ᵉwīlg·Ełtsɬowēda x·ōgwatsɬēx·dē xEtsEma.

Wä, lä gEnEmasa kɬwēlasē mExᵉwEłtɬalīłElaxa łōElqɬwē. Wä, hëᵉmisa k·ayatsɬē LɬExōsgEma; wä, hëᵉmisa Lɬēᵉna. Wä, lä ăxᵉēdēda maᵉlōkwē bēbEgwānEmxa ᵉnałᵉnEmē ăwâ k·āk·EtsɬEnaqa; wä, hëᵉmisa ᵉnāłᵉnEmēxLa lāxa lōpEmtsɬâ łōElqɬwa qaᵉs lä hăᵉnōtsɬElīłas lāxa ăxtsɬEwasasa Lɬōpē x·ōkŭma. Wä, lä tsēqasa ᵉwālasē k·atsɬEnaq lāq qaᵉs lä tsētsɬâlas lāxa lōpEmtsɬâ łōqɬwa. Wä, g·îlᵉmēsē ëk·ɬōłtsɬEndExs laē qāsᵉīda qaᵉs lä k·āg·alīłas lāxa gEmxōtsâlīłasa ăwīLElăsa tɬEx·îla. Wä, âẋᵘsäᵉmēsē hë gwēg·ilaxa

side inside the door; and they continue doing so with | many empty dishes. They only stop when cooked ‖ lily-bulbs are in front of all of them. When they have done so, they take | oil and pour on much oil. When | this has been done, they take the large ladles and stir (the bulbs); | and after stirring them, they take the spoon-basket | and give the spoons to those who are to eat the bulbs; ‖ and when every one has a spoon, they put the dishes with the bulbs | in front of those who are to eat the lily-bulbs. When they have all been put down, | the guests take the spoons and begin to eat; | and after they have done so, they drink a little water, for | they do not want to get squeamish, because there is much oil in it, for ‖ there is more oil than lily-bulbs. It tastes bitter when there is only a little | oil with it: therefore they put much oil in, to remove the bitter taste. | After drinking, the guests go out. | That is all about one way of cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They wash them in the same way as I | said before; and the only difference is that they are boiled, for | they pour them into a small kettle after washing them, and they take an ‖ old mat and cover them over with it. After that they tuck it in all round | inside of the small kettle, so that steam can not come through. | And after they finish this, they dip up some water and pour it over the | old mat covering; and when

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q!ēnEmē lōpEmts!â łōElq!wa. Wä, āł^{ɛ}mēsē gwāłExs laē q!wāłxo-ts!Ewak^{u}sa q!ōlkwē x·ōkŭma. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa L!ē^{ɛ}na qa^{ɛ}s lä k!ŭnq!Eqasa q!ēnEmē L!ē^{ɛ}na lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa ^{ɛ}wālasē k·āts!Enaqa qa^{ɛ}s lä xwētElgēs lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la xwēdEkwa, laē ăx^{ɛ}ēdxa k·ayats!ē L!Exōs-gEma qa^{ɛ}s lä ts!Ewanaēsas lāxa x·ōx̣^{u}x·ax̣^{u}Laxa x·ōkŭmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlxtoxa k·ak·Ets!Enāqaxs laē k·aēdzEma x·ōx̣^{u}x·agwats!ē-lē łōElq!wa lāxa x·ōx̣^{u}x·ax̣^{u}Laq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laē hëx^{ɛ}ida^{ɛ}ma k!wēłē dāxaxēs k·āk·Ets!Enaqē qa^{ɛ}s ^{ɛ}yōs^{ɛ}īdēq. Wä, g·îl^{ɛ}mēsē gwāłExs laē xāL!ax·^{ɛ}īd nax^{ɛ}īdxa ^{ɛ}wE^{ɛ}wāp!Emē qaxs gwaq!Ełaē ts!Enk!ŭłEla, qaxs xEnLElaē q!ēqxa Lē^{ɛ}na, yîxs häē q!ēgawa^{ɛ}ya L!ē^{ɛ}näsa x·ōkŭmē, qaxs Lōmaē mālp!axs hōlElqaaxa L!ē^{ɛ}na; wä hë^{ɛ}mis lāg·iłas q!ēqxa L!ē^{ɛ}na qa łEmp!Ex·^{ɛ}īdēs malp!äs. Wä, g·îl^{ɛ}mēsē gwāł nāqaxa ^{ɛ}wāpaxs laē hōqŭwElsēda k!wēldē. Wä, laEm gwāł laxa ^{ɛ}nEmx·^{ɛ}idāła hă^{ɛ}mēx·silaēnēq.

Boiled Lily-Bulbs.—Wä, g·a^{ɛ}mēs ^{ɛ}nEmx·^{ɛ}īdāla g·ada, yîxs hănx·LEn-tsE^{ɛ}waē. Wä, hëEmxaa gwēg·ilasōxs laē ts!ōx̣wasE^{ɛ}wa yîxEn g·îlx·dē wāldEma. Wä, lä lēx·aEm ōgŭqałayōsēxs hănx·Laakwaē, yîxs â^{ɛ}maē gŭxts!ōyo lāxa ha^{ɛ}nEmaxs laē gwāł ts!ōx̣wasE^{ɛ}wa. Wä, lä ăx^{ɛ}ētsE^{ɛ}wēda k·ā!k·!obanē qa^{ɛ}s nasEyîndayowē lāq. Wä, g·îl^{ɛ}mēsē gwāł dzōpasE^{ɛ}wē ăwē^{ɛ}stäs ōts!âwasa ha^{ɛ}nEmē qa k·!eâsēs âlaEm k·Ex̣^{u}sâlasa k·!āłEla. Wä, g·îl^{ɛ}mēsē gwāłExs laē tsēx·^{ɛ}īdxa ^{ɛ}wāpē qa^{ɛ}s gŭgELaya^{ɛ}yēs lāxa nāsEya^{ɛ}yē k·!āk·!obana. Wä, â^{ɛ}misē k·āk·ots!E^{ɛ}wa qa ëk·!ōłdza^{ɛ}yēsa

(the woman) thinks that the | water passes a little more than half the height of the lily-bulbs in the small kettle, she puts it on the ‖ fire. She does not leave it there a long time boiling, before | she takes it off of the fire. She takes off the covering, and | takes her small dish, which she brings and puts down, and also her oil and her | spoon. Then she takes the spoon and dips it into the | boiled lily-bulbs. Then she drains off the liquid; ‖ and when all the liquid has run out, she pours (the bulbs) into a small dish, | and continues doing this with the others; and when they have | all been put into small dishes, she presses them with the back of the spoon, | until they are mashed; and when they are mashed, they are | like wet flour, she takes oil and pours it ‖ in. There is much oil on them. After doing so, she eats with the | spoon. Now she does in the same way as | I said before. Lily-bulbs are never baked in ashes, for | they are very soft when cooked. That is all. |

Elderberry Cakes.—Now I will talk about the ‖ eating of elderberry-cakes. When winter comes, and when | the tribe of the owner of elderberry-cakes have a winter dance, (the owner) invites his | tribe at noon; for elderberry-cakes must not be eaten in the | morning, because they give stomach-ache. Therefore they just invite | those who are to eat the elderberries when they think that the people have

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ᵉwāpē lāx ᵉwālałaasasa x·ōkŭmē lāxa haᵉnEmaxs laē hănx·LEnts lāxēs lEgwīłē. Wä, lä k·!ēs âlaEm hëłq!ālaq gēg·îlił maEmdElqŭlaxs laē hănx·sEndEq lāxēs lEgwīłē. Wä, lä nāsōdEx nāsEyaᵉyas. Wä, lä ăxᵉēdxa łālogumē qaᵉs g·āxē k·ag·alīłas. Wä, hëᵉmisLēs L!ēᵉna LEᵉwis k·āts!Enaqē. Wä, lä dāx·ᵉīdxa k·ats!Enaqē qaᵉs tsēx·ᵉīdēs lāxa hănx·Laakwē x·ōkŭma. Wä, lä x·āts!ałaq qa ᵉwiᵉlâwēs ᵉwâpagaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwē ᵉwâpagaᵉyasēxs laē tsēts!ōts lāxa łālogumē. Wä, âx̣ᵘsäᵉmēsē hë gwēg·ilaxa waōkᵘ. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ᵉwīlts!â lāxa łālogumē. Wä, la L!Emkŭlgēs ōxLäᵉyasēs k·ats!Enaqē lāq qa q!wēq!ŭłts!ēs. Wä, g·îlᵉmēsē ᵉwīᵉla la q!wēkwaxs laē yō gwēx·sa gEnk·ax qŭxa. Wä, lä ăxᵉēdxa L!ēᵉna qaᵉs k!ŭnq!Eqēs lāq. Wä, laEm q!ēqxa L!ēᵉna. Wä, g·îlᵉmēsē gwāłExs laē ᵉyōsᵉītsēs k·āts!Enaqē lāq. Wä, âᵉmesē lā nāk·Emg·îłtEwēx gwēg·ilasasa g·îlx·dEn wāłdEma. Wä, lä k·!ēs dzamēsasōᵉ lāxa gŭnaᵉyē qaxs âlaē xāsᵉīdExs laē L!ōpa. Wä, laEm gwāła.

Elderberry Cakes.—Wä, laᵉmēsEn gwāgwēx·sᵉx·ᵉidEł laqēxs laē ts!ēx·ts!ax·ᵉida. Wä, hëᵉmaaxs laē ts!ăwŭnxᵉīda yîxs laē ts!ē-ts!eqē g·ōkŭlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wä, lä LēᵉlālaxēS g·ōkŭlōtaxa la nEqäla qaxs k·!ēsaē ëx· lax ts!ēx·ts!ax·sEᵉwaxa gaāla qaxs ts!Ex·sEmdzEmaē. Wä, hëᵉmēs lāg·ilas ālᵉEm LēᵉlalēdA ts!ēndzonokwaxs laē k·ōtax laEm ᵉwīᵉla gaaxstālēs g·ōkŭlōtē.

eaten their breakfast. ‖ At noon they invite all the men when | they have a winter dance. As soon as the messengers go out to call, | the wife of the one who gives the elderberry-feast gets ready and | clears her house. After she has done so, she brings out her | dishes, which she puts down at the right-hand side inside the ‖ door of the house where the elderberries are to be eaten. There she also puts the large water-buckets | and the elderberry-boxes and oil. When | everything is ready, she sends some member of (her husband's) numaym to go and | draw water; and when those who have gone to get water come back, she fills | the large buckets with water; and the woman also takes her spoon-basket ‖ and puts it down ready by her seat at the left-hand side | inside the door of the house where the elderberries are to be eaten. Now | the guests come in, after they have been called again by the messengers. As soon as | they come in, they wash the dishes; and when this is done, | (the woman) unties the cover of the elderberry-box and takes out the ‖ elderberry-cakes. She unties the cedar-bark strings, and | throws two cakes of elderberries into each of the dishes. | As soon as every one is in a dish, fresh water is poured on; | and she leaves them there while the feasters begin to sing | their feast-songs. She wants the elderberries to soak. ‖ As soon as those who are to eat the elderberries finish singing | the four

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Wä, g·îlᵉmēsē nEqälaxs laē LēᵉlālasEᵉwēda ᵉnāx̣wa bēbEgwanEmxs laē ts!ēts!ēqa. Wä, g·îlᵉmēsē la g·älēda LēᵉlālElg·îsaxs laē hëxᵉida ᵉma gEnEmasa ts!ēx·ts!ānasLaxa ts!ēndzowē xwānałᵉida qaᵉs ēx̣ᵉwīdēxēs g·ōkwē. Wä, g·îlᵉmēsē gwāłExs laē mExᵉŭłt!alīłElaxēs łōElq!wē qa g·āxēs mExstâlił lāx hëłk·!ōtsâlīłas ăwīLeläsēs ts!ēx·ts!ax·ilats!ēLē g·ōkwa; wä, hëᵉmisēs ăwāwē naEngats!ä. Wä, hëmisl̥ēs ts!ēnats!ē xāxadzEma; wä, hëᵉmisa L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉla g·āx gwālīła laē ᵉyālaqasa g·ayōłē lāx ᵉnEᵉmēmotas qa läs tsäx ᵉwāpa. Wä, g·îlᵉmēsē g·āxēda tsäx·daxa ᵉwāpaxs laē qōqŭt!alalīłēda ăwāwē naEngats!äxa ᵉwāpē. Wä, lä ăxᵉēdxaaxēs k·ayats!ē yîxaaxa ts!Edāqē qa g·āxēs gwālīła lāxēs k!waēlasa gEmxōtsâlīłas ăwēLElas t!Ex·îläsa ts!ēx·ts!ax·īᵉlats!ē g·ōkwa. Wä, g·āxᵉmē hōgwīLElēda LēᵉlānEmē qaxs lEᵉmaē yāla ētsēᵉstasEᵉwa. Wä, g·îlᵉmēsē ᵉwīᵉlaēLExs laasē ts!ōx̣ᵉŭg·întsEᵉwēda łōElq!wē. Wä, g·îlᵉmēsē gwāłExs laē x·âkŭyîndxa ts!ēnats!ē xāxadzEma. Wä, lä ăxᵉwŭłts!âlaxa ts!ēts!ēndzowē qaᵉs qwēłâlēx yaēltsEmaᵉyas k·ādzEkwa. Wä, lä pElx·ałts!âlasa maēmałExsa tsēndzowē lāxa ᵉnałᵉnEmēxLa łōElq!wa. Wä, g·îlᵉmēsē q!wāłxots!Ewakwa łōElq!wäxs laē gŭq!Eqasōᵉsa ᵉWEᵉwāp!Emē. Wä, âᵉmēsē la hë gwaēłExs laē k!wēᵉlāla dEnxElēda ts!ēx·ts!ax·Laxa ts!ēndzowē. Wä, laEm ᵉnēx· qa pēxᵉwīdēsa la pēxᵘstalīł ts!ēndzowa. Wä, g·îlᵉmēsē gwāł dEnxElēda ts!ēx·ts!ax·Laxa ts!ēx·inäsa mōsgEmē ts!äq!āla q!Emq!EmdEmaxs laē

52 winter-dance songs, | all the young men of the host's numaym sit down by the side of | the dishes in which the elderberries are rubbed. Each takes hold of a soaked | elderberry-cake; and they rub them to 55 pieces, since the liquid has all been soaked up ‖ into the elderberry-cakes. When they are all | in pieces, they rub them with the open right hand, so that they become really thick | and well mixed with water. After doing so, they take | oil and pour it into the whole number of dishes. | They put in much oil; and after doing so, they 60 give ‖ the spoons to the guests; and after every one of those who are to eat the elderberries have one, | they carry the elderberry-dishes, one for each six | men, and immediately the guests begin to eat the elderberries. They | just suck out the juice and blow out the seeds, | 65 but the old people swallow them with the seeds. ‖ After they have eaten, water is passed around, and they | rinse their mouths, because seeds remain | inside the mouth. After doing so, they drink a little | water, and then they go out when they have | finished. ‖

70 I will talk about the elderberries that are not tied into bundles | when I talk about the salal-berries when these are picked, | for the elderberries get ripe first of all the various kinds of berries. That is | why they go first to pick these. |

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52 ʿwīʿlaʿma hăʿyāłäs ʿnEʿmēmotasa ts!ēx·ts!ānasē la k!ŭsägElīłaxa yîlyats!äxa ts!ēndzowē łōElq!wa. Wä, lāx·daʿxwē dāx·ʿīdxa pēgEkwē ts!ēndzowa qaʿs q!wēq!ŭłts!alēq yîxs laē la lEmxʿwałts!âwē 55 ʿwāpalas, yîxs lae ʿwiwElaqaxa ts!ēndzowē. Wä, g·îlʿmēsē ʿwīʿwElx·sExs laē yîlsElgēsēs hëłk·!ōts!ānaʿyē lāq qa âlak·!ālēs gEnk·axs laē lElgâ ḷEʿwa ʿwâpagaʿyas. Wä, g·îlʿmēsē gwāłExs laē ăxʿētsEʿwēda L!ēʿna qaʿs k!ŭnq!Eqēs lāx ʿwāxēxLaasasa łōElq!wē. Wä, laEm q!ēqxa L!ēʿna. Wä, g·îlʿmēsē gwāłExs laē ts!Ewanaēdzemēda 60 kāk·Ets!Enaqē. Wä, g·îlʿmēsē ʿwīlxtowēda ts!ēx·ts!ax·Laxs laē k·ax·dzamōlīlEma ts!ēts!Ex·ts!âla łōElq!wa lāxa q!ēq!EL!ōkwē bēbEgwānEma. Wä, hëx·ʿidaʿmēsē ts!ēx·ts!ax·ʿīdEx·daʿxwa. Wä, laʿmē âx·daʿxuʿEm k!ŭmtâlax ʿwâpagaʿyas qaʿs pōx·âlēx mEk!ŭgaʿyas. Wä, laaḷas ʿwīʿlaʿEm nEqwēsōʿsa q!ŭlsq!ŭlyakwē ḷEʿwēs māk!ŭ- 65 gaʿyē. Wä, g·îlʿmēsē ʿwīʿlaxs laē tsayanaēdzEmēda ʿwāpē qa ts!EwēL!Exōdēs qaxs laē gwēlēL!Exawaʿya mEk!ŭgaʿyasa ts!ēx·ts!ax·sEʿwas lāx ăwēL!Exawaʿyas. Wä, g·îlʿmēsē gwāłExs laē xāL!Ex·ʿīd nāxʿīd lāxa ʿwāpē. Wä, hëx·ʿidaʿmēsē la hōqŭwElsExs laē gwāła.

70 Wä, āłEmłwīsEn gwāgwēx·sʿālał lāxa k·!ēsē yîłtsEmakᵘ ts!ēndzowa qEnLō hël gwāgwēx·sʿalasLa nEk!ŭlē qō lāł nEkwasōʿLō qaxs lēx·aʿmaē g·îl L!ōpa ts!ēx·inäsa ʿnāḵwax ʿnāʿnElēmasa. Wä, hëʿmis lāg·iłas lēx·aEm g·îl ts!ēx·asEʿwē.

Unripe Elderberries.—Now I will talk again about || the boiled elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elderberry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the

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Unripe Elderberries.—Wä, la^{ɛ}mēsEn ēdzaqwał gwāgwēx·s^{ɛ}ālał lāxa hănx·Laakwē ts!ēx·ina, yîxs k·!ēs^{ɛ}maē gŭlt!ēda, yîxs lēx·a-^{ɛ}maēda łaElk!wana^{ɛ}yē xenLela ts!ēts!ēx·bEsxa ts!ēx·ina. Wä, hë^{ɛ}mis g·îl ts!ēx·^{ɛ}īdxa ts!ēx·inäxs hë^{ɛ}maē ālēs łenłEnxsEma yîxs g·îl^{ɛ}maē dōx^{ɛ}waLElaxa ts!ēx·inäxs laē łenłEnxsEma, laē ăx^{ɛ}ēdxēs t!ōłt!oẋ^{u}sEmē lālaxama qa^{ɛ}s lä ts!ēx·a. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa ts!ēx·mEsaxs laē k!ŭlp!ēdxa ts!ēx·ina lāxēs ^{ɛ}nāł^{ɛ}nEmxḶalaē-na^{ɛ}yē qa^{ɛ}s k!ŭlpts!âlēs lāxēs ts!ēnats!ē lālaxama. Wä, g·îl^{ɛ}mēsē qōt!axs laē hĕx·^{ɛ}idaEm la nä^{ɛ}nakwa lāxēs g·ōkwē. Wä, lä hăng·alīłaxēs ts!ēnats!ē lālaxama qa^{ɛ}s ăx^{ɛ}ēdēxēs ha^{ɛ}nEmē. Wä, lä k·!ōqŭlaqēxs laē lents!ēs lāxa L!Ema^{ɛ}isē. Wä, hăng·alīsasēxs laē menx·^{ɛ}īdxa t!at!ēdzEmē qa^{ɛ}s lä k·!ats!âlas lāxēs ha^{ɛ}nEmē. Wä, laEm aëkīla qa k·!ēâsēs läsa ĕg·isē k!ŭtāła lāxa t!āt!ēdzEmaxs laē k·!ats!âlas lāxa ha^{ɛ}nEmē. Wä, g·îl^{ɛ}mēsē nEg̣oyoxsdālaxa t!āt!ēdzEmaxs g·āxaē k·!ōqŭlēsaxa t!āt!ēdzEmts!âla ha^{ɛ}nEma qa^{ɛ}s g·āxē hăng·alīłas lāxēs ts!āts!ēx·sīlasaxa ts!ēx·īna. Wä, lä ăx^{ɛ}ēdxēs ts!ēnats!ē t!ōłt!oẋ^{u}sEm lExa^{ɛ}ya qa^{ɛ}s lä gŭqâsasa ts!ēx·ina lāxa ts!ēx·ī^{ɛ}lats!ēLē ha^{ɛ}nEma. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}losExs laē tsēx·^{ɛ}īdxa hōlałē ^{ɛ}wāpa qa^{ɛ}s lä gŭq!Eqas lāq. Wä, lä ăx^{ɛ}ēdxa k·!āk·!obanē qa^{ɛ}s nāsEyîndēs lāq. Wä, lä hănx·Lents lāxēs lEgwīłē. Wä, lä q!āq!alalaq qa mEdElx^{ɛ}wīdēs. Wä, g·îl^{ɛ}mēsē mEdElx^{ɛ}wīdExs laē hănx·sendEq qa^{ɛ}s nasōdēx naseya^{ɛ}yas. Wä, lä ăx^{ɛ}ēdxēs łālogŭmē

covering. She takes her small dish | and spoon and puts them down by the side of the small kettle | in which the elderberries have been cooked. She takes her spoon and pokes under the | boiled elderberries, and lifts them up and puts them into | the dish from which the elderberries are eaten; and after she has done so, shè turns her spoon over and ‖ presses it into the boiled elderberries, which are still in bunches on the stems. | Now she breaks them to pieces; and when they get thick and pasty, she | takes oil and pours it over them. After doing so, she | takes her spoon and again presses (the elderberries) with the back of the spoon. | After doing so, she licks off the juice from the spoon and ‖ puts it down. Then she takes a cedar-stick and splits it so that it is like | a pair of tongs. She takes a piece of split cedar-bark and ties it on one end to | keep it from splitting, and the tongs are one span | in length. When the tongs are finished, they | are used like a fork. She puts them into the boiled ‖ berries which are mixed with the stems. Then she puts (the tongs) into her mouth and sucks out the juice; | and when all the juice has been sucked out, she blows out the stems and the | seeds. She continues doing so while she is eating the boiled | elderberries. After she has done this, she puts away what is left, | so that she can eat it after a while. Then she takes up some water and ‖ rinses her mouth, so that the seeds that are in her mouth may come out. | After she

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ḷEᶜwis k·ats!Enaqē. Wä, lä k·anōlīłasēs łāloġŭmē lāxēs ts!ēx·iᶜlats!ē haᶜnEma. Wä, lä ăxᶜēdxēs k·ats!Enaqē qaᶜs tsEyābōdēs lāxa hănx·Laakwē ts!ēx·ina qaᶜs lä tsēts!ōts lāxa ts!ēx·ts!anats!ĒLē łāloġŭma. Wä, g·îlᶜmēsē gwāłExs laē nELāłamasxēs k·ats!Enaqaxs laē q!ōtElgēs lāxa hănx·Laakwē ts!ēx·ina yîxs ăxāłaᶜmaēs ts!ēnanowē. Wä, laEm q!wēq!ŭłts!ālaq. Wä, g·îlᶜmēsē lā ġEnk·axs laē ăxᶜēdxa L!ēᶜna qaᶜs k!ŭnq!Eqēs lāq. Wä, g·îlᶜmēsē ġwāłExs laē ăxᶜēdxēs k·ats!Enaqē qaᶜs ēt!ēdē q!ōtElgēs ăwēg·aᶜyas lāq. Wä, g·îlᶜmēsē ġwāła laē k·ElgełEg·îndxēs k·āts!Enaqē. Wä, lä g·īg·alīłasēxs laē ăxᶜēdxa k!waᶜxLāwē qaᶜs xōẋᶜwidē qa yEwēs lā ġwēx·sa ts!ēsLālax. Wä, la ăxᶜēdxa dzExEkwē dEnasa qaᶜs yîL!ExḷEndēs qa k!ēsēs hēk·!ōt!ēd xōẋᵘsa. Wä, la ᶜnEmp!Enk·ē ᶜwāsġEmasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, g·îlᶜmēsē ġwāła k·!îbayowē hăᶜmayōxs laē k·!îp!īts lāxa hănx·Laakwē q!wēq!wałEwakᵘ ḷEᶜwē ts!ēnanowē ts!ēx·ina qaᶜs k·!îpq!EdzEndēs. Wä, lä k!ŭmtElgēq. Wä, g·îlᶜmēsē ᶜwīᶜlâwē saaqas laē pōx·ōdex ts!ēnanowas ḷEᶜwēs mEk!ŭgaᶜyē. Wä, âxᵘsäᶜmēsē hë gwēg·ilaxs ts!ēx·ts!ax·aaxa hănx·Laakwē ts!ēx·ina. Wä, g·îlᶜmēsē gwāłExs laē g·ēxaxēs ănēx·sâᶜyē qaᶜs ēt!ēdēł ts!ēx·ts!ax·ᶜīdLEq. Wä, lä tsēx·ᶜīdxa ᶜwāpē qaᶜs ts!EwēL!Exōdē qa lawäyēsa lā k!wēk!ŭtāła maEmk!ŭġēsa ts!ēx·ina lāx äwēL!Exāwaᶜyas. Wä, g·îlᶜmēsē ġwālExs laē xāL!Ex·ᶜīd nāxᶜīdxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted salmon | so that she may get no stomach-ache. Now that is all about the elderberries. ‖

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman takes her | dishes. She puts them down (in a row). She goes to draw water, and | pours it into the dishes. When the water is in each dish, ‖
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that all the dirt may come off. When | they are clean, she takes the box with long salal-berry cakes, | unties the string holding down the cover, ‖ takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and breaks them into | five pieces lengthwise. She puts each one of the | pieces into a dish. There are five | dishes to each long salal-berry cake; and when ‖ there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes | a mat and covers up the dishes with the pieces of salal-berry | cake. She leaves them in this way until the morning, when daylight comes. | She leaves them there all night. ‖ In the morning, when daylight 20

ᵉwāpē. Wä, g·îlᵉmēsē gwāłExs laē hëlēg·întsa L!ōbEkwē. Wä, 117
laEm ts!Epas lāxa L!ēᵉna. Wä, hëEm lāg·iłas hë gwēx·ᵉītsa L!ōbEkwē qaᵉs k·!ēsē ts!Ex·sEmsEla. Wä, laEm gwāła lāxa ts!ēx·ina.

Salal-Berry Cakes.—Wä, laᵉmēsEn gwāgwēx·sᵉx·ᵉīdEl laqēxs laē 1
q!wēsasEᵉwēda hēyadzō t!Eqa, yîxs hëᵉmaē g·îl ăxᵉētsōᵉsa ts!Edāqēs łōElq!wē, qaᵉs g·āxē mExᵉālīłElas. Wä, lä tsēx·ᵉīdxa ᵉwāpē qaᵉs gŭgEg·îndālēs lāxa łōElq!wē. Wä, g·îlᵉmēsē q!wāłxōts!Ewaẋᵘsa ᵉwāpaxs laē ăxᵉēdxa q!ōyaakwē k·ādzEkwa. Wä, lä g·äbalēła- 5
qēxs laē ts!ōẋŭg·îndālaq. Wä, laEm dzEg·ełEg·ēsā q!ōyaakwē k·ādzEkᵘ lāq qa lawäyēsa dzēdzEgŭg·aᵉyas. Wä, g·îlᵉmēsē la ēeg·Eg·axs laē ăxᵉēdxēs hēyadzoats!ē nEgŭdzowē t!Eqa qaᵉs qwēłEyîndēx t!Emak·Eyaᵉyas. Wä, lä ăxōdEx yîkŭyaᵉyas. Wä, lä ăxâlaxa pāqEyaᵉyē k·!Ek·!aōk!wa qaᵉs ăxālīłElēs. Wä, lä ăxᵉwŭł- 10
ts!ōdxa hēyadzowē nEgŭdzōwē t!Eqa. Wä, lä k·!ōk!ŭpsālaq qa sēsEk·!ax·sē lāxēs ăwâsgEmasē. Wä, lä pElx·ts!âlasa ᵉnāłᵉnEmxsa k·!ōp!âwē lāxa ᵉnāłᵉnEmēxLa łōq!wa. Wä, laEm sEk·!ēxLa łōElq!wa lāxa ᵉnEmxsa hēyadzowē nEgŭdzō t!Eqa. Wä, g·îlᵉmēsē q!wāłxōts!Ewakwēda łōElq!wäxs laē tsä lāxa ᵉwāpē qaᵉs lä qap!E- 15
qElas lāq. Wä, g·îlᵉmēsē lā ᵉwīᵉla lā q!ōgŭlīłxa ᵉwāpaxs laē ăxᵉēdxa łēᵉwaᵉyē qaᵉs nākŭyîndēs lāxa t!Exts!âläxa hēyadzowē nEgŭdzō t!Eqa. Wä, laEm hëx·säł gwaēłLē lālaał lāxa lāLa ᵉnāx·ᵉīdElxa gaāla. Wä, laEm xamastalīłLē t!ēłtalīłxa gānoLē. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaāläxs laēda hăᵉyāłᵉa Lēᵉlālaxēs g·ōkŭlōtē qa g·āxēs 20

comes, the young men go to call the people to | eat the long salal-berry cakes. They all come in after the young men have called them | four times. Then the woman takes off the mat | covering of the dishes, and the young men go and stand each | next to a dish, and they sit down and put || both hands into the soaked berry-cake. They | take a handful of the berry-cake, squeeze it into a ball, and, when they take it out, | they squeeze it again, so that the ball of berries gets smaller; | and they stop squeezing only when it is all dissolved and the liquid is thick. | Then they stop squeezing the berry-cake. The woman goes || to get oil, and pours it on. They put much oil on; | and after doing so, the woman takes the | basket containing her horn spoons. (For horn spoons | are made for eating salal-berry cakes, because they are all black, | and the spoons do not turn black after being used by those || who eat long salal-berry cakes, as the wooden spoons do, when | they begin to use them for eating salal-berry cakes. Even | if they are new, [the wooden spoons] at once turn black all over. | Therefore they use only horn spoons to eat | long salal-berry cakes when they are given at a feast, because [the berries] do not stick to them.) ||

I only wished to turn for a while to this. | They give a spoon to every guest who | eats long salal-berry cake. After this has been

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t!Ext!aqa lāxa hēyadzowē t!Eqa. Wä, g·îl^{ɛ}mēsē g·āx ^{ɛ}wī^{ɛ}laēLExs laē mōp!enē^{ɛ}stēda hă^{ɛ}yał^{ɛ}a ētsē^{ɛ}sta laasa ts!Edāqē ăxōdxa łē^{ɛ}wa^{ɛ}yē naxŭmalīłtsa łōElq!wē. Wä, lä q!wāłxogwägā^{ɛ}ya ^{ɛ}nāł^{ɛ}nEmōkwē hēł^{ɛ}a lāx ^{ɛ}wāxēxLaasasa łōElq!wē qa^{ɛ}s k!ŭs^{ɛ}ālīłExs laē ăxstEndālasēs ^{ɛ}wax·sołts!āna^{ɛ}yē lāxa hăpstalīłē t!Eqa. Wä, lax·da^{ɛ}xwē gōlx·^{ɛ}īdxa t!Eqa qa^{ɛ}s lōxsEmg·ilēq; wä, g·îl^{ɛ}mēsē ^{ɛ}wi^{ɛ}lōstaxs laē q!wēs^{ɛ}īdEq. Wä, hë^{ɛ}mis la ts!Ema^{ɛ}nākŭlatsa lōxsEmē t!Eqa. Wä, āł^{ɛ}mēsē gwāł q!wēsaqēxs laē ^{ɛ}wī^{ɛ}la. Wä, laEm gEnx·^{ɛ}īdēda ^{ɛ}wāpalas. Wä, laEm gwāła q!wēsäxa t!Eqa; wä, lāḷēda ts!Edāqē ăx^{ɛ}ēdxa L!ē^{ɛ}na qa^{ɛ}s k!ŭnq!Eqēs lāq. Wä, laEm q!ēqxa L!ē^{ɛ}näxs laē k!ŭnq!EgEmq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdēda ts!Edāqaxēs ts!ōlolag·ats!ē L!Exōsgem qaxs hë^{ɛ}maē k·ats!Enaqēłtsa ts!ōlolaqa hēyadzowē nEgŭdzō t!Eqa qaxs ts!ōts!Ełeg·aēda ts!ōlolaqē k·āts!Enaqa. Wä, lä k·ēs ăwElx·Es ts!ōł^{ɛ}īdExs laē gwāł ^{ɛ}yōsElaxa hēyadzowē nEgŭdzō t!Eqa, hë gwēx·sa k!wēk!wagEg·a k·āts!Enaqaxs g·îl^{ɛ}maē ^{ɛ}yōs^{ɛ}idayō lāxa hēyadzowē nEgŭdzō t!Eqaxs hë^{ɛ}maē ālēs alōlaqē laē hëx·^{ɛ}idaEm la ts!ōts!Elg·ax·^{ɛ}īda. Wä, hë^{ɛ}mis lāg·iłas lēx·aEm ^{ɛ}yō^{ɛ}yats!ēda ts!ēts!ololaqē k·āk·Ets!Enaqxa hēyadzowē nEgŭdzō t!Eqaxs k!wēladzEmaē qaxs k·!ēsaē k!ŭtāła lāq.

Wä, â^{ɛ}mEn ^{ɛ}nEx· qEn yāwas^{ɛ}īdē gŭyōyōx^{ɛ}wīd gwāgwēx·s^{ɛ}x·īd lāq. Wä, lä ts!Ewanaēdzema ts!ēts!ōlolaqē k·āk·Ets!Enaq lāxa k!wēłaxa hēyadzowē nEgŭdzowē t!Eqa; wä, g·îl^{ɛ}mēsē gwāłExs laē k·agEmlī-

done, they | put before them the dishes containing salal-berries mixed with water. Now there are | six men to each dish. When the dishes have all been put down, ‖ they immediately begin to eat the | squeezed long salal-berry cakes in the dishes with their horn spoons. After eating, | the salal-berry dishes are taken away | and put down at the left-hand side of the door of the | feasting-house. Then the guests go out at once. ‖ They do not drink any water after the feast. That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the woman comes home after picking | ripe salal-berries, her husband goes and calls whomever he likes | to come to eat ripe salal-berries. When ‖ the guests are all in, the woman takes a long | narrow mat and spreads it in front of those who are to | eat the ripe salal-berries. Her husband takes the | basket containing the salal-berries and pours them all along the mat in | front of his guests. He pours out ‖ all, so that it reaches to the end of the guests. His wife pours oil into | oil-dishes; and as soon as she has poured in the oil, her | husband takes the oil-dishes and puts them on the salal-berries. | He puts them far enough apart for the men to reach them, | and there are four men to each. ‖ After all the oil-dishes have been put down, the guests take | the salal-berries, each one bunch. They dip them into the oil; |

łɛlayɛwēda t!ēt!ɛxts!âla łōɛlq!wa lāxa k!wēłē. Wä, la^{ɛ}mē q!ēq!ɛ-
l!ālaxa ^{ɛ}nāł^{ɛ}nɛmēxla łōɛlq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłēda łōɛl-
q!wäxs laē hëx·^{ɛ}idaɛm ^{ɛ}nāẋwa ^{ɛ}yōs^{ɛ}ītsēs tsēts!ōlolaqē k·āk·ɛts!ɛnaq
lāxa łōxts!âla q!wēdzɛk^{u} hēyadzowē t!ɛqa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs laē
hëx·^{ɛ}īdɛma k·āg·îlīlɛma t!ēt!ɛxt!agats!ēx·däxa q!wēdzɛkwē hēya-
dzowē t!ɛqa qa^{ɛ}s lä k·īk·ag·alīlɛm lāx gɛmxōtsâlīłasa t!ɛx·îläsa
t!ɛqē^{ɛ}lats!ē g·ōkwa. Wä, hëx·^{ɛ}ida^{ɛ}mēsē la hōqŭwɛlsēda k!wēłdē.
Wä, laɛm hëwäxa nāgēk·ɛlax ^{ɛ}wāpē. Wä, laɛm gwāł lāxēq.

Raw Salal-Berries (K·ɛlx·k·!ax·axa nɛk!ŭłaxs laē q!ayōqwa).—
Wä, hë^{ɛ}maaxs g·ālaē g·āx nä^{ɛ}nakwēda ts!ɛdāqaxs läx·dē nēkwaxa
q!ayōqwa nɛk!ŭła; wä, lä łā^{ɛ}wŭnɛmas lē^{ɛ}lālaxēs gwɛ^{ɛ}yō qa^{ɛ}s lē-
^{ɛ}lalasɛ^{ɛ}wa, qa^{ɛ}s q!ɛq!ɛx·nōtxa q!ayōqwa nɛk!ŭła. Wä, g·îl^{ɛ}mēsē
g·āx ^{ɛ}wī^{ɛ}laēla lē^{ɛ}lānɛmasēxs laē hëx·^{ɛ}ida^{ɛ}ma ts!ɛdāqē ăx^{ɛ}ēdxa g·îl-
dɛdzowē ts!ēq!ats!ō łē^{ɛ}wa^{ɛ}ya qa^{ɛ}s lä lɛpdzamōlīłas lāxes nɛkwē-
lag·ilaxa q!āyoqwa nɛk!ŭła. Wä, lä łā^{ɛ}wŭnɛmas ăx^{ɛ}ēdxa nɛk!ŭł-
ts!âla lɛxa^{ɛ}ya qa^{ɛ}s lä qapanaēsɛlasa q!ayōqwa nɛk!ŭł lāx l!āsɛx·-
dzamâ^{ɛ}yasēs lē^{ɛ}lānɛmē. Wä, â^{ɛ}misē gwanāła qa labalīlēsēxs laē
^{ɛ}wīlg·îlts!âmasɛq, yîxs laāl̥ēs gɛnɛmē k!ŭnxts!âlasa l!ē^{ɛ}na lāxa
ts!ēts!ɛbats!ē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la k!ŭnxts!ɛwakŭxs laē ăx^{ɛ}ēdē łā-
^{ɛ}wŭnɛmasēq qa^{ɛ}s lä hănāqɛlas lāxa nɛk!ŭlē. Wä, laɛm âɛm gwa-
nāła qa hëłts!apɛlēsa bēbɛgwānɛmē lāx ăwâlagōlilasasa ts!ēts!ɛ-
bats!ē. Wä, laɛm maēmâlasɛ^{ɛ}wēda ^{ɛ}nāł^{ɛ}nɛmēxla. Wä, g·îl^{ɛ}mēsē
^{ɛ}wīlg·alīłēda ts!ēts!ɛbats!äxs laē hëx·^{ɛ}ida^{ɛ}ma k!wēłē dāx·^{ɛ}îdxa ^{ɛ}nāł-
^{ɛ}nɛmxl̥a nɛk!ŭła qa^{ɛ}s k·atsɛndēs lāxa l!ē^{ɛ}näxs ts!ɛbats!ēts!âlaē.

and after they have done this, all the salal-berries are covered with oil. | They shake off the oil, take the bunch out, and | eat them off one at a time; and when all have been taken off, they throw the stem ‖ into the fire. Then they take another bunch and | do in the same way, and all the guests do the same. | After they have eaten, they all go out of the house. | They drink no water after eating it, for they | do not want to remove the sweetness from the mouth. ‖ For this reason they do not drink any water. The reason why | the branch is thrown into the fire by the one who has eaten the berries is, that they do not want any one to take it | for witchcraft; for the man's breath is on it, because he has bitten off the | salal-berries and it remains on it. Therefore they are afraid. Now that is all | about salal-berries. ‖

Cakes of Currants[1] (Eating currant-cakes).—First | the woman takes the dishes and she brings them down and she puts them down on the left-hand side of the | door of the house where the currant-cakes are to be eaten; and she places there also oil | and the horn-spoon basket and also large water-buckets, ‖ are put down on the floor, and also long mats.[2] | . . .

As soon as he stops speaking, the wife of the | host takes the box containing the currant-cakes and unties the cover. | She takes out

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Wä, g·îlᵉmēsē la ᵉwīᵉla la t!Et!Epsema nEk!ŭłaxa L!ēᵉnäxs laē k·!Ełōdxa L!ēᵉnäxs laē ăxwŭstEndEq qaᵉs ᵉnałᵉnEmsgEmEmqēqēxs laē q!Ek·âlaq lāxēs yîsx·Enē. Wä, g·îlᵉmēsē ᵉwīlg·EłEnxs laē ts!EXLEndEq lāxa lEgwīlē qaᵉs ētlēdē dāx·ᵉīdxa ᵉnEmxḶālā. Wä, lāxaē hëEmxat! gwēx·ᵉīdEq. Wä, lä ᵉnāx̣waEm hë gwēgwälag·îlīłēda waōkwē k!wēła. Wä, g·îlᵉmēsē ᵉwiᵉlaxs laē hëx·ᵉīdaEm ᵉnāx̣wa hōqŭwElsa. Wä, laEmxaē hēwäxaEm nagēqElax ᵉwāpa qaxs gwaq!Ełaaq lāwäyēs ëx·p!aēL!Exawaᵉyē yîs ëx·p!EsgEm̤aᵉyasa nEk!ŭlē. Wä, hëᵉmis k·!ēsēłas nāxᵉidxa ᵉwāpē. Wä, hëᵉmis lāg·iłas ts!EXLālaxa yîsx·Enasēs q!Eg·ɬEnakwaxs gwāq!Ełaaq lālax yāyanEmasōsa ēq!ēnoxwē qaxs laē hasāᵉyasa bEgwānEmaxs laē q!Ek·âlaxa nEk!ŭlē k!ŭt!Enēq. Wä, hëᵉmis k·îlEmsē. Wä, laEm âlak·!āla g̣wāł lāxa nEk!ŭlē.

Cakes of Currants[1] (T!Ext!aqxa q!ēdzEdzowē).—Wä, hëEm g·îl ăxᵉētsōᵉsa ts!Edāqēs łōElq!wē qa g·āxēs mExstâlił lāx gEmxōtstâlīłas t!Ex·îläsa t!Ext!agats!äxa q!ēdzEdzowē g·ōkwa; wä, hëᵉmisa L!ēᵉna, ḶEᵉwis ts!ōlolagats!äs L!Exōsg̣Ema; wä, hëᵉmisḶēs ăwāwē naEngats!ä, qa g·āxēs hăx·hănēła; wä, hëᵉmisēs g·îlsg·îldEdzowē łēElᵉwaᵉya.[2] . . . Wä, g·îlᵉmēsē q!wēɬᵉēdēda yāq!ent!ālaxs laē ăxᵉēdē gEnEmasa k!wēlasaxa q!ēdzats!ē xaxadzEma qaᵉs qwēłEyîndēx t!Emāk·îyaᵉyas. Wä, lä ăxᵉwŭlts!âlaxa q!ēdzEdzowē t!Eqa, qaᵉs qwēqŭltsEmēx yaēł-

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[1] *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

[2] Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and ‖ they put two cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come ‖ from their seats and sit down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, ‖ and squeeze it with both hands so that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; ‖ and before they have rubbed it very long, it gets pasty, because | the ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the ‖ host takes a box of oil-bottles, and it is put down next to her seat. | She unties the top; and when she takes off the |

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tsEmayas k·ādzEkwa. Wä, lä ts!âs lāxa ma^{ɛ}lōkwē e^{ɛ}etsē^{ɛ}stElg·îsa. Wä, lax·da^{ɛ}xwē pēpElx·ts!âlasa maēmałExsa lāxa ^{ɛ}nāł^{ɛ}nEmēx^{ɛ}La łōq!wa. Wä, g·îl^{ɛ}mēsē la q!wałxōts!Ewakwa łōElq!waxs laē g·Enwax ^{ɛ}wī-^{ɛ}wābEts!âwasa łōElq!wē. Wä, g·îl^{ɛ}mēsē gwāłExs laēda ts!Edāqē hēlg·îlgē lāx k!wēlēkwasēs łā^{ɛ}wŭnEmē, qa g·āxēs q!wēsa yîlsElgēxa q!ēdzEdzowē t!Eqa. Wä, hëx·^{ɛ}ida^{ɛ}mēsa ^{ɛ}waxōkwa hă^{ɛ}yāł^{ɛ}a g·āx q!wâqâlīł, qa^{ɛ}s g·āxē k!ŭsägElīłaxa q!ēsq!adzats!ēLē łōq!wa. Wä, hëx·^{ɛ}ida^{ɛ}mēsē ^{ɛ}nāxwa dâstEndxa ^{ɛ}nāł^{ɛ}nEmxsa pēgEk^{u} q!ēdzEdzō t!Eqa, qa^{ɛ}s k·!ōxsEmdēqēxs laē p!ōp!oxsālaq. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}wŭlx·sExs laē hëloẋ^{u}sEnd q!wēq!ŭłts!ālaq, qa ămEmayastōxs laē yāwas^{ɛ}īd q!ap!ēx·^{ɛ}īdxa la q!wēq!ŭłts!aak^{u} q!ēdzEdzo t!Eqa, qa^{ɛ}s tExsEmdēq qa^{ɛ}s q!wētsEmdēq yîsēs ^{ɛ}wāx·sōłts!āna^{ɛ}yē e^{ɛ}eyasâ, qa lōxsEmēs. Wä, lä q!wēs^{ɛ}ēdEq. Wä, lä k·!ēst!a gēg·îlīłExs laē ^{ɛ}mE^{ɛ}x^{u}sEnts lāx ^{ɛ}wapaläsxa la gEnk·a q!ōts!âxa q!ēsq!adzats!ēLaxa q!ēdzEdzowē łōq!wa. Wä, lä La^{ɛ}x^{u}sEmtsēs hëłk·!ōts!āna^{ɛ}yē lāq qa pExsEmx·^{ɛ}ī-dēs. Wä, g·îl^{ɛ}mēsē la pExsEmxs laē yElsElg·întsēs hëłk·!ōłts!āna^{ɛ}yē lāq. Wä, k·!ēst!a gēg·îlīłExs laē âlak·!āla la gEnx·^{ɛ}īda, qaxs laē x·îdzEłtēda lōxsEmx·dē, yîx yîlsasōx^{u}däs. Wä, g·îl^{ɛ}mēsē la âlak·!āla la gEnk·axs, laē gwāła yēyîlsElg·Esaq. Wä, lä ts!Ents!Enx-^{ɛ}wīdxēs e^{ɛ}eyasowē. Wä, g·îl^{ɛ}mēsē gwāłExs laē qās^{ɛ}ida, qa^{ɛ}s lä xwēlaqa k!ŭs^{ɛ}ālīła, qa^{ɛ}s lä k!wēłEmlīła. Wä, lāLa gEnEmasa k!wē-lasē ăx^{ɛ}ēdxēs q!Elwasē xEtsEma, qa g·āxēs ha^{ɛ}nēł lāx k!waēlasas. Wä, lä qwēłEyîndEx t!Emak·Eya^{ɛ}yas. Wä, g·îl^{ɛ}mēsē paqōdEx yE-

cover, she puts it down. She takes out a | large oil-bottle of kelp and gives it to the two messengers. | One of them bites off the string with which the mouth of the kelp bottle is tied; and, after taking off‖ the string, he holds it with his right hand, and | squeezes the oil out on the rubbed currant-cakes, while | the other one holds the head of the kelp bottle with his left | hand, and he squeezes it with his right hand, so that the oil comes out | at the mouth. If the oil does not come out easily, because it is thick ‖ in cold weather, then the two messengers take hold, one of each end, | of the oil-bottle. They stand one each side of the fire in the middle of the house, | and they pull the kelp bottle containing the oil backward and forward over the fire in the middle of the house. | When the oil is melted, then they begin to pour it over the | currant-cakes in the dish. They put on much oil, and ‖ continue doing so with the others. After oil has been poured on all of them, | they take the horn-spoon basket and | distribute the spoons among the feasters. After this is done, they put | the currant-dishes in front of them, | one dish for each six men. As soon as ‖ all (of the berry-dishes) have been put down, the guests begin to eat the berries. | They are told to eat everything that is in the dish; and this they do, for | these berries are never taken home when they are eaten in the house of the owner, |

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kŭya^{ɛ}yas laē pax^{ɛ}ālīłaq. Wä, lä q!Elx^{ɛ}ŭłts!ōdxa L!ē^{ɛ}nats!âla ^{ɛ}wālas ^{ɛ}wā^{ɛ}wadäxs laē ts!âs lāxa ma^{ɛ}lōkwē e^{ɛ}etsē^{ɛ}stElg·îsa. Wä, läda ^{ɛ}nEmōkwē q!Ek·ōdEx mōgŭxsta^{ɛ}yasa ^{ɛ}wā^{ɛ}wadē. Wä, g·îl^{ɛ}mēsē lawäya mōx^{u}ba^{ɛ}yas ăwāxsta^{ɛ}yasēxs laē dāłasēs hēłk·!ōts!āna^{ɛ}yē laqēxs laē ts!Etx·aqElasa L!ē^{ɛ}na lāxa yîlēkwē q!ēdzEdzo t!Eqa, yîxs laaḷēda ^{ɛ}nEmōkwas dāłaxa ōxLa^{ɛ}yasa ^{ɛ}wā^{ɛ}wadē, yîsēs gEmxōłts!āna^{ɛ}yē a^{ɛ}yasowa. Wä, la x·īk·asēs hēłk·!ōts!āna^{ɛ}yē qa lōłts!âlēsa L!ē^{ɛ}na lāx ăwāxsta^{ɛ}yas. Wä, g·îl^{ɛ}mēsē q!Emsa lawälēda L!ē^{ɛ}näxs gEnk·aaxs ^{ɛ}wŭdā′laē; wä, lāx·da^{ɛ}xwa e^{ɛ}etsē^{ɛ}stElg·îsē dādEbēxa L!ē^{ɛ}nats!âla ^{ɛ}wā^{ɛ}wadē, qa^{ɛ}s lä ḷāx^{ɛ}walīł lāx ^{ɛ}wāx·sanâlīłasa laqwāwalīłaxs laē ts!āts!EngŭLālasa L!ē^{ɛ}nats!âla ^{ɛ}wā^{ɛ}wadē lāxa laqwāwalīłē. Wä, g·îl^{ɛ}mēsē yax^{ɛ}īdēda L!ē^{ɛ}nats!âwasēxs laē ts!Etx·aqas lāxa łoxts!âla yîlēk^{u} q!ēdzEdzō t!Eqa. Wä, laEm q!ēqxa L!ē^{ɛ}na. Wä, lä âx^{u}sä^{ɛ}mēsē hë gwēg·ilaxa waōkwē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wi^{ɛ}la la k!ŭnq!EgEkŭxs laē ăx^{ɛ}ēdEx·da^{ɛ}x^{u}xa ts!ōlolagats!ē L!Exōsgema, qa^{ɛ}s lä ts!Ewanaēsełas lāxa k!wēłē. Wä, g·îl^{ɛ}mēsē gwāłExs laē k·ax·dzamōlīłElasa q!ēq!ēsq!adzats!ēLē łōElq!wa lāxa q!ēsq!asLaq. Wä, la^{ɛ}mē q!ēq!aḷalēda bēbEgwānEmaxa ^{ɛ}nāł^{ɛ}nEmēxLa łōq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laē hëx·^{ɛ}idaEm ^{ɛ}nāxwa q!ēsq!as^{ɛ}īdēda k!wēłaq. Wä, la^{ɛ}mē ăxsō^{ɛ}, qa^{ɛ}s ^{ɛ}wa^{ɛ}wī^{ɛ}laēxēs łēłoqŭla. Wä, hë^{ɛ}mîs gwālē qaxs k·!ēts!ēnoxwaē mōdōła q!ēdzEdzEwaxs q!ēsēlaēda ăxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53
times say. | Therefore they try to eat all; and after emptying their
dishes, ‖ they go out of the feast-house. That is all about the berry- 55
cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman
comes home from picking currants, she | asks her husband to get a
dish, and put it | next to her seat. Then she unties the top of ‖ the
currant-basket, and she sits down (with her husband), | one on each 60
side of the | currant-basket; and the large dish is put down on the
outer side of the currant-basket. Then they both take the currants |
out of the basket and strip them and put them into the dish. As soon
as | they have been stripped off the stems, the stems are thrown ‖
into the fire. The woman | and her husband continue doing this, 65
trying to see who will strip them most quickly. When | the currants
have all been stripped off, the man goes and calls whomever he likes |
from among his relatives, or he may even call his numaym; | and as soon
as the husband goes to call all those who are to eat the raw ‖ currants,
she takes oil, and the spoon-basket with horn spoons, | which she 70
keeps in readiness at the place where she sits down, and she also
takes medium-sized dishes | and holds them ready. Then her hus-
band comes in, followed by his guests; | for they do not sit down as
they do at a great feast. The guests sit down | any way they like.

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qaxs aEmsaaEl lāxōx mōdōłēxs ᶜnēk·aᶜlaēda g·îlx·dä bEgwānEma. 53
Wä, hëᶜmis lāg·iłas ᶜwaᶜwīᶜlaaq. Wä, g·îlᶜmesē ᶜwīᶜlaxēs łēłoqŭläxs
laē hōqŭwElsa. Wä, laᶜmē gwāł lāxa q!ēdzEdzowē t!Eqa. 55

Raw Currants.—Wä, lä k·!Elx·k·!ax·sōᶜEmxat!ēda q!ēsena. Wä,
hëᶜmaaxs g·āxaē näᶜnakwēda ts!Edāqaxs q!ēsēx·däxa q!ēsēna, wä, lä
ăxk·!ālaxēs łāᶜwŭnEmē qa ăxᶜēdēsēxa łōq!wē, qa g·āxēs k·aēł
lāx k!ŭdzēlasas. Wä, hëx·idaᶜmēsa ts!Edāqē qwēłEyîndEx t!Emā-
k·Eyaᶜyasēs q!ēdzadzē lExaᶜya. Wä, lä ᶜwāx·sanâlīłxa q!ēdzadzäxs 60
laē k!ŭdzEnōlīłaq. Wä, lä k·aēł ᶜwālasē łōq!wa lāx L!āsanâlīłasa
q!ēdzadzē lExaᶜya. Wä, hëᶜmis la dâłts!âlasdaᶜxᵘsēxa q!ēsēna
lāxa lExaᶜyē, qaᶜs lä k·îmts!âlas lāxa łōq!wē. Wä, g·îlnaẋwa-
ᶜmēsē ᶜwīlg·ełEnē yîsx·Enasēxs laē ts!ExLEntsa k·Emtk·atmōtē yîs-
x·En lāxēs lEgwīłē. Wä, lä âẋᵘsaᶜmēsē hë gwēg·ilēda ts!Edāqē 65
ŀEᶜwis łāᶜwŭnEmē hahanakwap!Exs k·îmtaē. Wä, g·îlᶜmēsē ᶜwīᶜla
la k·îmdEkwa q!ēsenäxs laē lēᶜlalēda bEgwānEmaxēs gwEᶜyōwē
qaᶜs lēᶜlālasEᶜwa lāxēs ŀēŀEŀâla ŀōᶜxs häē lēᶜlālasEᶜwēs ᶜnEᶜmē-
motē. Wä, g·îlᶜmēsē la lēᶜlalē łāᶜwŭnEmasēxa q!ēsq!asLaxa k·!îl-
x·ē q!ēsena, laē ăxᶜēdxa L!ēᶜna ŀEᶜwa ts!ōlolagats!ē L!Exōsgema, 70
qa g·āxēs gwalīł ăxᶜăxēł lāx k!waēlasas. Wä, hëᶜmisa hăᶜyāłᶜa łōEl-
q!wa, qa g·āxēs ōgwaqa. Wä, laᶜmē läk·Elē łāᶜwŭnEmasēxēs lēᶜlā-
nEmē, qaxs k·!ēsaē âlaēlē k!wēᶜlēnaᶜya. Wä, laᶜmē âEm k!ŭk!wax·-
sāla lāxēs gwEᶜyōwē, qaᶜs k!ŭsᶜalīlasa lēᶜlānEmē. Wä, g·îlᶜmēsē ᶜwī-

As soon as all are in, ‖ the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the | stripped currants, and dips them into the ‖ medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this with the others; and when ‖ all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are placed in front ‖ of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ‖ They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

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aēLExs laē hëx·ᶜidaᶜma tsEdāqē dēdEg·Eg·asa q!ōyaakwē k·adzEkᵘ lāxa hăᶜyāłᶜa łōElq!wa. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜedxa k·îmdEgwats!ē ᶜwālas łōq!wäxa q!ēsena qaᶜs hăng·alīłēs lāxēs k!waēlasē. Wä, lä ăxᶜēdxa ᶜwālasē k!wāgEg·a k·āts!Enaqa, qaᶜs tsēqēs lāxa k·EmdEkwē q!ēsena. Wä, lä tsEyōsElasa k·EmdEkwē q!ēsena lāxa hăᶜyāłᶜa łōq!wa. Wä, g·îlᶜmēsē nEgoyoxsdālaxs laē wīqŭlīłaq qaᶜs ăxᶜēdēxa ōgŭᶜläxat! hëłᶜa łōq!wa qaᶜs lä hănstōlīłas lāx haᶜnēlasdasa lä q!ēts!âlaxa k·îmdEkwē q!ēsena. Wä, lāxaē tsēts!ōtsa k·îmdEkwē q!ēsena lāq. Wä, g·îlᶜEmxaāwisē nEgoyoxsdālaxs laē wīqŭlīłaq. Wä, âx̣ᵘsäᶜmēsē hë gwēg·ilaxa waōkwē. Wä, g·îlᶜmēsē ᶜwīᶜwŭlts!Ewakwa hăᶜyāłᶜa q!ēq!ets!âla łōElq!waxs laē ăxᶜēdxēs L!ēᶜna, qaᶜs k!ŭnq!Eqēq. Wä, laᶜmē t!Ep!EgElīsxa L!ēᶜna. Wä, g·îlᶜmēsē gwāłExs laē ts!Ewanaēdzema ts!ōlolaqē k·āk·Ets!Enaq lāxa q!ēsq!asLaxa k·!îlx·ē q!ēsena. Wä, g·îlᶜmēsē ᶜwīlxtowēda q!ēsq!asLaxa k·!îlx·ē q!ēsenäxs laē k·aēdzEmēda q!ēq!ets!âla łōElq!wa lāxa q!ēsq!asLaxa k·!îlx·ē q!ēsena. Wä, laᶜmē yaēyuduxŭlēda bēbEgwānEmaxa ᶜnāłᶜnEmēxLa łōq!wa. Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē hëx·ᶜidaᶜma q!ēsq!asLaxa q!ēsena ăxᶜēdxēs ts!ēts!ōlolaqē k·ak·Ets!Enaq, qaᶜs ᶜnāx̣wē q!ēsq!asᶜida lāxa t!Ep!EgElēsaxa L!ēᶜna q!ēsena. Wä, laᶜmē hë q!ägawaᶜya L!ēᶜnasa q!ēsena, qaxs aat!âłag·ilaēda q!ēsenäxs k·!eâsaē L!ēᶜna k!ŭngEms. Wä, āłᶜmēsē gwāł q!ēsq!asExs laē ᶜwīᶜlaxa q!ēsena LEᶜwa L!ēᶜna. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē hōqŭwŭlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants [which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

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q!ēsq!asdäxa k·!îlx·ē q!ēsena. Wä, laEm k·!ēs LĒ^{ɛ}lalayo lāxa q!ē- 97
nEmē lēlqwălaLa^{ɛ}ya. Wä, laEm gwāł lāxa q!ēsena.

Mashed Currants and Salal-Berries (Q!wēdzEk^{u} q!ēsena Ļe^{ɛ}wa 1
nEk!ŭłē). — Wä, hë^{ɛ}maaxs laē âlak·!āla la q!ayōqwēda nEk!ŭlē,
yîxs läx·dē nEkwēda ts!Edāqaxa nEk!ŭłē. Wä, lä q!āq!ēsbalaxa
q!ēsenäxs laē nEq!ēkwa.

Wä, laEm ōgŭ^{ɛ}la^{ɛ}mē nEgwats!äsēxa nEk!ŭłē, wä, lāxaē ōgŭ^{ɛ}la^{ɛ}mē 5
q!ēdzats!äsēxa q!ēsena. Wä, g·îl^{ɛ}mēsē qōqŭt!ēda laElxa^{ɛ}yasēxs laē
ts!ēts!ak·Eyîndālasa q!waxē lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē t!ēt!E-
mak·Eyīndālaq. Wä, g·āxē ōxLōłt!alaqēxs g·āxaē nä^{ɛ}nakwa lāxēs
g·ōkwē. Wä, lä ōxLEg·alīłas lāxēs hëmEnē^{ɛ}lasē k!waē^{ɛ}lasa. Wä, lä
ăx^{ɛ}ēdxa ^{ɛ}wālasē łōq!wa, qa g·āxēs ha^{ɛ}nēł lāx L!āsalīłasēs k!waē^{ɛ}lasē. 10
Wä, lä ăx^{ɛ}ēdxa nEgwats!ē lExa^{ɛ}ya, qa^{ɛ}s hăng·ägElīłēs lāx hëłk·!ō-
täga^{ɛ}yasa ^{ɛ}wālasē łōq!wā. Wä, lä qwēłEyîndEx t!Emak·Eya^{ɛ}yasēs
nEgwats!ē lExa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē gwāłExs laē nēxEmwEyōdxa
q!wāxē ts!āk·Eyēs qa^{ɛ}s ts!ExLālēs lāxēs lEgwīlē. Wä, lä dāx·^{ɛ}īdxa
^{ɛ}nEmxļała lāxa ỵîsx·Enasa nEk!ŭłē x·īg·EłEndēq, qa^{ɛ}s lä x·īx·ts!âlas 15
lāxa ^{ɛ}wālasē łōq!wa. Wä, lä hëx·säEm gwēg·īlaq. Wä, āł^{ɛ}mēsē
gwāłExs laē ^{ɛ}wī^{ɛ}la. Wä, la^{ɛ}mē âEm la ts!ExLālasa x·īx·āx·motē
ỵîsx·En lāxēs lEgwīlē. Wä, lä LĒqŭlīłxa la lōpts!â lExa^{ɛ}ya, qa^{ɛ}s
lä ăx^{ɛ}ēdxa q!ēdzats!ē lExa^{ɛ}ya, qa^{ɛ}s lä hănstōlīłas lāx ha^{ɛ}nēlasdäsa
la lōpts!â lExa^{ɛ}ya. Wä, lāxaē qwēłEyîndEx t!Emāk·Eya^{ɛ}yas. Wä, 20
g·îl^{ɛ}mēsē lāwäxs laē nEXEmwEyōdxa q!wāxē qa^{ɛ}s ts!ExLendēs lāxēs

and throws them into the | fire. When this is done, she takes out a bunch of currants | and strips them off, and puts them on top of the salal-berries | which have been stripped off and which are in the dishes. She strips the currant-stems || and puts the currants on the salal-berries that has been stripped off, and | she throws the currant-stems into the fire. She continues doing this with the | others; and as soon as the basket is empty, | she puts it away. She takes her husband's stone hammer | by the small end with the right hand, and || with the big end she pounds the mixed salal-berries and currants. | She pounds them with the stone hammer for a long time and only stops when | all the salal-berries and currants have all burst and are | all mixed. When this is done, she tells her husband | to go and invite whomever he likes from among the chiefs, || for only chiefs eat this kind of food, consisting of salal-berries | mixed with currants; and the owner of this kind of food, | salal-berries and currants, eats it,—the woman, her husband, | and their children. Then the woman's husband goes out to | invite the chiefs and their wives; and as soon as the woman's || husband goes out of the house, she takes her small dishes and her | horn-spoon basket, and puts them down next to her seat, | and also her oil, and she spreads out a new mat on which | her husband's guests are to sit. As soon as she has done so, the chiefs come in with their wives, and husband and wife || sit down

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22 lEgwīlē. Wä, g·îlᵉmēsē gwālExs laē dâlts!ōdxa ᵉnEmxḶāla q!ēsena, qaᵉs lä k·îmtEyîndālasa q!ēsena lāx ōkŭyaᵉyasa x·īg·Ekwē nEk!ŭ-
25 łaxa lā k·!ats!âxa k·îmdEgwats!ē łōq!wa, qaᵉs k·îmdEłtsEndēx q!ē-dzanâs, qaᵉs lä k·!āk·Eyînts lāxa k·îmdEkwē nEk!ŭła. Wä, lāxaē ts!ExLEnts q!ēdzanâs lāxēs lEgwīlē. Wä, âx̣ᵘsäᵉmēsē hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē ᵉwīlg·Ełts!âwa q!ēdzats!ä lExäxs laē g·ēxaxēs laElxaᵉyē. Wä, lä ăxᵉēdEx pElpElqasēs łāᵉwŭnEmē. Wä, hët!a dālasōsē wīlbaᵉyasa pElpElqasēs hëłk·!ōts!ānaᵉyaxs laē L!Em-
30 kŭlg·ēs ḶEᵉxᵘbaᵉyas laxa mālagEkwē nEk!ŭł ḶEᵉwa q!ēsena. Wä, lä gēg·îlīł L!Emkŭlgēsa pElpElqē lāq. Wä, ālᵉmēsē gwālExs laē ᵉnāx̣waEm la kŭx·ᵉīdēda nEk!ŭłē ḶEᵉwa q!ēsena. Wä, laᵉmē âlak·!ala la lElgâ. Wä, g·îlᵉmēsē gwālExs laē ăxk·!ālaxēs łāᵉwŭnEmē qa läs LEᵉlālaxēs gwEᵉyōwē, qaᵉs LēᵉlālasEᵉwa lāxa g·īg·îgămaᵉyē.
35 qaxs lēx·aᵉmaēda g·īg·îg·ămaē haᵉmāpxa hë gwēkᵘ malaqEla nEk!ŭł ḶEᵉwa q!ēsena. Wä, lāxaē lēx·aᵉma ăxnōgwadäsa hë gwēkᵘ mālaqEla nEk!ŭł ḶEᵉwa q!ēsena hăᵉmāpEqxa ts!Edāqē ḶEᵉwis łāᵉwŭnEmē ḶEᵉwis sāsEmē. Wä, lä qāsᵉīdēda łāᵉwŭnEmasa ts!Edāqē, qaᵉs lä LēᵉlālaxaEg·īg·îgămaᵉyē ḶEᵉwis gEgEnEmē. Wä, g·îlᵉmēsē lāwElsē
40 łāᵉwŭnEmasa ts!Edāqaxs laē hëx·ᵉīdaEm ăxᵉēdxēs łaElogŭmē ḶEᵉwis ts!ōlolagats!ē L!ExōsgEma, qaᵉs g·āxēs g·ēx·g·aēł lāx k!waēᵉlasas ḶEᵉwis L!ēᵉna. Wä, lāxaē LEp!ālīłasa ēEldzowē łēElᵉwaᵉya lāx k!ŭdzēᵉlasLas LēᵉlānEmasēs łāᵉwŭnEmē. Wä, g·îlᵉmēsē gwālExs g·āxaē hōgwīłElēda hēhayasEk·âla g·īg·îgămaᵉya. Wä, la hēhaya-

next to each other on the mat that has been spread out for them. | When they are all in, the wife of the host prepares | her small dishes. She counts how many | married couples there are, and she puts down the same number of small dishes for [two of] them. | Each man and wife will have one dish. She takes soft shredded cedar-bark, ‖ wipes out the small dishes, and, after doing so, | she takes a large horn spoon, takes the | large dish of salal-berries mixed with currants, and puts it down next | to her seat. Then she dips the large horn ladle in | and stirs the berries. After doing so, she dips them out and puts them ‖ into the small dishes. She only stops when they are nearly filled. | She continues doing this with the others. When she has finished, | she takes oil and pours it on, and she only stops pouring it on | when the oil covers the top of the mixture of salal-berries and | currants. As soon as she has finished, she gives the spoon-basket ‖ to her husband, who distributes the spoons among his | guests. After he has distributed them, he puts down the | dishes containing the salal-berries and currants, giving one to each couple. | Each dish is given to two, a husband and his wife. | When they have been put down, they eat with their spoons. They ‖ try to eat it all, eating with their spoons; and after they have eaten, | they go out. They never

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sEk·olīlᵉEmxs laē k!ŭdzEdzolīlaxēs k!wēk!wadzō łēElwaᵉya. Wä, g·îlᵉmēsē ᵉwīᵉlaēLa, laē hëx·ᵉidaᵉmē gEnEmasa LēᵉlāLa xwānałᵉida, qaᵉs ăxᵉēdēxa łāElogŭmē. Wä, hëEm hōsᵉītsōᵉsē ᵉwāxogwasasa hēhayasEk·âla. Wä, lä hëEm ᵉwāxēxLēda łaElōgŭmē lāx maēmałElēda bEgwānEmē ḷEᵉwis gEnEme; wä, lä ăxᵉēdxa q!ōyaakwē k·ādzEkwa, qaᵉs dēdEg·îg·îndēs lāxa łāElōgŭmē. Wä, g·îlᵉmēsē gwāła, laē ăxᵉēdxa ᵉwālasē mōgŭg·a k·ats!Enaqa. Wä, lä ăxᵉēdxa malaqElaat!sē ᵉwālas łōq!wäxa nEk!ŭłē ḷEᵉwa q!ēsena, qaᵉs g·āxē hăng·alīłas lāxēs k!waēᵉlasē. Wä, lä tsēqasa ᵉwālasē mōgŭg·a k·āts!Enaq lāq, qaᵉs xwētElgaᵉyēs lāq. Wä, g·îlᵉmēsē gwāłExs laē tsēts!odālas lāxa łaElōgŭmē. Wä, āłᵉmēsē gwāłExs laē Elāq qōt!a. Wä, âx̣ᵘsäᵉmēsē hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs L!ēᵉna, qaᵉs k!ŭq!Eqēs lāq. Wä, āłᵉmēsē gwāłExs laē hamElqEyaᵉya L!ēᵉna lāx ōkŭyaᵉyasa mālaxstaakwē nEk!ŭł ḷEᵉwa q!ēsena. Wä, g·îlᵉmēsē gwāłExs laē ts!âsa tsōlolagats!ē L!Exōsgem lāxēs łāᵉwŭnEmē. Wā, hëᵉmis la ts!Ewanaēselas lāxēs LēᵉlānEmē. Wä, g·îlᵉmēsē ᵉwīlxtōxs laē k·aēsasa mālaxstaakᵘ ts!âla łaElogŭmaxa nEk!ŭł ḷEᵉwa q!ēsena lāxa hēhayasEk·olīlē. Wä, laEm maēmałElēda bEgwānEmē ḷEᵉwis gEnEmaxa ᵉnāłᵉnEmēxLa łālogŭma. Wä, g·îlᵉmēsē ᵉwīlg·alīłExs laē hëx·ᵉidaEm ᵉyōsᵉīdEx·daᵉxwa. Wä, lāx·daᵉxwē ᵉwaᵉwīᵉlaaqēxs laē ᵉyōsᵉīdEq. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē hōqŭwElsa. Wä, laEm hewäxa nagēk·îlax ᵉwāpa, qaxs gwāq!Elaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |

1 **Huckleberries.**—As[1] soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and ‖ 5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: | She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She

1 3 4 2

10 lifts up the edge so that it lies on the piece of fire-wood at (2), ‖ and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After 15 all this has been done, she takes a ‖ bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water 20 runs over it, as it runs down the board (3) .‖ As soon as it is wet, she |

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67 lawäyēs ĕx·p!aēL!ɛxawa^{ɛ}yē qaēda ĕx·p!ɛsgɛma^{ɛ}yasa nɛk!ŭłē. Wä, laɛmxaē gwāła.

1 **Huckleberries.**—Wä,[1] g·îl^{ɛ}mēsē laēL lāxēs g·ōkwaxs laē ōxLɛg·alī-łaxēs gwēgwadats!ē laɛlxa^{ɛ}ya. Wä, lä hĕx·^{ɛ}idaɛm ăx^{ɛ}ēdxa ts!āts!aẋ^{u}sɛmē ^{ɛ}wadzō saōk^{u}, qa^{ɛ}s pāx^{ɛ}alīłēs lāxa mak·ałamē lāx hĕmɛnē^{ɛ}lasē k!waē^{ɛ}lats. Wä, lāxaē ăx^{ɛ}ēdxa ɻɛkwē lɛqwa, qa^{ɛ}s 5 g·āxē lēn^{ɛ}nākŭlas qa^{ɛ}s g·āxē gēłbalīłas lāxa ts!āts!aẋ^{u}sɛmē ^{ɛ}wadzō saōkwa. Wä, g·îl^{ɛ}mēsē gwāłalīłɛxs laē g·a gwāłēg·a (*fig.*). Wä, lāxaē ăx^{ɛ}ēdxa k!ēsē âlaɛm ɻɛk^{u} lēx·ɛn lɛqwa, yîx (2), qa^{ɛ}s lä k·at!ālīłas. Wä, lāxaē ăx^{ɛ}ēdxa ^{ɛ}wālasē ɛldzō łē^{ɛ}wa^{ɛ}ya (4) qa^{ɛ}s lä lɛp!ālīłas. Wä, lä ĕk·!ɛnxāłaxs laē lɛp!ɛna^{ɛ}yē ăpsɛnxa^{ɛ}yas lāx 10 xwāłɛnxa^{ɛ}yē (2). Wä, lä wībɛndɛx bɛnba^{ɛ}yas k·îmdɛdzōwaxa gwādɛmē (3), qa^{ɛ}s lɛbābōdēs ăpsɛnxa^{ɛ}yas (4) xa q!umɛndzowasa k·îmdɛkwē gwādɛma, Wä, g·îl^{ɛ}mēsē gwāłɛxs laē g·āpi^{ɛ}lālax ēwŭn-xa^{ɛ}yas k·îmdɛdzowa qa ĕk·ēs pāxɛnayaēna^{ɛ}yas lāxa qēnolīłasa k·îmdɛzowaxa gwādɛmē (1). Wä, g·îl^{ɛ}mēsē gwāłɛxs laē ăx^{ɛ}ēdxēs 15 ^{ɛ}wābɛts!âla nagats!ä qa g·āxēs ha^{ɛ}nēła. Wä, lāxaē ăx^{ɛ}ēdxēs gwē-gwadats!ē laɛlxa^{ɛ}ya, qa^{ɛ}s qwēłɛyîndālēq, qa^{ɛ}s lawälēx lɛlɛpɛya-^{ɛ}yas k·!îk·!aōk!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la lawɛyakwa laē ăx^{ɛ}ēdxa nagats!ē, qa^{ɛ}s gŭgɛdzōdēsa ^{ɛ}wāpē lāx ĕk·!ɛba^{ɛ}yasa k·îmdɛdzowa (3). Wä, lä wāg·îldzâyēda ^{ɛ}wāpaxs laē wāxɛla lāxa k·îmdɛdzowa (3). 20 Wä, g·îl^{ɛ}mēsē hamɛlg·îdzōd la k!ŭngɛdzowa k·îmdɛdzowaxs laē

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[1] Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | beginning at the upper end of the cleaning-board, she pours on the huckleberries | while it is still wet. The huckleberries roll down | to the end of the cleaning-board, ‖ on to the mat (4) which has been spread out; and the | leaves stick to the cleaning-board (3), so that there are | no leaves on the mat on to which the cleaned huckleberries roll. | As soon as the huckleberries are cleaned, | the woman who works at them calls her husband to ‖ take hold of one end of the board; and they carry it | out of the house in which the huckleberries are being worked, and they put it down flat to be | dried, for, as soon as it is dry, the | leaves fall off, and the wind | blows them away. ‖

Mashed Huckleberries.—Now, you know how huckleberries are cleaned, | and I shall not talk about it again. | When the woman has picked many huckleberries, she | asks her husband to go and invite many people of different tribes, | and he sends out two young men to call for the first time. ‖ They name the name of the child of the host who is about to give a feast of mashed | huckleberries. The woman and her husband take out | oil and dishes and spoons, so that they stand ready at the | left-hand side of the house in which mashed huckleberries are to be eaten. | The house has already been cleaned,

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hăng·alīłasēs nagats!ē qa^{ɛ}s k·!ōqŭlīłēxēs ġwādats!ē lExa^{ɛ}ya, qa^{ɛ}s ĕk·!ebEndēxa k·îmdEdzōxs laē g·îġEdzōtsa ġwādEmē lāqēx, hë^{ɛ}maē ālēs k!ŭngEdzâlasa ^{ɛ}wāpē. Wä, lä lōxŭmg·îldzâyēda gwādEmē k·îmtasō^{ɛ}s qa^{ɛ}s lä hēbEndāla lōxwaxEla lāxa k·îmdEdzowaxs laē hēdzōdālaxa q!umEndzowē LEbēł łē^{ɛ}wa^{ɛ}ya (4). Wä, lāḷa k!ŭdEdzōdalē mamämasa ġwādEmsē lāxa k·îmdEdzowē (3). Wä, laEm k·!eâs ladzōdālēda mamäma lāxa q!umEndzowasa la k·îmdEk^{u} gwādEma. Wä, g·îl^{ɛ}mēsē lā ^{ɛ}wī^{ɛ}la lā k·îmdEkwa ġwādEmaxs laē hëx·^{ɛ}ida^{ɛ}ma gwāgwatsēla ts!Edāq Lē^{ɛ}lālaxēs łā^{ɛ}wŭnEmē qa läs dādEbEndxa k·îmdEdzowaxa gwādEmē, qa^{ɛ}s lä t!axałaqēxs laē lawElsas lāxēs gwāgwatsī^{ɛ}lats!ē g·ōkwa, qa^{ɛ}s lä pāx^{ɛ}Elsas qa lEmōdzoẋ^{ɛ}wīdēs, qaxs g·îl^{ɛ}maē lEmōdzoẋ^{ɛ}wīdēda k·îmdEdzowaxa gwādEmaxs laē hëx·^{ɛ}idaEm q!ŭpâlē mamämasa ġwādEmaxs laē yōẋ^{ɛ}wītsō^{ɛ}sa yâla.[1]

Mashed Huckleberries.—LaEmḷas q!ōl^{ɛ}aLElax k·îmt!ēnaEyaxa gwādEmē. Wä, hë^{ɛ}mēsEn lāg·iła k·!ēs nanēłtsEmāla ġwāgwēx·s^{ɛ}āla lāq. Wä, hë^{ɛ}maaxs q!EyōLaēda ts!Edāqaxa gwādEmaxs k·!łaē, wä, lä ăxk·!ālaxēs łā^{ɛ}wŭnEmē qa LE^{ɛ}lalēsēxa q!ēnEmē lēlqwălaLa^{ɛ}ya. Wä, lä ^{ɛ}yālaqasa ma^{ɛ}lōkwē hă^{ɛ}yāł^{ɛ}a, qa läs g·alīL!Es LE^{ɛ}lāla qaē. Wä, laEm ḷēqElax ḷēgEmas xŭnōkwasa gwatgŭdasLaxa q!wēdzEkwē gwādEma. Wä, lāḷēda ts!Edāqē ḷE^{ɛ}wis łā^{ɛ}wŭnEmē ăx^{ɛ}wŭłt!aliłElaxa L!ē^{ɛ}na ḷE^{ɛ}wa łōElq!wē ḷE^{ɛ}wa k·āk·Ets!Enaqē qa g·āxēs gwaliła lāx ġEmxōtstolīłasa q!wēdzEẋ^{u}g·aats!äxa gwādEmē g·ōkwa, yîxs lamaa-

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[1] Continued on p. 754, line 1.

and mats have been spread out around it. ‖ After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ‖

The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When they have finished, ‖ they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the mashed huckleberries; and they only ‖ stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.

Cleaning Huckleberries (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting on their summer seats ‖ outside the house of the owner of the huckle-

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Ḷał ēkŭlēlkwa g·ōkwē. Wä, lāxaē LEpsē^{ɛ}stalīlx̣^{u}sa łēEl^{ɛ}wa^{ɛ}yē. Wä, g·îl^{ɛ}mēs mōp!enē^{ɛ}sta ētsē^{ɛ}stēda hă^{ɛ}yāł^{ɛ}äxs g·āxaē ^{ɛ}wī^{ɛ}laēLēda q!ŭq!ŭdzEx̣^{u}g·îLaxa q!wēdzEkwē gwādEma. Wä, lä hëx·^{ɛ}idaEm k!wē^{ɛ}lala dEnx^{ɛ}ītsa k!wēlayāla q!EmdEma. Wä, lāḶa ^{ɛ}wī^{ɛ}laEm g·āxēda ^{ɛ}nE^{ɛ}mēmotasa gwatēläxa q!wēdzEkwē gwādEm g·ī^{ɛ}wālaxa la k·!ats!âlasa gwādEmē lāxa łōElq!wē.

Wä, laEmxaē naEngoyâlēda łōElq!wäxa gwādEmē; wä, g·îl^{ɛ}mēsē la q!wāłxōts!Ewakŭxs lāx·da^{ɛ}xwaē q!wēsElgEntsēs ^{ɛ}wī^{ɛ}wax·sōłts!āna^{ɛ}yē lāxa gwādEmē qa ^{ɛ}nāx̣wēs kŭx·^{ɛ}īda. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx̣wa la kŭx·^{ɛ}īda laē k!ŭnq!Eqasa L!ē^{ɛ}na lāq. Wä, laEmxaē nāxsaap!ēda q!wēdzEkwē gwādEm Ḷe^{ɛ}wa L!ē^{ɛ}na. Wä, g·îl^{ɛ}mēsē gwāłExs laē ts!Ewanaēdzema k·āk·Ets!Enaqē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlxtōxs laē k·aēdzema q!wēq!wēdzEx̣^{u}ts!âla łōElq!wäxa gwādEmē lāxa q!ēq!EḶâk^{u} bēbEgwānEm lāxa ^{ɛ}nāł^{ɛ}nEmēxLa łōq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs lāx·da^{ɛ}xwaē ^{ɛ}nāx̣wa ^{ɛ}yōs^{ɛ}ītsēs k·āk·Ets!Enaqē. Wä, la^{ɛ}mē ^{ɛ}nāx̣wa q!ŭq!wēdzaagŭxa q!wēdzEkwē gwādEma. Wä, āł^{ɛ}Emxaāwisē gwāłExs laē ^{ɛ}wī^{ɛ}laq. Wä hëx·^{ɛ}ida^{ɛ}mēsē hōqŭwElsa. Wä, laEmxaē gwāłā. Wä, laEm hëwäxa nāgēk·îlax ^{ɛ}wāpa. Wä, laēm gwāł lāxa ^{ɛ}nEmx·^{ɛ}īdāła gwāgwēx·s^{ɛ}ala lāxa gwādEmē.

Cleaning Huckleberries (Pōx̣waxa gwādEmē).—Wä, hë^{ɛ}maaxs g·āxaē nä^{ɛ}nakwēda k·!āk·!alEmē ts!Edāqxa gwādEmē, yîxs hōlałoLaaq, yîxs â^{ɛ}maē nEgoyâlēs k·āk·!alEmāts!ē lExäxa gwādEmē. Wä, g·îl^{ɛ}mēsē ăwāq!ŭsēda bēbEgwānEmē lāxa ăwāqwa^{ɛ}yē lāx L!āsanâ^{ɛ}yas g·ōkwasa gwādadäsa gwādEmē; laē hëgElsElaEmsēs k·!ā-

berries,—then (the woman) goes with the | huckleberries she has shaken off to the men on the summer seat, and | puts down her basket. The woman says, "Blow at the huckleberries that | I tried to shake off!" and immediately | the men all put the right hand into the ‖ huckleberry-basket that she tried to fill, and take a handful each, pour | it to and fro from hand to hand, and blow at them so as to blow off the leaves; | and when all the leaves have been blown off, they put the huckleberries | into the mouth and eat them; and they only stop eating the | blown huckleberries when they finish them. They do this when it is ‖ very hot, for the blown huckleberries are cooling when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the eating of viburnum-berries | mixed with water and oil. They do not invite many people ‖ to eat these, for this is only the food for husband and wife | and their children, when there are no more ripe viburnum-berries, and when the man wishes to | invite his near relatives. When winter comes, | and the oil they put on the viburnum-berries gets thick, the | woman takes a wedge and wedges off the cover ‖ of the box containing the berries mixed with water and oil. When the cover | is off, she takes a small dish and a spoon, and she puts the | small dish on the corner of her box, and she dips the spoon into the |

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k·!alEmanEmē gwādEm lāxa ăwāq!ŭsē bēbEgwānEma, qa^{s}s lä hăn- gElsas lāq. Wä, lä ^{s}nēk·ēda ts!Edāqē: "Wāx·da^{s}x^{u} lāg·a pōx^{s}wīd- xEn k·!āk·!alEmanEma qEn gwādEma." Wä, hëx·^{s}ida^{s}mēsa ^{s}nā- ẋwa bēbEgwānEm sats!âsēs hëhëłk·!ōts!āna^{s}yē e^{s}eyasowa lāxa k·!ā- k·!alEmats!ē gwats!âla lExa^{s}ya qa^{s}s gōx^{s}wīdē lāq. Wä, lä gōxō- si^{s}lälas lāxēs ēpsōłts!āna^{s}yaxs laē pōẋwaq qa^{s}s pōx·âlēx mamämas. Wä, g·îl^{s}mēsē ^{s}wī^{s}la la pōx·Ewakwē mamamasēxs laē goxk!ŭsElaq lāxēs sEmsē qa^{s}s gwatgŭt!ēdēq. Wä, âl^{s}mēsē gwāł gwātgŭtxa pō- kwē gwādEmxs laē ^{s}wī^{s}laq. Wä, hëEm hëx·dEms gwēg·ilaqēxs lōmaē ts!Elqwēda ^{s}nāla, qaxs k·!EnōdzEmaēda pōkwē gwādEmxs gwatgŭtsE^{s}waaxa ts!Elqwa ^{s}nāla. Wä, laEmxaē gwāła.

Viburnum-Berries with Water and Oil (L!EL!ägEx^{u}g·Exa L!äkwē t!Elsa).—Wä, lä^{s}mēsEn ēdzaqwal gwāgwēx·s^{s}ālał lāxa L!EL!ägEx^{u}- g·äxa L!äkwē t!Elsa, yîxs k·!ēsaē Lē^{s}lalayo lāxa q!ēnEmē lēlqwă- laLa^{s}ya, yîxs lēx·a^{s}maē t!Elst!asEx gwēx·sdEmasēda hayasEk·âla Le^{s}wis sāsEmaxa la k·!ēk·!ayoEnxxa t!Elsē, Lōxs ^{s}nēk·aē, qa^{s}s Lē^{s}lalēxēs māx·mîg·ilē LēLeLâla. Wä, hë^{s}maaxs laē ts!ăwŭnxa, yîxs laē âlak·!āla gEnk·ē L!ēL!Enaga^{s}yasa t!Elsē. Wä, hë^{s}mis la ăx^{s}ēdaatsa ts!Edāqaxa LEmg·ayowē, qa^{s}s lä LEmg·ELElōdEx yîkŭ- va^{s}yasēs L!ägwats!ē t!Els LāwatsA. Wä, g·îl^{s}mēsē lawäg·îLElē yîkŭ- yasēxs laē ăx^{s}ēdxa łālogŭmē Le^{s}wa k·āts!Enaqē, qa^{s}s lä hăng·ägEntsa

mixture of water and oil, for only this shows on top, for it | is thick. She dips into it until she comes to the viburnum-berries. ‖ Then she puts these into a small dish. When there are enough in it, she puts | the dish containing the water and oil and the berries next to the | box. She takes the cover and puts it on bottom-side up, so that | the pegs stand upward. After doing so, she picks up | the dish and puts it down in front of her husband ‖ and her children. After doing so, she takes her small | spoon-basket, and she gives each a spoon, | and they begin to eat with the spoons. Then they eat | the viburnum-berries mixed with oil and water. They are in clumps, for they stick together | on account of the thick oil. They do not blow out anything ‖ when they eat them, for the women clean them well when they are | working at the viburnum-berries. After they have eaten, the woman | takes her small dish and puts it away. She takes a dry salmon and | roasts half of it over the fire; and as soon as one side of it begins to be blistered | a little, it is done. Then she breaks it into small pieces ‖ and puts (the pieces) into a small dish. She places this in front | of her husband and children, and they eat it to take the | oil taste out of their mouths. Therefore they eat the blistered | salmon without oil. They eat dried salmon without oil, because | the oil and the viburnum-berries burn the throats of those

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łālogŭmē lāxes L!ägwats!ē Ḷāwatsa. Wä, lä tsēqasēs k·āts!Enaqē lāx qElōkwē L!ēᶜna, qaxs lēx·aᶜmaē la nēłała ăxaᶜyēxa t!Elsē, yîxs laē gEnk·a. Wä, hëᶜmēs la tsēqEᶜyēsōs lāg·aa lāxa t!Elsē, qaᶜs lä tsēts!âlas lāxa łālogŭmē. Wä, g·îlᶜmēsē hëłats!âxs laē hăᶜnōlīłasa L!äx̣ᵘts!âla łālogŭmaxa L!äkwē t!Elsa lāx ōnâlīłasa L!ägwats!ē Ḷāwatsa. Wä, lä ăxᶜēdxa yîkŭyaᶜyas, qaᶜs nELEyîndēs lāq, qa ëk·!Ebałīsa L!ēL!abEdzâᶜyas. Wä, lä g·îlᶜmēsē gwāłExs laē k·āg·îlīłaxa L!äx̣ᵘts!âla łālogŭma, qaᶜs lä k·ax·dzamōliłas lāxēs lāᶜwŭnEmē ḶEᶜwis sāsEmē. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs ămᶜămayaats!äxa k·āts!Enaqē k·āyats!ä, qaᶜs lä ts!Ewanaēsas lax·daᶜxŭq. Wä, lax·daᶜxwē ᶜyōsᶜītsēs k·āk·Ets!Enaqē lāq. Wä, laᶜmē L!EL!ägEx̣ᵘg·Exa L!äkwē t!Elsa, yîx ămᶜămsgEmālaē qaēs laēnaᶜyē k!watâła qaēda gEnk·a L!ēᶜna. Wä, laEm k·!eâs pōx·âlayox·daᶜxᵘs laqēxs laē haᶜmapEq, qaxs âlak·!ālaēda ts!Edāqē aëk·!axs laē t!at!Eltsīlaxēs t!Elsē. Wä, g·îlᶜmēsē ᶜwīᶜlaqēxs laēda ts!Edāqē k·āg·îlīłaxēs łālogŭmē, qaᶜs g·ēxäq. Wä, lä ăxᶜēdxa xaᶜmasē, qaᶜs dzadzax·Lālēs lāxēs lEgwīłēxa ăpsōdiłē. Wä, g·îlᶜmēsē pEnpEndzEdzōx̣ᶜwīdExs laē L!ōpa. Wä, lä k·!ōk!ŭpsEndEq, qa ămᶜămayastōwēsēxs laē ăxts!ōts lāxa łālogŭmē, qaᶜs lä k·ax·dzamōlīłas lāxēs łāᶜwŭnEmē ḶEᶜwis sāsEmē. Wä, laEm LaqōdEłts lāxēs Laxp!aēL!Exawaᶜyē. Wä, hëᶜmis lāg·iłas wEłwāłxa ts!Enkwē xaᶜmasa. Wä, laEm wEłwāłqēxs laē xEmsxasxa xaᶜmasē, qaxs âlak·!ālaē Laq!Exōyowa L!ēL!Enagaᶜyasa t!Elsäxs laē gwāła

who eat them. After ‖ they have eaten the salmon without oil, | they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are quite ripe, they are sucked. | The woman takes her front-basket and hangs it in front of her body. | Then she goes to the viburnum patch; and when she gets there, she picks off (the berries) and puts them into her ‖ basket. When (her basket) is full, she goes | home. At once she calls any one who likes to come, | and gives them ripe viburnum-berries to suck. When | the guests come, they sit down. The woman takes a new mat | and spreads it in front of her guests; and when it is down on the floor, ‖ she takes the basket with the berries and pours them | on the mat that has been spread out. Then she puts down her | basket, as it is now empty. She scatters the sucked berries | over the whole length of the mat. As soon as this has been done, | she takes an oil-dish and pours some oil into it. ‖ After this she puts it down next to the sucked berries. | Then the men take hold of one bunch of | berries each, dip them into the oil, and put them into the mouth, | and then they suck them. They just put them on the tongue | and press them against the palate; and then the berry bursts, ‖ and they suck out the edible part. | The stems are thrown into the fire. They continue doing this | while they are eating and

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t!ᴇlst!asaq. Wä, g·îlᵉmēsē ᵉwīᵉlaxēs wᴇłwāłtsᴇwē ts!ᴇnkᵘ xaᵉmasaxs laē xāʟ!ᴇx·ᵉīd nag̣ēk·ilaxa ᵉwāpē. Wä, laᴇm g̣wāła.

Ripe Sucked Viburnum-Berries (K!ŭmdᴇkᵘ t!ᴇlsa).—Wä, hëᵉmaaxs laē âlak·!āla la nᴇq!ēx̣ᵉwīdēda t!ᴇlsaxs laē k!ŭmdᴇkwa. Wä, laasa ts!ᴇdāqē ăxᵉēdxēs nānaag̣ᴇmē lᴇxaᵉya, qaᵉs tᴇk!ŭpᴇlēqēxs laē lāxa t!ᴇlyadē. Wä, g·îlᵉmēsē lāg·aa lāqēxs laē k!ŭlts!âlaxēs nānaag̣ᴇmē lᴇxaᵉya. Wä, g·îlᵉmēsē qōt!ē nānaag̣ᴇmasēxs g·āxaē näᵉnax̣ᵘ lāxēs g·ōkwē. Wä, hëx·ᵉidaᵉmēsē ʟēᵉlālaxēs g̣wᴇᵉyō qaᵉs k!wāk!ŭmdᴇg·amatsōᵉsēs k!ŭmdᴇkwē t!ᴇlsa. Wä, g·îlᵉmēsē g·āx k!ŭsᵉālīłēda ʟēᵉlānᴇmaxs laēda ts!ᴇdāqē ăxᵉēdxa ᴇldzowē łēᵉwaᵉya qaᵉs lä ʟᴇpdzamōlīłas lāxēs ʟēᵉlanᴇmē. Wä, g·îlᵉmēsē g̣wāłᵉalīłᴇxs laē ăxᵉēdxēs k!ŭmdᴇgwats!äxa t!ᴇlsē lᴇxaᵉya, qaᵉs lä gŭg̣ᴇdzōts lāxa ʟᴇpdzamalīłē łēᵉwaᵉya. Wä, lä g̣·ēg·aḷīłasēs nānaag̣ᴇmē lᴇxäxs laē lōpts!âwa, qaᵉs lä łᴇndzōtsa t!ᴇlsē k!ŭmdᴇkᵘ lābᴇndālax ᵉwāsg̣ᴇmasasa k!ŭmdᴇx̣ᵘg·adzowē łēᵉwaᵉya. Wä, g·îlᵉmēsē g̣wāłᴇxs laē ăxᵉēdxēs ts!ᴇbats!ē qaᵉs k!ŭnxts!ōdēsa ʟ!ēᵉna lāq. Wä, g·îlᵉmēsē g̣wāłᴇxs laē k·înxᴇlīłas lāxa k!ŭmdᴇkwē t!ᴇlsa. Wä, hëx·ᵉidaᵉmēsa ᵉnāx̣wa bēbᴇgwānᴇm dāx·ᵉīdxa ᵉnᴇmxḷa k!ŭmdᴇkᵘ t!ᴇlsa, qaᵉs ts!ᴇp!īdēs lāxa ʟ!ēᵉna, qaᵉs ts!ōq!ŭsēs lāxēs sᴇmsē. Wä, hëᵉmis la k!ŭmdatsēx. Wä, laᴇm âᴇm ăxᵉēdzōts lāxēs k·!îlᴇmē, qaᵉs tᴇk·ōstōdēs lāx ëk·!ōdēłasēs sᴇmsē. Wä, heᵉmis la kŭkŭx·saatsa t!ᴇlsē. Wä, hëᵉmis la k!ŭmdatsēx hămts!âwasa t!ᴇlsē. Wä, hëᵉmis la ts!ᴇxʟālatsēs t!ēt!ᴇlt!ᴇlts!ᴇxḷaᵉyas. Wä, âx̣ᵘsäᵉmēse hë g̣wēg·ilaxs

sucking the viburnum-berries, and they only stop when everything has been eaten. | Some of them stop sooner, because they can not stand to have their tongues | rubbed through. These are the ones who have never eaten sucked viburnum-berries before. ‖ As soon as they have done so, they go out. That is all about the viburnum-berry. |

Steamed Viburnum-Berries.—There is one thing that I forgot when I | described the steaming of viburnum-berries, | for you know the way in which viburnum-berries are picked when they are green. | In this way they are eaten in Knight Inlet. ‖ As soon as the woman comes home, she picks off the stems and puts | the cleaned berries into the large basket. When | they have been picked off, she puts the large | basket with the picked berries in a cool corner of the house. | After this has been done, she goes into the woods, carrying her basket on her back. She is going to ‖ look for fern-fronds and skunk-cabbage leaves, and she tries to find very broad ones. | As soon as she finds broad leaves of skunk-cabbages, | she breaks off the leaves; and when she has enough, she leaves them there | and goes on, carrying her basket on her back and looking for fern-fronds. When | she has found these, she puts the basket down, picks off the fern-fronds and ‖ puts them into the basket. When it is full, | she ties down the top and carries the basket with fern-fronds | back the way she came. She picks up the skunk-cabbage on her way | home.

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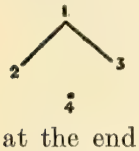
k!ŭk!umdEx^{u}g·aaxa t!Elsē. Wä, āł^{s}mēsē gwāłExs laē ^{e}wī^{s}lēda waōkwē. Wä, lä gEyōł gwāła wāyats!âläqxa gEyōłē basamasxēs k·!îlEmēxa yäg·îlwatē lāx k!ŭk!umdEx^{u}g·äxa k!ŭmdEkwē t!Elsa. Wä, g·îl^{s}mēsē gwāłExs laē hōqŭwElsa. Wä, laEm gwāł lāxa t!Elsē.

Steamed Viburnum-Berries.—^{e}nEmx·^{e}idāłag·în L!Eleławēk· lāx gwēg·ilasaxa t!Elsaxs kŭnsasE^{e}waēda kŭnēkwē t!Elsa, yîxs lE^{s}maaxLaqōs q!âLElax gwēg·ilasasa t!Elsäxa t!Elsaxs hë^{s}maē āłēs łEnłEnxsEmē. Wä, hë^{s}mis gwēx·saxs laē t!ElsasE^{e}wa lāx Dzawadē. Wä, g·îl^{s}mēsē g·āx näcnakŭxs laē k!ŭlpâlaq lāxēs yîsx·înē, qa^{s}s k·!ats!âlēsa la k!ŭlbEk^{u} t!Els lāxa näg·ē ^{e}wālas lExa^{s}ya. Wä, g·îl^{s}mēsē ^{e}wī^{s}la la k!ŭlbEkwaxs laē hăng·alīłasēs k!ŭlbEx^{u}ts!âla t!Eldzats!ē ^{e}wālas näg·ē lExa^{s}ya lāxa ^{e}wŭdanēgwī^{s}lasēs g·ōkwē. Wä, g·îl^{s}mēsē gwāłExs laē āLē^{s}sta lāxa āL!ē ōxLālaxēs lExa^{s}yē. Wä, laEm lāł āläx gEmsa LE^{s}wa k·!Ek·!aōk!waxa âlä la ăwâdzōxLâ k·!Ek·!aōk!wa älāsō^{s}s. Wä, g·îl^{s}mēsē q!āxa ăwâdzōxLEwē k·!Ek·!aōkwaxs laē hëx·^{e}idaEm p!ōx^{s}wīdEq. Wä, g·îl^{s}mēsē hëłoLExs laē gEmxEsâlaqēxs laē ōxLālaxēs lExa^{s}yē, qa^{s}s lä āläx gEmsa. Wä, g·îl^{s}mēsē q!āqēxs laē ōxLEg·aElsaxēs lExa^{s}yē, qa^{s}s k!ŭlx·^{e}īdēxa gEmsē, qa^{s}s lä k!ŭlts!âlas lāxēs gEmdzats!ēyē lExa^{s}ya. Wä, g·îl^{s}mēsē qōt!axs laē t!Emāk·îyîndEq. Wä, lä ōxLEx·^{e}īdxēs gEmdzats!ēyē lExa^{s}ya, qa^{s}s g·āxē gāgEmxbalaxēs k·!āk·!aok!wānEmaxs g·āxaē nä^{e}nakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern-fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar-stick that is standing up. | After she has done so, it is this way:|



After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

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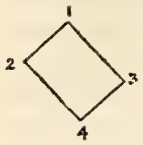
lāxēs g·ōkwē. Wä, lāxaē gEmxalīłasa k·!Ek·!aōk!wa lax lā hă^{ɛ}nē-latsēs t!Eldzats!ēyē nägˑē ^{ɛ}wālas lExa^{ɛ}yē. Wä, hëEmxaāwisē ōxLEgˑalīłasēs gEmdzats!ēyē lExa^{ɛ}ya. Wä, gˑîl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa kˑ!îlākwē ŗE^{ɛ}wa ^{ɛ}wālasē xālaētsa mEt!āna^{ɛ}yē. Wä, lä k!wägˑalīł lāxa lōbEnēgwilasēs gˑōkwē ts!Ex^{u}bEtalīłē ōba^{ɛ}yasēs kˑ!Elākwē, qa ŗaēłēs. Wä, hë^{ɛ}mis lagˑägˑîlīlatsēxs laē bāł^{ɛ}īdxa ma^{ɛ}łp!Enkˑē lāxEns q!wāq!waxˑts!āna^{ɛ}yēx, yîx ^{ɛ}wāsgEmasasēxs laē ŗāgˑalīłasa k!wa^{ɛ}xLōdzEsē lāq. Wä, lä ăx^{ɛ}ēdxēs kˑ!Elākwē, qa^{ɛ}s xŭlt!ēdēs ōba^{ɛ}yas gˑägˑîlīł lāx ŗaēlasdäs lālaa lāxa ŗaēłē k!wā^{ɛ}xLōdzEsa. Wä, gˑîl^{ɛ}mēsē gwāłExs laē ēt!ēd bāł^{ɛ}īdxa hămōdEngâla lāx ma^{ɛ}łp!Enkˑē lāxEns q!wāq!waxˑts!āna^{ɛ}yēx gˑägˑîLEla lāx ōba^{ɛ}yas xŭlta^{ɛ}yas. Wä, lāxaē ăx^{ɛ}ēdxa k!wa^{ɛ}xLōdzEsē, qa^{ɛ}s ŗāgˑalīłēs lāx wElgˑīlasas. Wä, la^{ɛ}mē ēt!ēd xŭlt!ēdEq gˑägˑîlīł lāx ōba^{ɛ}yasēs xŭlta^{ɛ}yē lālaa lāxa ŗaēłē k!waxŗōdzEsa. Wä, gˑîl^{ɛ}mēsē gwāłExs laē gˑa gwäłēgˑa (*fig.*). Wä, lä ēt!ēd ăx^{ɛ}ēdxa k!wa^{ɛ}xLāwē qa^{ɛ}s mEns^{ɛ}īdēs gˑägˑîLEla lāx (1) lālaa lāx (2). Wä, hë^{ɛ}mis la mEns^{ɛ}īdayosēs (3) lālaa lāx (4). Wä, gˑîl^{ɛ}mēsē gwāłExs laaxat! ăx^{ɛ}ēdxa k!wa^{ɛ}xLōdzEsē, qa^{ɛ}s ŗāgˑalīłēs lāx ^{ɛ}wālaasas ōba^{ɛ}yasa mEnyayowē k!wa^{ɛ}xLāwa. Wä, lāxaē ēt!ēd mEns^{ɛ}ītsēs k!wa^{ɛ}xLāwē mEnyayo gˑägˑîlīł lāx (1) lālaa lāx (3), yîx ăwâlagâłaasas. Wä, lä xŭlt!aLElōdEq lāxēs k!wa^{ɛ}xLāwē mEnyayowa. Wä, gˑîl^{ɛ}mēsē gwāłExs laē kˑat!alīłas gˑägˑîlīł lāx (2) lālaa

ning at (2), | towards (4), and she marks it. Then it is in this way:



After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four finger widths deep, she | stops digging. She takes dry | driftwood and puts it into the hole; and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | virburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; || and she continues doing this with the whole number of green berries.

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lax (4). Wä, laᶜmē xŭlt!ēdEq, qa g·äs gwālēg·a (*fig.*). Wä, g·îlᶜmēsē gwāł xŭltsēᶜstalaqēxs laē nEgEłEnēxēs xŭltaᶜyaxs laē ᶜlāpᶜwŭlts!âlasēs k·!Elakwē ŁEᶜwis xālaēsē lāq. Wä, g·îlᶜmēsē la mōdEnbāla ēsEg·ī-waᶜyas lāx ᶜnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx, yîx ᶜwālabEtalīlasas ᶜlapaᶜyasēxs laē gwāł ᶜlāpaq. Wä, lä ăxᶜēdxa lEmxwa q!āq!ēxEma, qaᶜs LEXᵘts!âlēs lāq. Wä, g·îlᶜmēsē nēłk·Eyax·ᶜīdExs laē gayiᶜlälax ōkŭyaᶜyas yîsa q!āq!ēxEmē. Wä, hëᶜmis la xEqŭyîntsōsa t!ēsEmē. Wä, g·îlᶜmēsē gwāłExs laē mēnabōtsa gŭlta lāxēs kŭnyas-Laxa q!wēlkwē t!Elsa. Wä, g·îlᶜmēsē x·īqostâxs laē ăxᶜēdxa ᶜwālasē łōq!wa, qaᶜs aëk·!ē ts!ōxŭg·întsa ᶜwāpē lāq. Wä, g·îlᶜmēsē lā ëg·î-g·axs laē ăxᶜēdxēs t!Elts!âla näg·ē lExaᶜya, qaᶜs lä hăng·ägElīłas lāxa ts!ōxŭg·aakwē ᶜwālas łōq!wa. Wä, lāxaē ăxᶜēdEx pElpElqa-sēs łāᶜwŭnEmē. Wä, lä k!wag·ägElīłaxa ᶜwālasē łōq!wa, qaᶜs gōx-ᶜwīdē lāxa łEnłEnxsEmē k!ŭlbEkᵘ t!Elsa, qaᶜs lä g·ōxts!ōts lāxa ᶜwālasē łōq!wa. Wä, hëᶜmis la lEsElgayaatsēsa pElpElqē lāq, qa q!wēq!ŭłts!ēs. Wä, g·îlᶜmēsē ᶜwīᶜwElx·sExs laē gōlbEnts lāx ăpsbēł-ts!âwasa ᶜwālasē łōq!wa. Wä, lāxaē ēt!ēd gōxᶜwid lāxa t!Elsa-sēs gEmxōłts!ānaᶜyē, qaᶜs lä goxts!ōts lāxa q!ōᶜlats!äxa łEnłEnx-sEmē t!Elts!âla ᶜwālas łōq!wa. Wä, lāxaē ēt!ēd lEsElgEntsēs lEsEl-gayayowē pElpElq lāq. Wä, g·îlᶜEmxaāwisēᶜwīᶜwElx·s q!wēq!ŭł-ts!Exs laē gōlbEnts lāxaax lāasasēs g·îlx·dē q!wēłaᶜya. Wä, âxᵘ-säᶜmēsē hë gwēg·ilax ᶜwāxaasa łEnłEnxsEmē t!Elsa. Wä, g·îlᶜmēsē

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; ‖ and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ‖
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When ‖ it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles ‖ a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

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ᶜwīᶜla la lElEx·saakŭxs laē ăxᶜēdxēs lExaᶜyē, qaᶜs lä lax ālēg·aᶜyasēs
g·ōkwē, qaᶜs lä L!Eqwāxela lāx ōbałts!ānaᶜyasa L!Enak·asa 61
L!äsmEsē. Lä, lExᵘts!âlas lāxēs lExaᶜyē. Wä, g·îlᶜmēsē hēlōLExs
laē łaxElsᶜid lāxa LEq!Emēsē, qaᶜs lä łExEyîndālas lāq. Wä,
g·îlᶜEmxaāwis hēlōLExs g·āxaē ōxLālaq, qaᶜs g·āxē ōxLaēLElaq
lāxēs g·ōkwē, qaᶜs lä ōxLEg·alīłas lāxēs kŭnyasLaxa q!wēlkwē 65
łEnłEnxsEm t!Elsa. Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxēs k·!îpLālaa,
qa g·āxēs k·ādēła. Wä, lāxaē tsäxa ᶜwāpasēs nagats!ē, qa gāxēs
g̣wālīł hăᶜnēła. Wä, hēᶜmisa łēᶜwaᶜyē, qa nāyîmLEs. Wâ, g·îlᶜmēsē
ᶜwīᶜla g·āx g̣wāx·g̣ŭlīłaxs laē ēdzēła, qa âlax·ᶜīdēs ᶜwīᶜla q!ŭlx·ᶜīdēda
lEqwa, yîxs wāx·ᶜmaē lā mēmEnłtsEmx·ᶜīdēda t!ēsEmē xExᵘLālalēs 70
lāx ōts!âwas kŭnyasLas. Wä laᶜmēsē gäłak·asExs laē dōqŭlaqēxs
lEᶜmaē ᶜwīᶜla q!ŭlx·ᶜīda. Wä, lä ăxᶜēdxēs k·!îpLālaa, qaᶜs k·!āk·!a-
pŭqEwēxa xāL!a g·īg·ayawēsa q!wāq!walEmotē ts!ōłna. Wä, g·îl-
ᶜmēsē wīlg·îlqaxs laē ᶜnEmāk·Eyîndxa x·īx·ExsEmāla t!ēsEma qa
ᶜnEmāk·îyēs. Wä, g·îlᶜmēsē g̣wāłExs laaxat! ēt!ēd sElt!ēda qaᶜs 75
yāwasᶜīdē x·ōsᶜīda. Wä, laᶜmē ᶜnēx· qa âlak·!alēs q!walaEma
ts!ōts!Elxḷaᶜyē. Wä, g·îlᶜmēsē dōqŭlaqēxs lEᶜmaē âlak·!āla la
q!ŭlx·ᶜīdExs laē ăxᶜēdxēs nagats!ē ᶜwābEts!âlīła, qaᶜs xāL!Ex·ᶜīdē
xōdzELEyîntsa ᶜwāpē lāx ōkŭᶜyasa x·īx·ExsEmāla t!ēsEma, qa
q!Exᶜŭlts!âwēsa gŭnaᶜyē lāq. Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxa 80
ōbałts!ānaᶜyasa L!Enāk·asa L!äsmEsē, qaᶜs lä LExŭg·îndālas lāxa
t!ēsEmē. Wä, g·îlᶜmēsē ᶜwīlts!âxs laē łExEyîndālasa LEq!Emsē lāq,

on. | She scatters these until they are level. When this is done, she ‖ takes the fern-leaves and spreads them carefully so that they are thick. | After this she takes the skunk-cabbage leaves and | spreads them over them. She bends the edges upwards inside the | steaming-hole, and she lays them so that they will not leak, one on top of the other. | When this has been done, she takes the large dish which holds the pounded ‖ viburnum-berries, and she pours them into the steaming hole. When | this has been done, she puts down the empty large dish. She takes | broad leaves of the skunk-cabbage and spreads them well over what she is | steaming, and so that it does not leak. Then | she takes her bucket and pours the water in between ‖ the leaves enveloping the viburnum-berries | which she is steaming, and the side of the steaming-hole. As soon as she has poured water all round it, | she takes more skunk-cabbage leaves, spreads them over, and | takes a mat, and she adds still more cover to keep the steam down. | After this has been done, she takes a large shell and scrapes the soil up, ‖ and with it she covers the mats. That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-berries, and | when it is almost evening, the woman who steams the viburnum-berries takes the large dish | and pours some water into it.

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qa^{s}s gōlg·îlgaẏēq, qa ^{s}nEmāk·Eẏēs. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxa gEmsē, qa^{s}s lā aēk·!a łExEyîndālas lāq, qa wâkwēs. Wä, g·îl^{s}mēsē gwālExs łāē ăx^{s}ēdxa k·!Ek·!aōk!wa, qa^{s}s lä aēk·!a lEpEyîndālas lāq. Wä, la^{s}mē ēk·!Ebalē ōba^{s}yas lāx ēwanēx^{u}ts!âwasa kŭnyasē. Wä, lāxaē aEmxaakwa lāxēs pāpEqEwak!wēna^{s}yē. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxa ^{s}wālasē łōq!wa, yîxa q!ŭlx̣^{u}ts!âläxa q!wēlkwē t!Elsa, qa^{s}s lä qEpts!ōts lāxa kŭnyasē. Wä, g·îl^{s}mēsē gwāłExs laē hăng·alīłasa ^{s}wālasē łōq!wa la lōpts!â. Wä, lä ăx^{s}ēdxa ăwâdzoxLō k·!Ek·!aōk!wa, qa^{s}s aēk·!ēxs laē lEpEyîndālas lāxēs kŭnsasE^{s}wē. Wä, laEmxaē aEmxaq. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxēs ^{s}wābEts!âla nagats!ä, qa^{s}s gwāqōdēs lāx ăwagawa^{s}yasa sāsgEma^{s}yasēs kŭnsāsE^{s}wē t!Elsa k·!Ek·!aōk!wa ḷō^{s} ēwanēqwasa kŭnyats!äsēxa t!Elsē. Wä, g·îl^{s}mēsē ^{s}wī^{s}la gŭx^{s}īdEx ăwē^{s}stäsēxs laē ăx^{s}ēdxa waōk^{u} k·!Ek·!aōk!wa, qa^{s}s lEpEyîndālēs lāq. Wä, lä ăx^{s}ēdxa łē^{s}wa^{s}yē, qa^{s}s hēlōkŭyîndē lā nāsEyōnts lāq. Wä, g·îl^{s}mēsē gwāłExs laē ăx^{s}ēdxa ^{s}wālasē xālaēsa qa^{s}s xElx·^{s}īdēs lāxa dzEqwa, qa^{s}s dzEmdzEmEnxEndēx ăwē^{s}stäsa na^{s}yîmē łē^{s}wa^{s}ya. Wä, la^{s}mē gwāła kŭnsäxa t!Elsē lāxēq.

Wä, hë^{s}mēxs gaālaaxs laē gwāła kŭnsaxa t!Elsē. Wä, g·îl^{s}mēsē Elāq dzāqwaxs laēda kŭnts!ēnoxwē ts!Edāq ăx^{s}ēdxa ^{s}wālasē łōq!wa, qa^{s}s gŭxts!ōdēsa ^{s}wāpē lāqēxs laē ts!ōx̣ŭg·îndEq, qa läwäyēsa

She washes it out, so that all the ‖ crushed viburnum-berries come off, for the dish in which she steams the berries is the same dish in which she | crushed them. When it is clean, she | puts it down next to the steaming-hole. She takes a large | ladle, which is made for this kind of work, to scoop | out things that are still hot. She takes it and ‖ puts it into the large dish. When this is done, she takes a | large clam-shell and scrapes away the soil with which she covered | the steaming-hole. When it is all off, she takes | hold of two corners of the mat, turns it back, and puts it down on the floor. | Now the cooked skunk-cabbage wrapping begins to show. ‖ She peals it off; and when it is off, the steamed | viburnum-berries look like thick dirty water. | They are reddish in color. When all the skunk-cabbage leaves have been taken off, she | takes the large dish in which the large ladle is kept and | puts it down by the side of the hole. Then she takes out the long-handled ladle, ‖ dips it into the steaming-hole, and pours the viburnum-berries into the large | dish. She does not stop until they are all in the large dish. | Then they have all been taken out of the steaming-hole. As soon as this is finished, | she takes up the dish in which the steamed berries are, and | puts it in a cool place. She lets it cool off quickly. Then she takes a ‖ mat and puts it over it, for she does not want the soot to drop | into it.

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q!wēq!walēsawaᶜyē t!ɛls k!ŭdɛg·ēq, qaxs hëᶜmaē q!wēłts!âlax·dxa q!wēlkwē t!ɛlsa, yîx lā kŭnsasōᶜs. Wä, gîlᶜmēsē la ëg·îg·axs laē k·anōlīłas lāxēs kŭnyasē. Wä, lāxaē ăxᶜēdxa ᶜwālask·asē k·āts!ɛnaqaxa hëk!ŭmg·îlīłmē k·asēlē g·îlt!ɛxḷāla k·āts!ɛnaqa qa xɛlōłts!âlayâxa hëɛm āłē ts!ɛlqwa. Wä, hëɛm ăxᶜētsōsē, qaᶜs lä g·its!ōts lāxa ᶜwālasē łōq!wa. Wä, g·îlᶜmēsē gwāłɛxs laē ăxᶜēdxa ᶜwālasē xālaēsa, qaᶜs lä g̣olaxɛlas lāxa dzɛqwaxa dzɛmsg̣ɛmēx·däsēs kŭnsasɛᶜwē t!ɛlsa. Wä, g·îlᶜmēsē ᶜwīᶜlaxaxs laē dādɛnxɛndxa łēᶜwaᶜyē, qa nɛḷᶜnākŭlamasēqēxs laē ăxᶜălīłaq. Wä, laᶜmēs xamasg̣ɛmg·alīłēda sāsg̣ɛmaᶜyē la l!ɛl!ɛbɛdzō k·!ɛk·!aōkwa. Wä, laᶜmē qŭsâlaq. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē âɛm la q!ōts!âwa kŭnēkwē t!ɛlsa la yāxa hë gwēx·sa gɛnk·äsōx nēqwax ᶜwāpa. Wä, la l!al!axostâła. Wä, g·îlᶜmēsē ᶜwīᶜlâwēda k·!ɛk·!aōk!waxs laē ăxᶜēdxa ᶜwālasē łōq!waxs g·îts!âmaēda ᶜwālasē k·āts!ɛnaq lāxēs laē hăᶜnōlīłas lāq. Wä, lä dōłts!ōdxa g·îlt!ɛxḷāla k·ats!ɛnaqa, qaᶜs tsēqēs lāxa kŭnēkwē t!ɛlsa, qaᶜs lä tsēts!âlas lāxa ᶜwālasē łōq!wa. Wä, āłᶜmēsē gwāłɛxs laē ᶜwīlts!â lāxa ᶜwālasē łōq!wa, yîxs laē ᶜwīlg·îłts!âwēda kŭnyats!äq. Wä, g·îlᶜmēsē gwāłɛxs laē k·āg·alīłaxa kŭnēx̣ᵘtsâlaxa kŭnēkwē t!ɛls ᶜwālas łōq!wa, qaᶜs lä k·āg·alīłas lāxa ᶜwŭdaēlē, qa hālabalēs ᶜwŭdɛxᶜīda. Wä, lä ăxᶜēdxa łēᶜwaᶜyē, qaᶜs pāqɛyîndēs lāq, qaxs gwāq!ɛłaaq q!ŭpstalēda q!wałōbɛsē lāq. Wä, g·îlᶜmēsē gwāłɛxs laē ăxᶜēdxa hăᶜyāłᶜa łōɛlq!wa

27 After doing this, she takes medium-sized dishes | and washes them out with water. When this has been done, | she piles them up. Then she takes her spoon basket, in order to | have it ready, and puts
30 it down next to her seat. When she thinks that the ‖ steamed viburnum-berries are cold enough, she sends her husband to invite whomever he | likes among his friends, or, if he wishes | to invite (them), the members of his numaym. He invites them to | come and eat steamed crushed berries. When they | come in, the woman gets
35 ready. She takes a ‖ medium-sized dish from the pile, and she puts it down at the | place where she always sits; and she takes oil and | puts it down where she sits; and finally she takes the dish containing | the steamed crushed viburnum-berries and puts it down | just out-
40 side of her seat. Then she takes a medium-sized ‖ dish and puts it across the corner of the large dish in which the steamed | crushed viburnum-berries are. She takes a long-handled ladle, | dips it into the berries, and puts it into a medium-sized | dish. When it is half full, she puts it down; and | she does this with all the medium-sized
45 dishes. When ‖ the crushed steamed viburnum-berries are in all of them, she takes | oil and pours it in. She does not put in very much oil. | When she has done so, she distributes the spoons among the | guests of her husband; and when every one has one, the woman her-
50 self | places the medium-sized dishes before them. There is ‖ one

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27 qa^{s}s aëk·!ē ts!ōx̣wŭg·îdālaq yîsa ^{s}wāpē. Wä, g·îl^{s}mēsē gwāłExs laē māxogwalīłaq. Wä, lāxaē ăx^{s}ēdxēs k·ayats!ē, qa g·āxēs gwālīła lāx k!waēlasas. Wä, g·îl^{s}mēsē k·ōtaqē laEm ^{s}wŭdEx·^{s}îdēs
30 kŭnēkwē t!Elsaxs laē ^{s}yālaqasēs łā^{s}wŭnEmē, qa läs Lē^{s}lālaxēs gwE^{s}yōwē, qa^{s}s Lē^{s}lālasE^{s}wē lāxēs ^{s}nē^{s}nEmōkwē Ḷōxs ^{s}nēk·aē, qa^{s}s hë Lē^{s}lālasE^{s}wēs ^{s}nE^{s}mēmotē. Wä, la^{s}mēsē Lē^{s}lālax·da^{s}xŭq, qa g·āxēs t!Elst!asxa q!wēlkwē kŭnēkwē t!Elsa. Wä, g·îl^{s}mēsē g·āx ^{s}wī^{s}laēLExs laē hëx·^{s}ida xwānał^{s}īdēda ts!Edāqē, qa^{s}s ăx^{s}ēdēxa
35 hă^{s}yał^{s}a łōq!wa lāxēs maxōlīlasē, qa^{s}s g·āxē mEx^{s}ālīłas lāxēs hëmEnēlasē k!waēlasa. Wä, lāxaē ăx^{s}ēdxa L!ē^{s}na, qa^{s}s g·āxēs hă^{s}nēł lāx k!waēlasas. Wä, lä āłElxsdālaxs laē ăx^{s}ēdxa kŭnēx̣^{u}ts!âläxa q!wēlkwē kŭnēkwē t!Els ^{s}wālas łōq!wa, qa^{s}s g·āxē hăng·alīłas lāx L!asālīłasēs k!waēlasē. Wä, lä ăx^{s}ēdxa ^{s}nEmēxLa lāxa hă^{s}yā^{s}a
40 łōq!wa, qa^{s}s hăng·ägEndēs lāxa ^{s}wālasē łōq!wa kŭnēx̣^{u}ts!âlaxa q!wēlkwē kŭnēk^{u} t!Elsa. Wä, lä ăx^{s}ēdxa g·îlt!Exḷāla k·āts!Enaqa, qa^{s}s tsēx·^{s}îdēs lāxa kŭnēkwē t!Elsa, qa^{s}s lä tsēyōsElas lāxa hëłä łōq!wa. Wä, g·îl^{s}mēsē nEgōyoxsdālaxs laē k·āg·alīłas. Wä, lä ^{s}nāx̣waEm hë gwēx·^{s}îdxa waōkwē hă^{s}yā^{s}a łōElq!wa. Wä, g·îl^{s}mēsē
45 ^{s}wī^{s}la la t!ēt!Elts!âlaxa q!wēlkwē kŭnēkwē t!ElsExs laē ăx^{s}ēdxa L!ē^{s}na, qa^{s}s k!ŭnq!Eqēs lāq. Wä, lä k·!ēs âlaEm q!ēqxa L!ē^{s}na. Wä, g·îl^{s}mēsē gwāłExs laē ts!Ewanaēsasa k·āk·Ets!Enaqē lāx Lē^{s}lānEmasēs lā^{s}wŭnEmē. Wä, g·îl^{s}mēsē ^{s}wīlxtōxs laē k·aēsēda ts!Edāqasa hă^{s}yā^{s}a łōElq!wa. Wä, la^{s}mē yaēyūdōkwa bēbEgwānEmē

dish for each three men. When she has put them down, | the guests at once take their spoons and begin to eat the | steamed viburnum-berries; and after they have eaten, they drink a very little | water to rinse their mouths. After doing this, | they go out; and now at last this is all about the eating of || crushed steamed viburnum-berries. |

Brittle Crabapples.—The time to pick crabapples | is when they get large, when they are still green. When ǂ the woman sees that the apples are getting large, she takes her | small basket and goes where good crabapples are, and picks them off. || She puts them into her small basket; and when it is full, | she goes home. Then she calls her husband and her ǂ children to come and sit down; and when they sit down, she | spreads a food-mat in front of them. | She takes the basket with crabapples and pours the apples on the || mat. Then they take hold of | the bunches of crabapples, one of each, and bite off the | crabapples from the stems and eat them. They | continue doing so, and only stop when they have | all been eaten. They do not eat oil with them, because there is juice inside. || Brittle crabapples are not given at a feast to many tribes, | for only the married couple and their children eat | them. That is all about this. |

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lāxa ᶜnāłᶜnEmēxLa hëła łōq!wa. Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē hëx·ᶜidaᶜma LēᶜlānEmē dāx·ᶜīdxēs k·āk·Ets!Enaqē, qaᶜs ᶜy̨ōsᶜidēxa kŭnēkwē q!wēłtaakᵘ t!Elsa. Wä, g·îlᶜmēsē gwāłExs laē xāL!Ex·ᶜīd nāgēk·îlaxa ᶜwāpē, qaᶜs ts!EwēL!Exōdayowē. Wä, g·îlᶜmēsē gwāłExs laē hōqŭwElsa. Wä, lawēsl̥ē gwāł lāxa t!Elst!asaxa kŭnēkwē q!wēlkᵘ t!Elsa. Wä, laEm gwāła.

Brittle Crabapples.—Xemōkᵘ tsEly̨ᵘ, yîxs hëᶜmaē tsElxᶜwīdEx·dEmxa tsEly̨waxs laē ăwāwa, yîxs hëᶜmaē āłēs łEnłEnxsEma. Wä, hëᶜmaaxs laēda ts!Edāqē dōqwalaxa tsEly̨waxs lEᶜmaē ăwāwa. Wä, lä ăxᶜēdxēs lālaxamē, qaᶜs lä lāxa ëg·adäxa tsEly̨wē. Wä, laᶜmēs ēp!Exl̥aq, qaᶜs lä ēpts!âlas lāxēs lālaxamē. Wä, g·îlᶜmēsē qōt!axs g·āxaē näᶜnakwa lāxēs g·ōkwē. Wä, laᶜmē lēᶜlālaxēs łāᶜwŭnEmē LEᶜwis sāsEmē, qa g·āxēs k!ŭsᶜālīła. Wä, g·îlᶜmēsē k!ŭsᶜālīłExs laē ăxᶜēdxa hăᶜmadzowē łēᶜwaᶜya, qaᶜs lä LEpdzamōlīłas lax·daᶜxŭq. Wä, lä ăxᶜēdxēs tsElwats!ē lālaxama, qaᶜs lä gŭgEdzōtsa tsEly̨wē lāxa LEbīlē tsEly̨ᵘtsay̨ŭdzō łēᶜwaᶜya. Wä, hëx·ᶜidaᶜmēsē ᶜnāy̨wa dāx·ᶜīdxa ᶜnālᶜnEmxl̥a lāxa łEnłEnxsEmē tsEly̨wa, qa q!Ek·âlax·ᶜīdēxa tsEly̨wē lāxēs tsētsElwanōwaxs laē xEmx̣ᶜwēdEq. Wä, laᶜmēsē hëx·säEm gwēg·īlaqēxs tsEly̨ᵘtsay̨waē. Wä, āłᶜmēsē gwāłExs laē ᶜwīᶜlāq. Wä, laᶜmē hëwäxa ts!Epas lāxa L!ēᶜna, qaxs ᶜwābEts!âē. Wä, laᶜmē k·!ēs k!wēladzEm lāxa q!ēnEmē lēlqwălaLaᶜya xEmōkwē tsEly̨wa, yîxs lēx·aᶜmaēda haᶜyasEqâla l̥EᶜwisEmē tsEly̨ᵘtsay̨ᵘxa xEmōkwē tsEly̨wa. Wä, laEmxaē gwāł lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil, about which I talked before, for you will ‖ only have the same (description). |

Mashed Steamed Crabapples.—The | woman takes her small dish and her spoon, and she dips | some of the crabapples and water out of the box. Then she puts them into her small dish; and when it is | half full, she takes it and puts it down next to her ‖ place. She takes her husband's stone hammer, and she pounds | the crabapples in the small dish; and when they are all broken up, she | puts away the stone hammer that she was using, and she | mashes them with both hands. When they are all | mashed, she takes oil and pours it on, much of it; ‖ and when this is done, she calls her husband and her children | to come and sit down; and as soon as the whole family has assembled, the | woman takes her spoons and gives one to each. | Then they all eat with their spoons; and | they eat the mashed crabapples. They only stop ‖ when they have been eaten. They never drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed | crabapples).—The woman takes two dishes and | puts them down next to the place where she always sits. Then she takes | four cakes of salal-berries and puts them into one of the dishes. ‖ As soon as she has finished doing so, she takes some water and pours it in. |

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18 **Crabapples and Oil.**—L!ākwē tsElxwa; yîxs hë^{e}maaxat! gwēkwa L!ākwē t!Elsaxen lāx·^{e}īdaxat! gwāgwēx·s^{e}ālasa, yîxs hë^{e}mēLaqōs
20 âEmł nEgEłtEwēsōLē.

Mashed Steamed Crabapples.—Q!wēdzEk^{u} q!ōlk^{u} tsElxwa, yîxs â^{e}maēda ts!Edāqē ăx^{e}ēdxēs łālogŭmē ŗE^{e}wēs k·āts!Enaqē, qa^{e}s lä tsēx·^{e}īd lāxēs tsElx^{u}staats!ē, qa^{e}s lä tsēts!âlas lāxa łālogŭmē. Wä, g·îl^{e}mēsē nEgōyoxsdālaxs laē k·ālaq, qa^{e}s lä k!wāg·alīł lāxēs hëmEnēlasē
25 k!waēlasa. Wä, lä ăx^{e}ēdxa pElpElqasēs łā^{e}wŭnEmē, qa^{e}s lEsElgEndēxa la tsElx^{u}ts!âlasa łālogŭmē. Wä, g·îl^{e}mēsē ^{e}wī^{e}wElx·sExs laē g·ēxaxēs lEsElgayayowē pElpElqa. Wä, la hëlōx^{e}wid la q!wēsElgEntsēs ^{e}wāx·sōłts!āna^{e}yē e^{e}eyasō lāq. Wä, g·îl^{e}mēsē la âlak·!āla la ^{e}wī^{e}wElxsExs laē ăx^{e}ēdxa L!ē^{e}na, qa^{e}s k!ŭnq!Eqēsa q!ēnEmē lāq.
30 Wä, g·îl^{e}mēsē gwāłExs laē Lē^{e}lālaxēs łā^{e}wŭnEmē ŗE^{e}wis sāsEmē, qa g·āxēs k!ŭs^{e}ālīła. Wä, g·îl^{e}mēsē g·āx sEnyanōgwalīłExs laē ăx^{e}ēdēda ts!Edāqaxēs k·āk·Ets!Enaqē, qa^{e}s ts!Ewanaēsēs lāx·da^{e}xŭq. Wä, hëx^{e}ida^{e}mēsē ^{e}nāxwa ^{e}yōs^{e}ītsēs k·āk·Ets!Enaqē lāq. Wä, la^{e}me tsElx^{u}tsax^{e}wīdxa q!wēdzEkwē tsElxwa. Wä, āł^{e}mēsē gwāłExs laē
35 ^{e}wī^{e}laq. Wä, la^{e}mē hëwäxa nāgēk·Elax ^{e}wāpaxs laē gwāła. Wä, laEmxaē gwāł lāxēq.

1 **Salal-berries and Crabapples** (T!Eqa mālaqEla ŗE^{e}wa q!wēdzEkwē tsElxwa).—Wä, hëEm ăx^{e}ētsōsa ts!Edāqa ma^{e}łExLa łōElq!wa, qa^{e}s g·āxē mEx^{e}ālīłas lāxēs hë^{e}mEnēlasē k!waēlasa. Wä, lä ăx^{e}ēdxa mōxsa t!Eqa, qa^{e}s lä pax^{e}ałts!ōdālas lāxa ^{e}nEmēxLa lōq!wa. Wä,
5 g·îl^{e}mēsē gwāłExs laē tsēx·^{e}īd lāxa ^{e}wāpē, qa^{e}s lä gŭq!Eqas lāq.

Then she watches until they are just covered with water. Then she stops and | takes the spoon and the other dish, and takes it | to where she keeps the crabapples. She dips her spoon into the | crabapples and puts them into the dish. When it is half full, ‖ there is enough in it. Then she puts it down next to her seat. | Then she takes her husband's stone hammer and pounds | the crabapples; and when they are all pounded up, she puts away the stone hammer. | Then she takes the dish with salal-berries and mashes them with both | hands, the salal-berries which have been soaked. ‖ When they are all in pieces, she takes the dish with the pounded crabapples and pours them into the dish with the mashed salal-berries. When they | are all in, she takes the oil and pours it on. After | doing so, she mashes them again with both hands, | so that they are thoroughly mixed. When they are mixed, she stops, and ‖ calls whomever she likes to come to eat the mashed | crabapples mixed with dried salal-berries. When the guests | come and sit down, she gives them a food-mat and spreads it | in front of them. She takes the spoons and distributes | them among them. Finally she puts down in front of them the dish ‖ with the salal-berries and crabapples mixed which she | puts down in front of her guests. Then they take the | goat-horn spoons, for this kind of food is eaten with | goat-horn spoons, and they all eat

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Wä, â^{ɛ}mēsē dōqwała, qa t!ēt!Ebidzowēsēxa ^{ɛ}wāpaxs laē gwāła. Wä, lä ăx^{ɛ}ēdxa k·āts!Enaqē ɻE^{ɛ}wa ^{ɛ}nEmēxLa łōq!wa, qa^{ɛ}s lä dālaqēxs laē lāx ha^{ɛ}nēlasasēs tsElx̣^{u}staats!ē. Wä, la tsēx·^{ɛ}ītsēs k·āts!Enaqē lāxa tsElx̣^{u}sta, qa^{ɛ}s lä tsēts!âlas lāxa łōq!wa. Wä, g·îl^{ɛ}mēsē nEgoyoxsdālaxs laē hëłats!â. Wä, g·āxē k·āg·alīłas lāxēs hëmEnēlasē k!waēlasa. Wä, lä ăx^{ɛ}ēdEx pElpElqasēs łā^{ɛ}wŭnEmē, qa^{ɛ}s lEsElgEndēs lāxa tsElx̣^{u}sta. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}wElx·sExs laē g·ēxaxa pElpElqē. Wä, lä nēx^{ɛ}ēdxa t!Eqats!âla łōq!wa, qa^{ɛ}s q!wēsElgEndēsēs ^{ɛ}wāx·sōłts!āna^{ɛ}yē e^{ɛ}eyasowē lāxa t!Eqa lā pēq!ŭgElīła. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}wElx·sExs laē ăx^{ɛ}ēdxa lEdzEkwē tsElx̣^{u}ts!âla łōq!wa, qa^{ɛ}s lä gŭqâsas lāxa q!wēdzEgwats!äxa t!Eqa łōq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōsExs laē ăx^{ɛ}ēdxa L!ē^{ɛ}na, qa^{ɛ}s lä gŭq!Eqas lāq. Wä, g·îl^{ɛ}mēsē gwāłExs laē ēt!ēd q!wēsElgEntsēs ^{ɛ}wāx·sōłts!āna^{ɛ}yē e^{ɛ}eyasowē lāq qa âlak·!alēs lElgâ. Wä, g·îl^{ɛ}mēsē lElgōxs laē gwāła. Wä, hëx·^{ɛ}ida^{ɛ}mēsē Lē^{ɛ}lalaxēs gwE^{ɛ}yâ qa g·āxē mEmālaqg·Exa mālaqEla q!wēdzEkwē tsElx̣^{u}sta ɻE^{ɛ}wa t!Eqa. Wä, g·îl^{ɛ}mēsē g·āx k!ŭs^{ɛ}ālīlē Lē^{ɛ}lānEmasēxs laē ăx^{ɛ}ēdxa hă^{ɛ}mādzowē łē^{ɛ}wa^{ɛ}ya, qa^{ɛ}s lä lEpdzamōlīła lāq. Wä, lāxaē ăx^{ɛ}ēdxa k·āk·Ets!Enaqē, qa^{ɛ}s lä ts!Ewanaēsas lāx·da^{ɛ}xŭq. Wä, lä ālElxsdālaxs laē k·āg·îlīłaxa mālaxts!âlaxa mālaqEla q!wēdzEk^{u} tsElx̣^{u}sta ɻE^{ɛ}wa t!Eqa łōq!wa, qa^{ɛ}s lä k·āx·dzamōlīłas lāxēs Lē^{ɛ}lānEmē. Wä, hëx·^{ɛ}ida^{ɛ}mēsē ^{ɛ}nāx̣wa dāx·^{ɛ}īdxēs ts!ōlolaqē k·āk·Ets!Enaqa, qaxs hë^{ɛ}maē ^{ɛ}yōsElax gwēx·sdEmasēda ts!ōlōlaqē k·āts!Enaqa. Wä, lāx·da^{ɛ}x^{ɛ}mē ^{ɛ}nEmāx·^{ɛ}id ^{ɛ}yōs^{ɛ}ītsēs

with their | spoons. They suck out the juice; ‖ and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not like to ‖ drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

Bunch-Berries.[1]—When (the basket) is full,[2] (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has finished, ‖ she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After this has been done, (the young men) distribute ‖ the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

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k·āk·ETs!Enaqē lāq. Wä, la^{c}mē k!ŭmtâlax ^{c}wâpaga^{c}yas. Wä, g·îl^{c}mēsē ^{c}wī^{c}lâwē ^{c}wāpaga^{c}yasēxs laē pōx·ōdEx säq!ŭsgEma^{c}yas. Wä, hëx·sä^{c}mēsē gwēg·ilaqēxs hă^{c}mapaaq. Wä, g·îl^{c}mēsē ^{c}wī^{c}laqēxs laē hōqŭwElsa. Wä, la^{c}mē hëwäxa nāgēk·îlax ^{c}wāpa. Wä, lāḷē âEm ts!EwēL!Exōtsa ^{c}wāpē, qaxs âlak·!alaē k!ŭta hēmaōmats!ēna^{c}yas lāxEns ăwīL!Exawa^{c}yēx. Wä, hë^{c}mis k·!ēsēłas hēłq!āla nāx^{c}īdēda hă^{c}māpax gwēx·sdEmasēxs nEwēq!ŭp!ēdaē nāgēk·îläxa ^{c}wāpē. Wä, hë^{c}mis lāg·ilas k·îlEmē. Wä, laEmxaē k·!ēs Lē^{c}lā^{c}layo lāxa q!ēnEmē lēlqwălaLa^{c}ya, yîxs lēx·a^{c}maēda hayasEk·âla ăxEq. Wä, laEm gwāł lāxēq.

Bunch-Berries.[1]—Wä,[2] g·îl^{c}mēsē qōt!axs laē ^{c}yālaqasēs ha^{c}yāł^{c}a, qa läs Lē^{c}lālax g·ōkŭlōtas. Wä, la^{c}mē qEk·îlałxa qEk·!aālē. Wä, lä gEnEmas ăx^{c}ēdxēs łōElq!wē, qa g·āxēs hăx·hanēł lāx k!waēlasas ḷE^{c}wē k·ākEts!Enaqē; wä, hë^{c}misḷēs L!ē^{c}na. Wä, g·îl^{c}mēsē gwāłExs laē LEp!ālīłElaxa łēEl^{c}wa^{c}yē, qa k!wādzEwēsōłtsa Lē^{c}lānEmē, qō g·āxL hōgwīLō. Wä, g·îl^{c}mēsē g·āx ^{c}wī^{c}laēLExs laē hëx·^{c}ida^{c}ma ts!Edāqē ăxk·!ālaxa hă^{c}yāł^{c}a, qa läs k·!ats!âlasa qEk·!aālē lāxa łōElq!wē. Wä, g·îl^{c}mēsē ^{c}wī^{c}la qēqEx·ts!âlēda łōElq!wäxs laē· ăx^{c}ētsE^{c}wēda L!ē^{c}na, qa^{c}s lä k!ŭnq!EgEm lāq. Wä, g·îl^{c}mēsē gwāła laē ts!Ewanaēdzema k·āk·Ets!Enaqē lāxa Lē^{c}lānEmē. Wä, g·îl^{c}mēsē gwāłExs laē k·ax·dzamolēlEma qēqEx·ts!âla łōElq!wē lāxa maēmōkwē bēbEgwānEma. Wä, g·îl^{c}mēsē ^{c}wīlg·alīłExs laē hëx·^{c}idaEm ^{c}nāẋwa

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[1] *Chamaepericlineum unalaschkense* (Ledb.) Rydb.

[2] Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one ‖ way of eating the bunch-berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman[1] puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down crosswise under the edges ‖ of the mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;[2] and when the wind begins to blow hard, | she takes hold of each side of the large basket, ‖ and pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are ‖ cleaned. Only the gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them back | into the large

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dāx·ᵉidxēs k·āk·Ets!Enaqē, qaᵉs qEx·qak·ax·ᵉīdēxa qEk·!aālē. Wä, g·îlᵉmēsē ᵉwīᵉlaxēs qEx·qak·axs laē hōqŭwElsa. Wä, ᵉnEmx·ᵉīdāłaᵉmē gwēg·ilasaxa qEk·!aālē. Wä, hëᵉmisēxs k·!ēsaē dEnxElag·îłEx qEx·qāk·aēda lēᵉlānEmē qaēda qEk·!aālē. Wä, laᵉmē gwāł lāxēq.

Gooseberries.—Wä, g·îlᵉmēsē łâk!wēmasa yâläxs laē ăxᵉēdxēs łēᵉwaᵉyē, qaᵉs lä LEp!Elsaq lāxa yōx̣ᵘdEmałaᵉyasa yâla. Wä, lä ăxᵉēdxa mōts!aq lEqwä qaᵉs x̣wāłtsēᵉstalēs lāx ăwabâᵉyas ēwEnxalaᵉyasa łēᵉwaᵉyē, qa qElxasałēs ōts!âwas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs t!Emwats!ē näg·ē ᵉwālas lExaᵉya, qaᵉs lä hănbElsas lāxa gwēbaᵉyē lāx g·āyaᵉnākŭlasasa yâla lāx g·îldăg·aēnaᵉyasa x̣wāłtsēᵉstaakwē łēᵉwaᵉya, g·a gwāłēg·a.[2] Wä, g·îlᵉmēsē łEk!ŭtElēda yâläxs laē dādanōdxēs t!Emwats!ē näg·ē ᵉwālas lExaᵉyaxs, laē k·!ēs ēolᵉnākŭlaxs laē gŭgEᵉnākŭlaxēs t!Emwats!ē lExaᵉya qa ëxᵉmēs lâłts!âlēda t!Emx̣walē lāxa t!Emwats!ē lExaᵉya qaᵉs lä lādzodala lāxa qElxasēᵉlakwē k·îmdEdzō łēᵉwaᵉya lāx dzōx̣wałaēnaᵉyasa ts!Edāqaxēs t!Emwats!ē lExaᵉya, qa yâmēᵉstalayowēs k·!amomâs. Wä, laEm k·!eâs lādzodālasa k·!āmomo lāxa qElxasēᵉlakwē k·îmdEdzo łēᵉwaᵉya. Wä, laᵉmē lēx·ama t!Emx̣walē la lādzodālaq. Wä, laᵉmē ëk·!EgEkwa. Wä, g·îlᵉmēsē gwāłExs laē x̣wēlaqa łaaxts!ōts lāxēs t!Emwats!ē näg·ē ᵉwālas lExaᵉya, qaᵉs lä ōxLaēLElaq

[1] Continued from p. 222, line 24.

[2] That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

basket. Then she carries it on her back | into the house. She goes and pours them into the large dish. As soon as | she has finished, she picks more gooseberries, and ‖ uses the same mat, and the canoe pole to strike them with. When | her basket is full, she carries | them home to her house. Again she puts down her mat | where the wind blows strongest, and she does the same as | before. When she has many gooseberries, she takes a ‖ low-sided box which is made for this purpose. It is | two spans and two short | spans long, and two spans wide, | and one span | high. The woman takes this ‖ low box and pours the | gooseberries into it. When it is nearly full, she stops pouring them in; | and when she has done so, she builds up a fire and puts | stones into it. When she thinks there are enough for her purpose, | she takes her tongs and puts them down by the side of the fire. ‖ She takes a bucket and goes to draw water. When she | comes back, she pours the water into the small dish, and she | puts the small dish next to the fire. When all this | has been done, the stones on the fire are hot. | She takes her tongs, picks up the red-hot ‖ stones, dips them into the small dish with water in it, | and, when the ashes that

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lāxēs g·ōkwē. Wä, lä gŭxts!ōts lāxa ᵉwālasē łōq!wa. Wä, g·îlᵉmēsē gwāłExs laē ẋwēlaqa t!Emẋwaxa t!Emẋwalē. Wä, hëEmxa ăxElasēs łēᵉwaᵉyē ḷEᵉwa dzomēg·ałaxs kwēxaas. Wä, g·îlᵉEmxaāwisē qōt!ē t!Emwats!äs nägᵘē ᵉwālas lExäxs g·āxaē ōxLālaq, qaᵉs g·āxē näᵉnakwa lāxēs g·ōkwē. Wä, lāxaē ăxᵉElsaxēs łēᵉwaᵉyē lāx yōẋᵘdEmałaᵉyasa yâla. Wä, laEmxaē âEm hë gwēg·ilaqēs g·îlx·dē gwēg·ilasa. Wä, g·îlᵉmēsē la q!ēnEmē t!Emẋwaläsēxs laē ăxᵉēdxa kŭtsEmē nEq!Emg·îlīlEm wŭlē qaēda dzēg·îkwē t!Emẋwalä, yîxs maᵉłp!Enk·aē lāxEns q!wāq!wax·ts!ānaᵉyēx hëᵉmis bābELawīsᵉīda ts!Exᵘts!ānaᵉyē ᵉwāsgEmg·Eg·aasas. Wä, lä maᵉłp!Enk· lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwādzEgEg·aasas. Wä, lä ᵉnEmp!Enk·ustâwē ᵉwālasgEmasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, hëEm ăxᵉētsōsa ts!Edāqēxēs kŭtsEm dzēg·ats!ēxēs t!Emẋwalē. Wä, lä gŭxts!ōtsa t!Emẋwalē lāq. Wä, g·îlᵉmēsē Elāq qōt!axs laē gwāł gŭqas. Wä, g·îlᵉmēsē gwāłExs laē lElqoẋᵉwīdxēs lEgwīlē, qaᵉs xExᵘLendēsa t!ēsEmē lāq. Wä, g·îlᵉmēsē k·ōtaq laEm hëłāla lāxēs sēnataq, laē ăxᵉēdxēs k·!îpLālaa qa g·āxēs k·adEnwalisEx lEgwīlas. Wä, lāxaē ăxᵉēdxēs nāgats!ē, qaᵉs lä tsēx·ᵉīdEx ᵉwāpa. Wä, g·îlᵉmēsē g·āx aēdaaqaxs laē gŭxts!ōtsa ᵉwāpē lāxa łālogŭmē, qaᵉs lä k·anōlisasa ᵉwābEts!âla łālōgŭm lāxēs lEgwīlē. Wä, g·îlᵉmēsē gwāłExs laē mēmEnłtsEmx·ᵉidēda t!ēsEmē xExᵘLālalēs lāxa lEgwīlē. Wä, lä dāx·ᵉīdxēs k·!îpLālaa qaᵉs k·!îp!ēdēs lāxa x·īx·Exsemāla t!ēsEma, qaᵉs lä hăpstents lāx ᵉwābEts!âwasa łālogŭmē. Wä, g·îlᵉmēsē la ᵉwīᵉlâwē k!wēk!ŭtsEmayaq gŭnaᵉyaxs laē k·!îp!E-

stick on the stones come off, she | puts them into the gooseberries. She continues doing this with the other red-hot | stones. The stones are put in close together. When | this is finished, she takes a mat and spreads it over it, and ‖ she leaves it this way some time. When the woman thinks that the stones are getting cool, | she takes off the mat covering and puts it down. | Then she takes her tongs and picks out the stones that have cooled off, | and she puts them down next to the fire. When they are all out, | she stirs the berry jam with a cedar stick. ‖ If they are not boiled to pieces, she takes her tongs, | takes out more hot stones, dips | them into the small dish with water, and puts them in. She does not | take very many red-hot stones. When it begins to boil up, | she spreads a mat over it; and she does not leave it there long, ‖ before she takes off the covering mat and puts it down. Then she | takes her tongs, picks out the stones from the | gooseberry jam, and puts them down next to the fire. | When the stones are all out, she takes a large dish and | puts it down next to the low-sided box. She takes a ‖ long-handled ladle and dips out the gooseberry jam and puts it into the | large dish. When it is full, she takes up the large dish of | gooseberry jam and puts it down at a cool place | to cool off quickly. When it is cold,

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qas lāxa t!Emχwalē. Wä, lä hānał hë gwēg·ilaxa waōkwē x·īx·Ex-sEmāla t!ēsEma. Wä, la^{ɛ}mē mEmk·Ewakwēda t!ēsEmē. Wä, g·îl-^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa łē^{ɛ}wa^{ɛ}yē, qa^{ɛ}s naχŭyîndēs lāq. Wä, lä gaēł hë gwaēłē. Wä, g·îl^{ɛ}mēsē k·ōtēda ts!Edāqaq laEm k·ōχ^{ɛ}wī-dēda t!ēsEmaxs laē ăxōdxa łē^{ɛ}wa^{ɛ}yē nāχŭmäs qa^{ɛ}s g·īg·alīłēsēxs laē ăx^{ɛ}ēdxēs k·!îpLālaa, qa^{ɛ}s k·!îp!īdēs lāxa t!ēsEm lā k·ōχ^{ɛ}wida, qa^{ɛ}s lä k·!îbEnōlisElas lāxēs lEgwīłē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lōstaxs laē xwēt!ētsa k!wa^{ɛ}xLāwē lāxēs dzēk·asE^{ɛ}wē t!Emχwalä. Wä, g·îl^{ɛ}mēsē k·!ēs xās^{ɛ}īdExs laē ēt!ēd dāx·^{ɛ}īdxēs k·!îpLālaa, qa^{ɛ}s ēt!ēdē k·!îp!īts lāxa x·īx·ExsEmāla t!ēsEma, qa^{ɛ}s läxat! hăpstEnts lāx ^{ɛ}wābEts!âwasa łālogŭmē. Wä, lāxaē k!îp!Ek·îlasa k·!ēsē q!ēsgEm x·īx·ExsEmāla t!ēsEm lāq. Wä, g·îl^{ɛ}mēsē mEdElx^{ɛ}wīdExs laē ăx^{ɛ}ēdxa łē^{ɛ}wa^{ɛ}yē, qa^{ɛ}s lä nāχŭmts lāq. Wä, k·!ēst!a gēx·^{ɛ}īdExs laē χwēlaq ăxōdxa nāχŭya^{ɛ}yē łē^{ɛ}wa^{ɛ}ya, qa^{ɛ}s g·ig·alīłesēxs laē dāx·^{ɛ}īdxēs k·!îpLālaa, qa^{ɛ}s k·!îp!īdēs lāxa t!ēsEmē la g·ēgēxa dzēg·îkwē t!Emχwalä qa^{ɛ}s läxat! k·!îbEnōlisElas lāxēs lEgwīłē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lostēdā t!ēsEmaxs laē ăx^{ɛ}ēdxa ^{ɛ}wālasē łōq!wa, qa^{ɛ}s lä k·anōlīłas lāxa kŭtsEmē dzēg·ats!ēxa t!Emχwalē. Wä, lä ăx^{ɛ}ēdxa g·ît!ExLāla tsexLa, qa^{ɛ}s lä tsEyōsasa dzēg·îkwē t!Emχwalē lāxa ^{ɛ}wālasē łōq!wa. Wä, g·îl^{ɛ}mēsē qōt!axs laē k·āg·îlīłaxa dzēg·îχ^{u}ts!âläxa t!Emχwalē ^{ɛ}wālas łōq!wa, qa^{ɛ}s lä k·ag·alīłas lāxa ^{ɛ}wŭdaēłē, qa hā^{ɛ}nakwēlēs ^{ɛ}wŭda^{ɛ}stax·^{ɛ}īda. Wä, g·îl^{ɛ}mēsē ^{ɛ}wŭda^{ɛ}stax·^{ɛ}īdExs laē

she | sends out her husband to invite his friends. He ‖ might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then she sends her husband to get the ‖ gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has put some gooseberry jam into ‖ the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they have been put down, ‖ (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They pick them off the gooseberry bushes, or they eat them ‖ in the house. They never call their friends for this. | That is all about the gooseberries. |

ʿyālaqasēs łāʿwŭnEmē, qa läs Lēʿlālaxēs ʿnēʿnEmōkwē ḷōxs hëʿmaēs ʿnEʿmēmotē la LēʿlālasOs, yîx ʿnēk·aēda bEgwānEmē, qaʿs hä t!Emx̣wīlag·îłxa dzēg·îkwē t!Emx̣walä. Wä, g·îlʿmēsē g·āx ʿwīʿlaēLExs laē hëx·ʿidaʿma ts!Edāqē ăxʿēdxēs łaElōgŭmē ḷEʿwis k·āk·Ets!Enaqē ḷEʿwa L!ēʿna, qaʿs g·āxē g·īg·alīła lāxēs hëmEnēlasē k!waēlasa. Wä, lä ʿyālaqaxēs łāʿwŭnEmē, qa läs ăxʿēdxa dzēg·îx̣ut s!âlaxa t!Emx̣walē ʿwālas łōq!wa, qaʿs g·āxē k·āg·alīłas lāx k!waēlasas. Wä, g·îlʿmēsē g·āxē łāʿwŭnEmasēxs laē ăxʿēdxa k·îk·ayEmē qaʿs tēqēs lāxa dzEg·îkwē t!Emx̣walä, gaʿs lä tsEyōsElas lāxa łaElōgŭmē. Wä, g·îlʿmēsē nEgōyoxsdālaxs laē hëłats!â. Wä, g·îlʿmēsē lā ʿwiʿla lā t!ēt!Emx̣ut s!âlēda t!Emx̣ut!awats!ēLaxa dzēg·îkwē łaElōgŭmxs laē ăxʿēdxa L!ēʿna, qaʿs k!ŭnq!Eqēs lāq. Wä, laʿmē q!ēqxa L!ēʿna. Wä, g·îlʿmēsē gwāłExs laē ts!Ewanaēsasa k·āk·Ets!Enaqē. Wä, g·îlʿmēsē gwāłExs laē k·ax·dzamōlīłasa ʿnāłʿnEmēxLa t!Emx̣ut!awats!ēLaxa dzēg·îkwē t!Emx̣walē łaElōgŭm lāxa yaēyūdukwē bēbEgwānEma. Wä, g·îlʿmēsē ʿwīlg·alīłExs laē hëx·ʿidaEm ʿnāx̣wa dzēdzēg·îgŭx·ʿīdxa dzēg·îkwē t!Emx̣walä. Wä, g·îlʿmēsē ʿwīʿlaxs laē hōqŭwElsa. Wä, laʿmē hëwäxa nāgēk·îlax ʿwāpa.

Yîxs k·!Elx·k·!ax·aaxaēda bāk!ŭmaxa t!Emx̣walē, yîxs laē hăʿmaaxsōq lāxa t!Emx̣uMEdzEXEkŭla ḷōxs g·āxʿmaē t!Emx̣ut!ax̣ŭq lāxēs g·ōkwē. Wä, lä k·!ēs LēʿlālAs lāxēs ʿnēʿnEmōkwē. Wä, laEm gwēgwalEm lāxa t!Emx̣walē.

Currants.—Currants are also only eaten | from the currant bushes. They do not give these at a feast to many | people or to their relatives, for there are not very many of | these. That is all about this. ‖

Solomon's Seal.—This is the same thing. They only eat these off the plant when | they see them growing on a berry patch, for | sometimes the plants have many edible berries. | The tribes are also not invited for these, for there are not | many berries of this kind. They are not put on the fire and ‖ boiled. That is all about this. |

Currants (Habaxsōlē).—HëEmxaēda habaxsōlē âEm ha^{ɛ}maaxsōsō^{ɛ} lāxa hābaxsolēmEsē. Wä, laEmxaē k·!es LĒ^{ɛ}lālayō lāxa q!ēnEmē bēbEgwānEma ḶŌ^{ɛ}ma ḶĒḶEḶâla, qaxs k·!ēsaē âlaEm q!ēnEmē gwēx·sdEmas. Wä, laEmxaē gwāł lāq.

T!Emts!.[1]—Wä, hëEmxaē gwēg·ilasE^{ɛ}wē, yîxs â^{ɛ}maē hă^{ɛ}maaxsō-sōsa dōx^{ɛ}waLEläqēxs q!wāxaē lāxa t!Emts!EXEkŭla, qaxs â^{ɛ}maē hëłanōkwa t!Emts!amEsē lāx hămxLâlaxēs hămxLawa^{ɛ}yē. Wä, laEmxaē k·!ēs LĒ^{ɛ}lālayo lāxa lēlqwălaLa^{ɛ}yē, qaxs k·!ēsaaxat! q!ēnEmē gwēx·sdEmas. Wä, laEmxaē k·!ēs hănxLEntsE^{ɛ}wa qa L!ōbats. Wä, laEm gwāł lāxēq.

[1] *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

Signs (a′qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— When the crown of the head of a man twitches, | he knows that he will cut off his hair for his relative who | is to die; for that is the way the Indians do. As soon as a near | relative dies, and when he has been dead four days, ‖ the hair is cut. |

Twitching of the Nose.—When the nose of a man | twitches, he knows that he will blow his nose when he cries for a | relative who is going to die. |

Twitching of the Upper Lip.—When the upper ‖ lip [of our mouth] twitches (a man) knows that tears will run down | when he cries for a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman twitches or itches, she knows that she will scratch her face when she | cries for a relative who is going to die. ‖

Heaving of the Stomach.—When the stomach of a man twitches, | the Indians call it "heaving" of the stomach, for the stomach will heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the hand of a man twitches, he knows that he will wipe his eyes ‖ with the lower part of his thumb when he wails for a relative who is going to die. |

Met!exla′.—Wä, hë′ᵋmaaxs meta′ē q!e′nxläᵋyasa begwā′nemē; wä, lae′m q!ā′laqēxs t!ō′sasᵉwēlēs seᵋya′ qaē′s ḷēḷeḷâ′läxs łeᵋlē′lē, qa gwē′g·iᵋlasasa bā′k!ŭmaxs g·î′lᵋmaē łeᵋlē′s mā′g·ilē ḷēḷeḷâ′laxs, wä, g·î′lᵋmēsē mō′p!enẋwaᵋs la łeᵋlā′g·ułēs ḷēḷeḷâ′la, wä, lā t!ō′sᵋītseᵋwē seᵋyä′s.

Medē′lba.—Wä, hë′ᵋmaaxs meta′ē x·î′ndzasasa begwā′nemē; wä, lae′m q!ā′laxs łe′ntēłxēs x·î′ndzasē qō q!wā′sał qaē′s ḷēḷeḷâ′läxs lē′lē łeᵋlL.

Medexsta′ ë′k·!ōdexstēs sems.—Wä, hë′ᵋmaaxs meta′ē ë′k·!ōdexstaᵋyasens se′msēx; wä, lae′m q!ā′lax waᵋnā′kŭlēlēs gwā′ᵋsdē qō q!wā′sał qaēs ḷēḷeḷâ′la qō łe′ᵋlLō.

Met!ō′s ḷo lā′xᵋōs.—Wä, hë′ᵋmaaxs meta′ē ḷōxs łā′xaē ăwō′dzaᵋyasa ts!edā′qē; wä, la q!ā′laxs e′lwatēlaxēs gō′gŭmaᵋyē qō q!wā′sał qaēs ḷēḷeḷâ′läxs łeᵋlē′lē.

Qe′mqemłk·!îm.—Wä, hë′ᵋmaaxs meta′ē tek·!ä′sa begwā′nemē; wä, hë′em gweᵋyâsa bā′k!ŭmē qe′mqemłk·!îm, yîxs qelela′ē tek·!ä′sa q!wā′sa qaē′da łeᵋ′lLē.

Dē′dastōdk·!îm. — Wä, hë′ᵋmaaxs meta′ē ō′xḷaᵋyasa qōᵋmäs aᵋyasâ′sa begwā′nemē; wä, la q!ā′laxs dēᵋstō′dēlaxēs gwā′ᵋsdē, yîs ō′xḷaᵋyasasēs qō′ma qaxs q!wā′saēl qaēs ḷēḷeḷâ′läxs łeᵋlē′lē.

Tremor inter femina.—Cum mulieris alterutra pars vulvae salit| scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |

Tremor penis.—Cum viri penis salit, ‖ propter hoc scit suam uxorem morituram esse. |

Twitching and Itching of the Feet.—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ‖

Tremor genus.—Cum viri genu salit, | scit amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ‖

Twitching of the Upper Arm.—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ‖

Twitching of the Sides.—When a woman's sides | twitch, she knows that she will lie sick in bed. |

Twitching of the Whole Body.—When the whole body of a man

Medā'q.[1]—Wä, hë'ᵉmaaxs meta'ē ᵉwā'x·sanōdzexstaᵉyas naᵉẋwa'sa ts!edā'qē; wä, lae'm q!ā'laqēxs łeᵉlē'lēs xŭnō'kwē qaxs hë'ᵉmaē g·ā'yowē, ḷōᵉmē' ă'waxstaᵉyasa naᵉxwē': hë'emxaa gwē'k·!ālag·ilē.

Metsegō'.—Wä, hë'ᵉmaaxs meta'ē mē'mēsasa begwāᵉnemē; wä, lae'm q!ā'laxs łeᵉlē'lēs genE'mē lā'xēq.

Mae'mdedzō'x·sēs ḷō łā'lexedzō'x·sēs.—Wä, hë'ᵉmaaxs meta'ē ḷōxs łā'xaē g·ōg·ogŭᵉyâsa ts!edā'qē; wä, lae'm q!ā'laxs ăă'msīlīlē qaē's łā'ᵉwŭnemaxs leᵉma'ē łeᵉl, qaxs gałēlē k!wā'łał lā'xa ăă'msīlats!ē. Hë'emxaa gwē'g·ilēda begwā'nemē.

Maemtk·ēx·.—Wä, hë'ᵉmaaxs meta'ē ō'kwäx·aᵉyasa begwā'nemē; wä, lae'm q!ā'laqēxs łeᵉlē'lēs ḷâ'lä, qaxs g·î'lᵉmaē la hē'lōna begwā'nemē lā'xēs ḷâ'läxa gā'nulē; wä, g·î'lᵉmēs gwał nexwā'ła ḷeᵉwēs ḷâ'läxs la'ē l!ā'gwagiᵉlēła begwā'nemaxēs ḷâ'la. Wä, hë'ᵉmēs lāᵉg·ilasōx metE'ns ō'kwäx·aᵉyaxs łēᵉlē'lē ḷâ'läsa begwā'nemē.

Maemtsaᵉyā'p!a.—Wā, hë'ᵉmaaxs meta'ē gwā'ᵉnäsa ts!edā'qē; wä, lae'm q!ā'laqēxs łeᵉla'ē g·ā'yołē lāx sā'semas qaxs meta'ē gwā'ᵉnäs aᵉyasâ's, qaxs hë'ᵉmaē kŭlā'łaatsa g·înā'nemē, yîxs mē'xaē ḷeᵉwīs abe'mpē.

Mae'mdenōᵉs.—Wä, hë'ᵉmaaxs meta'ē ē'ᵉwanu'dzaᵉyasa ts!edāqē; wä, la q!ā'laxs qe'lgwiłīla ts!ex·q!ā'ł lā'xēs g·aē'lasē.

Megwak·!e'n met!e'n.—Wä, hë'ᵉmaaxs meta'ē ᵉnā'ẋwē ō'k!wi-

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[1] *Or* metēᵉwaq.

twitches, | he knows that one of his children will die, | if he has many children. First, his arms twitch, ‖ because he carries his child [there]; and afterwards his chest twitches, | for that is the place that his child lies when he carries it about; | afterwards the upper lip [of his mouth] twitches, for | tears run down when he cries; and then his | stomach twitches, for it heaves when he cries. Then he knows ‖ by this that his child is going to die. |

Twitching of the Eyelids.—When the eyelids[1] of a man | twitch, he knows that it is going to rain that day, for his eye is twitching, | and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small ‖ of the back (the part with which the hunter sits in the canoe) twitches, he knows there will be fine weather that | day. There will be no wind, and he will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip[2] of a | sea hunter twitches, he knows that he will eat all kinds of meat, for ‖ the place where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch, then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, ‖ he knows that his head will be cut off in war. |

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na^{ɛ}yasa bEgwā′nEmē; wä, la q!ā′laxs łE′^{ɛ}lnōkwēLēs sā′sEmē, yîxs q!ē′nEmaē sā′sEmas. Wä, hë′Em g·îl mEt!ē′dē ō′x^{u}si^{ɛ}yā′-p!a^{ɛ}yas qaxs q!EłElā′axēs xŭnō′kwē. Wä, la nEẋwä′g·ī mEt!ē′dē ō^{ɛ}bâ′^{ɛ}yas, qaxs hë′^{ɛ}maē kŭlā′łaats xŭnō′kwasēxs q!EłElā′aq. Wä, la nEẋwä′gīxs la′ē ē′t!ēd mEt!ē′dē ë′k·!ōdExsta^{ɛ}yas sE′msas, qaxs hë′^{ɛ}maē wā′xaātsa gwā′^{ɛ}sdäxs la′ē q!wā′sa. Wä, la ē′t!ēd mEt!ē′dē tEk·!ä′s, qaxs qE′mLElaāxs q!wā′saē. Wä, laE′m q!â′LElaqēxs łE^{ɛ}lē′Lēs xunō′kwē lā′xēq.

MEdē′g·altō.—Wä, hë′^{ɛ}maaxs mEta′ē ē′^{ɛ}wig·ałtâ^{ɛ}yasa bEgwā′nEmē, la q!ā′laqēxs yō′gwīLEns ^{ɛ}nā′lax, qaxs mEta′ē ē′^{ɛ}wig·ałtâ^{ɛ}yē, qaxs hë′^{ɛ}maē waā′tsa yō′gŭmēsaxs la′ē yō′gwa.

MEt!E′xsd ḷō^{ɛ} k!wē′k!waxsk·!îm.—Wä, hë′^{ɛ}maaxs mEta′ē k!wē′-k!waxsk·!îmā′sa ălē′winoxwē; wä, laE′m q!ā′laqēxs aë′g·îsēLa ^{ɛ}nā′la. K·!eâ′sēLē yâ′laL. Wä, lāł gēxs k!wā′xsālał lā′xēs ălē′-wats!ē ẋwā′ẋwagŭma lā′xēs sē′^{ɛ}wina^{ɛ}yē.

MEt!exḷā′sx·ä.—Wä, hë′^{ɛ}maaxs mEta′ē bEnk·!ō′dExstä′sa ălē′-winoxwē; wä, laE′m q!ā′laxs q!Esē′Laxa q!ē′q!ats!ō′masē, qaxs mEta′ē wā′xa^{ɛ}lasas tsE′nxwa^{ɛ}yasa q!ē′q!ats!ō′masē.

MEtE′mx·sēs.—Wä, hë′^{ɛ}maaxs mEta′ē ō′gŭmx·sīdza^{ɛ}yas g·ō′g·o-gŭ^{ɛ}yâsa bEgwā′nEmē; wä, laE′m q!âLElaqēxs bā′gŭnsēLē g·ā′x^{ɛ}a-lisLa, qaxs â′łtsEmēsE^{ɛ}waēda bā′gŭnsē.

MEt!xō!.—Wä, hë′^{ɛ}maaxs mEta′ē oxā′wa^{ɛ}yasa bEgwā′nEmē; wä, laE′m q!ā′laxs q!ā′x·^{ɛ}ītsE^{ɛ}wēLasa wī′naLa.

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[1] According to others, the upper eyelids.

[2] According to others, the middle line of the chin.

Cries of the Raven.—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it is | pecked at by the ravens, | the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling about | and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.[1]

Cries of the Raven.—Wā, g·îl·mēse ·nēx·sō qa·s ayōsElaēda maēnokwasa maēnaxa gwēk·!ālasasa gwa·wināxs laē âEm ăxālēdzEma maēnē lāxa L!Ema·isē, qa ĻEnl·ītsE·wēsēsa gwa·wina. Wā, g·îl·mēsē ·wī·la ĻEnl·īītsō·sa gwa·wināxs laē ayōsElēda maēnokwasēxs laē nEXLaax··īd lā bEgwānEma lāx ōgŭqi·lālasas gwēk·!ālasasa gwa·wina, yîxs ăwīlag·ilaēda g·ālē bEgwānEmq, qaxs hē·maēda gwa·wina g·āx ts!Ek·!āłElasa wīnāxs g·āxaē gwasx·ālaxs wīnēLaxa lēlqwălaLa·yē. Wā, hēx··idā·mēsē wāLap!sE·wa ayōsEläxa gwa·wināxs lēlax·âlaē łalawŭlaqŭla. Wā, la·mē ·yāx·sa·mē ts!Ek·!ālEmasēxs lēlax·âlaē p!ēp!Elg·îlxĻālaxēs ts!Elts!Elk·ē. Wā, g·a·mēs ōgŭqElāla gwēk·!ālatsa gwa·winē g·a lāxEn hōLēlaēna·yax q!ūlsq!ūlyax̣ᵘdāsa Kwāg·ułēg·a, yîxs qatāp!aaxs k!wēłaē, yîxg·în hēmaōłEk· alīlē g·înānEmē, yîxs gwagŭxâlaēda gwa·wina. Wā, hē·mis la ·yālagasxa hă·maakwas maēnasa gwa·wina.

gạ gạ gạ gai ..... Warriors are coming to make an attack.
gax gax gax ..... Ravens will eat the bodies of people drowned by the capsizing of canoes.
q!Edzō q!Edzō .... Hunters will bring much meat to feed the people.
gạga hā hāgaē .... A chief (or someone else) died.
xagaq xagaq ..... A woman is going to die.
k·!Emax k·!Emaq .. It will be calm weather.
sōx sōx sōx ..... It will be calm and sunshine.
gŭs gŭx gŭs ..... There will be heavy rains.
wax wax wax .... A stranger will arrive on a visit.
x̣wo x̣wo x̣wo .... There will be a poor salmon run.
x·okᵘ x·okᵘ ..... When ravens cry thus while fighting in the air, there will be bad news.

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[1] For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | this what I am talking about. There are only a few whose after-births have been eaten | by the raven. | 27

Eating

(He folds up the morsel, chews the end, and dips it into oil, and keeps on doing so while he is eating.) When he has nearly eaten all, he stops, for it is a bad sign | for a man to eat all that is given to him. | 1

Picking Huckleberries

As[1] soon as (the woman) has finished (picking the berries), she gets ready to | go and pick huckleberries when day comes, in the morning; for ‖ the ancient Indian said that it brings bad luck not to pick huckleberries at once into | a new basket when it has been finished. | Therefore the women immediately get ready to go | as soon as they finish the basket. | 5

Customs Relating to Sealing

When the flippers (of the seal) have been singed, (the man) strikes off with his ‖ tongs the singed hair, so that it comes off in pieces, for the hunters do not | allow any one to scrape off the singed hair. It 10

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yîlxwa gwa^{ɛ}wina.. When a raven holds with its beak the end of a branch and hangs down, it means that a man's head will be cut off in war. 26

Wä, hästaem ayōdzełtsa maēnokwas hămx·^{ɛ}ītse^{ɛ}wasa gwa^{ɛ}winēxg·în lāk· gwāgwēx·s^{ɛ}ālasa. Wä, lāk· hōlāła hă^{ɛ}maakwas maēnē yîsa gwa^{ɛ}wina. 27

Eating

Wä, g·îl^{ɛ}mēsē elāq ^{ɛ}wī^{ɛ}laxs laē gwāła qaxs aemsaēda ^{ɛ}wī^{ɛ}läxa hag·īla^{ɛ}yaxs ^{ɛ}wī^{ɛ}lase^{ɛ}waē yîsa hă^{ɛ}māpē. 1

Picking Huckleberries

Wä,[1] g·îl^{ɛ}mesē gwāłamasqēxs laē hëx·^{ɛ}idaem xwānał^{ɛ}īda qa^{ɛ}s lālag·īł k·!îłał lāxa k·!îlādaxa gwādemē, qō ^{ɛ}nāx·^{ɛ}īdełxa gaāla, qaxs ^{ɛ}nēk·aēda g·alē bāk!ŭmqēxs aemsaax k·!ēsaē hëx·^{ɛ}idaem la k·!îlts!ōtse^{ɛ}wa alōmasē k·!îlats!ē lexäxs g·ālaē gwāłamatsō^{ɛ}sa k·!îlēx·däxa gwādemē. Wä, hë^{ɛ}mis lāg·iłasa ts!edāqē hëx·^{ɛ}idaem xwānał^{ɛ}īdexs g·ālaē gwāłēs k·!îlats!ēg·ila^{ɛ}yē lexa^{ɛ}ya.[2]

Customs Relating to Sealing

Wä,[3] g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la ts!enkwē gelq!ayâxs laē kwēxełtsemēsa ts!ēslāla lāxa lā ts!enkwa qa lawälēsa ts!ax·motē qaxs k·!ēsaē hëłq!alēda ēs^{ɛ}elēwinoxwē k·ēxâlaxa ts!ax·motē, āla^{ɛ}laē bomē^{ɛ}stāla-

[1] Continued from p. 140, line 16. [2] Continued on p. 209, line 3. [3] Continued from p. 452, line 24.

is said that otherwise the seal would escape | from the hunter whenever he goes out hunting. | Therefore they only knock it off with the tongs, so that the singed hair | comes off.[1] ||

(The[2] hunter) always pushes his (paddle) right over his fire, because he wishes | it to become very black; and also that no | young woman may step over it, and no young man, for they never do right; | and also that a menstruating woman may not give bad luck to the hunter. | His canoe-box also hangs in the corner of the house. He also puts || just over the fire the two mats on which (hunter and steersman) sit; but he leaves | his harpoon-shaft in the hunting-canoe; and | also the bladder-float is hung up at the same place where the canoe-box is. |

Customs Relating to Porpoise-Hunting

Blue-hellebore root and | peucedanum-seeds are kept in the canoe-box of the porpoise-hunter, and also back-sinew of the porpoise, which is dried || for tying up the spear if it should break. | Blue-hellebore root is put into the canoe-box, and the peucedanum-seeds, | in case that a sea-monster should come up in the night when they are spearing | porpoises. It is said that often the sea-monsters show themselves. Then | the hellebore-root is taken out and chewed, and spit || overboard on each side of the hunting-canoe, and | the same is

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lāxa mēgwatē ḷEᶜwa k·!ōlōt!asa ălēwinoxwaxs hëłayaaq. Wä, hëᶜmis lāg·iłas âEm kwēxEłtsEmēsa ts!ēsLāla lāq qa lawälātsa ts!āx·motē.[1]

HëmEnała[2] LēsᶜāLElōd lāx nEqostâwasēs lEg̣wīłē qaxs ᶜnēk·aē qaᶜs hëmEnałaᶜmēsē q!wag̣waᶜnakŭla. Wä, hëᶜmis qa k·!ēsēs g̣axasōsa ēałostâg̣asē ts!ēdaqa ḷEᶜwa haᶜyāłᶜa qaxs k·!ēsaē nēnag̣olkwīla. Wä, hëᶜmis qō ēxEntalaxō qaxs aEmsaē lāxa ēsᶜElēwīnoxwē. Wä, laxaē tēgwīła ōdzaxs lāxa ōneg̣wīłasa g·ōkwē. Wä, laxaē g·älaLElēda k!wēk!waᶜyē mał łēElᶜwē lāxa ëk·!aᶜyasa lEg̣wīłē. Wä, lāḷa mästowas hëx·säEm g·ēxsa ălēwasELEla x̣wāx̣wagŭma. Wä, hëEmxaēda pōx̣ŭnsē tēgwīł lāx ăxāsasa ōdzaxsē.

Customs Relating to Porpoise Hunting

Wä, hëᶜmis g·ēts!â lāx ōdzaxsē g·îldatsa ălēwinoxwa âxsolē ḷEᶜwa q!Exmēnē. Wä, hëᶜmisa at!Emasa ăwīg·aᶜyasa k·!ōlōt!äxs lEmōkwaē qaᶜs yîłᶜēdayōlaxēs LEg·îkwē qō Ełᶜēd Elaxō. Wä, hëᶜmisa âxsolē yîxs hëᶜmaē lāg·īłts g·ēts!â lax ōdzaxsas ḷEᶜwa q!Exmēnē qō q!ax̣wasōlaxsa ᶜyag·îmaxa g̣ānōLaxs nEgŭLayālaē ălēx̣waxa k·!ōlōt!ē. Wä, lāᶜlaē q!ŭnāla q!ax̣wasōsa ᶜyag·îmē. Wä, hëᶜmis la ăxᶜwŭłts!ōdaatsēxa âxsolē qaᶜs malēx̣ᶜwidēq qaᶜs kwēstalēs lāx ᶜwax·sōdg·iwaᶜyasēs ălēwats!ē x̣wāx̣wagŭma. Wä, laxaē hëEm

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[1] Continued on p. 452, line 25. [2] Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at once, | when it smells the hellebore-root. Therefore it is kept in the box. |

Customs Relating to Salmon-Fishing

Dog-Salmon.—(When the first dog-salmon of the season has been caught, the wife of the fisherman goes to meet her husband when he comes home from fishing.)

As[1] soon as he arrives at the beach, his wife goes to meet him; | and when she sees what has been caught by her husband, | she begins to pray to it. The woman says, as she is praying: | "O Supernatural-Ones! O, Swimmers! I thank you that ‖ you are willing to come to us. Don't let your coming be bad, | for you come to be food for us. Therefore, | I beg you to protect me and the one who takes mercy on me, | that we may not die without cause, Swimmers!" Then[1] the woman herself | replies, "Yes," and goes up from the bank of the river. ‖

As[2] soon as they finish cutting up the speared salmon, | the woman at once gathers the slime and everything | that comes from the salmon, and puts it into a basket, and pours | it into the water at the mouth of the river; for it is said that | the various kinds of salmon at once come to life when the intestines are put into the water at the ‖ mouths of the rivers, and therefore they do this; and | they break off the intestines at the anal fin of the speared salmon

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gwēx·ᵉīdxa q!Exmēnē qaᵉs hëx·idaᵉmaEl wŭnsᵉīdēda ᵉyāg·îmaxs laē mēsaLElaxa âxsōlē. Wä, hëᵉmis lāg·iłas g·ēts!â lāx ōdzaxsas.

Customs Relating to Salmon Fishing

Dog-Salmon.—Wä,[1] g·îlᵉmēsē lā'g·ălīsExs la'ē gEnE'mas lā'lalāq. Wä, g·î'lᵉmēse dō'xᵉwaLElax t!ā't!aq!wānEmasēs łā'ᵉwŭnEmaxs la'ē ts!E'lwaxᵉīdEq. Wä, laE'm ᵉnē'k·ēda ts!Edā'qaxs la'ē ts!E'lwaqa: "Ā'k·asōL ᵉnāᵉnawălakᵘ. Ā'k·asōL mē'mEyōxwan, gē'lak·asᵉlaxs sEẋᵘts!aaqas g·āx g·ā'xEnuᵉẋᵘ. Ġwā'lax·ī· ᵉyä'k·ayēs g·āxēnaᵉyōs qaxs hëᵉmaaqōs g·ā'xēłaxs g·ō'łīlaaqas g·ā'xEnuᵉẋᵘ. Wä, hë'ᵉmis qaᵉs dā'damâyīLōs g·ā'xEn ḷEᵉwŭ'n hawaxâ'lōtēxwa wā'xᵉēdē qaᵉs k·!ē'saōs wŭ'lalēsEma mEyō'xwan." Wä[1], la q!ŭlēx·sᵉEm wâxēda ts!Edāqaxs laē lâsdēsa.

Wä,[2] hëᵉmē'sēxs g·î'lᵉmaē gwāł xwā'LasEᵉwa sEg·inē'taxs la'ē hë'xᵉidaᵉma ts!Edā'qē q!ap!ē'x·ᵉīdxa k·!ē'lē ḷEᵉwa ᵉnā'ẋwa g·ayō'ł lā'xa k·!ō'tEla qaᵉs lExts!ō'dēs lā'xa lExa'ᵉyē qaᵉs lē qEpstE'nts lā'xa ō'ẋᵘsiwaᵉyasa wā, qaxs ᵉnē'x·sowaē hë'x·ᵉidaEm la q!ŭlā'x·ᵉīdēda k·!ō'k!ŭtEläxs la'ē ăxstā'nowēs yā'x·yig·iłē lā'xa ō'ẋᵘsiwaᵉyasa wī'wa. Wä, hë'ᵉmis lā'g·iłas hë gwē'g·ilē. Wä, hë'-

[1] Continued from p. 303, line 13. [2] Continued from p. 304.

but | they cut off the intestines at the anal fin of salmon caught with a hook, for, if the intestines were broken off | from those caught with a hook, then the | fish-line of him who does so would always break. Therefore the woman takes care ‖ in breaking it off. That is the end.|

Silver-Salmon.—Eyes and salmon-heads roasted | together with backbone and tail, in this manner: |

When they go trolling for silver-salmon, and when they first go out to | sea, as soon as a man has caught four silver-salmon, ‖ his wife goes down to meet him when he arrives at the beach of his | house. When she first sees what was caught by her husband, | she prays to the silver-salmon; and after she has prayed, | she picks up with her fingers the four silver-salmon and goes up with them and puts them down | on the beach in front of the house. Then she takes her fish-knife and ‖ cuts the four silver-salmon; the head | and the tail are left on the backbone. Then she takes the | roasting-tongs and puts them up on the beach, where she is sitting. Then she takes | what she is going to roast and puts the salmon-tail and the backbone in | between the roasting-tongs. Then she pushes it down, so that ‖ the ends of the tongs reach to the eyes | of the salmon-head. After she

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ᶜmēsēxs ăLâ′lasEᶜwaē ts!ē′wagaᶜyasa sEg·inē′tē. Wä, lāḷa t!ō′sâlayEwē ts!ē′wagaᶜyasa dō′gwinētē qaxs g·î′lᶜmaaEl ăLō′yEwē ts!ē′wagaᶜyasa dō′gwinētaxs la′ē hëmEnałaEm ELē′ dō′gwayâsa yā′nEmäxa hë gwē′x·ᶜītsEᶜwa. Wä, hë′ᶜmis lā′g·ïłasēda ts!Edā′qē aē′k·ila ELâ′laq. Wä, laE′m g·wā′ła.

Silver-Salmon.—XēxExstōwa′kᵘxa L!ō′bEkwē hë′x·t!ē ᶜnā′ᶜnEmp!Eng·ila ḷEᶜwa xā′k!adzō ḷEᶜwa ts!ā′snaᶜyēg·a gwä′łēg·a (*fig.*).

Wä, hë′ᶜmaaxs la′ē dō′kwasEᶜwa dzaᶜwŭ′naxs g·î′lg·aaLaᶜyalaē lā′xa aō′wak·ē. Wä, g·î′lᶜmēsē ᶜyā′nEmēda bEgwānEmaxa mō′wē dzaᶜwŭna, laē gEnEmas lā′lalaqēxs g·alaē g·ā′xᶜalisa lāxa L!Emaᶜisasēs g·ō′kwē. Wä, g·î′lᶜmēsē dō′xᶜwaLElax ᶜyā′nEmasēs łā′ᶜwŭnEmaxs la′ē ts!E′lwaqaxa dzaᶜwŭ′nē. Wä, g·î′lᶜmēsē gwāł ts!E′lwaqaxs la′ē gāsx·îx·ᶜīdxa mōwē dzaᶜwŭna qaᶜs lē lō′sdēsElas qaᶜs lē k·!îxᶜā′līsElaq lāx L!EmaᶜisasēS g·ō′kwē. Wä, la ăxᶜē′dxēs xwā′ḷayowē qaᶜs lē xwā′łᶜīdxa mō′wē dzaᶜwŭ′na. Wä, laE′m ăxā′łēda hë′x·t!aᶜyē ḷEᶜwa ts!ā′snaᶜyē lāxa xā′k·!adzowē. Wä, laᶜmēsē ăxᶜē′dxa L!ō′psayowē qaᶜs ḷā′g·alīsēq lā′xēs k!waē′dzasē. Wä, laᶜmē′sē axᶜē′dxēs L!ō′pasōLē qaᶜs ăxō′dēs ts!ā′snaᶜyas ḷEᶜwa xā′k·!adzowē lāx ăwā′gawaᶜyasa L!ō′psayowē. Wä, la wē′qwaxōts qa lēs L!ēL!E′nqałē ō′baᶜyas ᶜwā′x·sanōts!Exstaᶜyasa L!ō′psayowē la gēgEᶜya′gEsasa hë′x·t!aᶜyasa dzaᶜwŭ′nē. Wä, g·î′lᶜmēsē gwā′łExs la′ē q!ap!ē′-

has done so, she gathers | the slime and throws it into the sea. As 37
soon as | she comes up from the beach, she picks up the roasting-
tongs with the eyes in them, that had been put over the fire, | for
there are four of them, and she places them by the side of the fire of
her house. ‖ Then she watches them until the skin of the head is 40
blackened; | and when it turns black, she takes it away and puts it |
over the fire. Then her husband at once | invites his numaym to come
and eat it, for he must take care | not to keep it over night in the
house; for the first people said, that, if ‖ the roasted eyes were kept 45
over night in the house when | they are first caught, then the silver-
salmon would disappear from the sea. | Therefore they do in this way.
As soon as the guests | come in, they sit down in the rear of the fire, |
on the mat that has been spread out for them. When all ‖ the guests 50
are in, the woman takes a new food- | mat and spreads it in front of
those to whom she is going to give to eat. Then she | takes down the
four roasting-tongs with the eyes in them that had been over the fire
and places them | before her guests. Then she takes the salmon out of
the | roasting-tongs. After she has done so, she gives water ‖ to 55
them to drink; and after they finish drinking, then the one highest
in rank | prays to what they are going to eat. He says: "O,
friends! | thank you that we meet alive. We have lived until | this
time when you came this year. Now we pray | you, Supernatural-

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x·ᵉīdxa k·!ē′lē qaᵉs lē ts!EXSTE′NDEq lā′xa dE′msx·ē. Wä, g·î′l- 37
ᵉmēsē g·ā′xᵉwŭsdēsEXS la′ē dā′g·îlxḶalaxa L!ō′pts!âla xēXEXstowa-
kwa, yîxs mō′ts!aqaē qaᵉs lē Ḷā′nōlisaq lāx lEgwī′łasēs g·ō′kwē.
Wä, laᵉmē′sē dā′doqwīlaq qa k!ŭmE′lx·ᵉīdēs L!ē′sasa hë′x·t!aᵉyē. 40
Wä, g·î′lᵉmēsē k!ŭmE′lx·ᵉīdEXS la′ē ăxᵉē′dEq qaᵉs LĒ′sᵉaLE′lōdēs
lā′xa ë′k·!aᵉyasēs lEgwī′łē. Wä, lā′xa hë′x·ᵉidaᵉmē łā′ᵉwŭnEmas
la LĒ′ᵉlālaxēs ᵉnEᵉmē′mōtē qa g·ā′xēs hăᵉmā′pEq qaxs aë′k·ilaaq
xaᵉmaē′l lā′xa g·ō′kwē, yîxs ᵉnē′k·aēda g·ā′lē bEgwā′nEmqēxs
g·î′lᵉmēlā′xē xaᵉmaē′ła L!ō′bEkwē xēXEXstōwakᵘ lā′xa g·ō′kwaxs 45
g·ā′lōḶānEmaē lā′laxē x·îsᵉī′dlāxa dzaᵉwŭ′nē lā′xa aō′wak·ē.
Wä, hë′ᵉmis lā′g·iłas hë g̣wē′x·ᵉidē. Wä, g·î′lᵉmēsē g·āx
hō′gwīLēda LĒ′ᵉlānEmaxs la′ē k!ŭsᵉā′līł lāx ō′gwīwalīłasa lE-
g̣wī′łē, la′xa lā LEbēᵉlatsa łē′ᵉwaᵉyē qaē. Wä, g·î′lᵉmēsē ᵉwī′ᵉlaē-
LĒda LĒ′ᵉlānEmaxs la′ēda ts!Edā′qē ăxᵉē′dxa E′ldzowē hăᵉmadzō 50
łē′ᵉwaᵉya qaᵉs lē LEpdzamō′līłas lā′xēs hăᵉmg·ī′lasōLē. Wä, la ăxā′-
xōdxa mō′ts!aqē L!ēL!ōpts!âla xēXEXstowā′kwa qaᵉs lē ăxdzamō′-
līłas lā′xēs LĒ′ᵉlanEmē. Wä, hē′ᵉmis x·îk·!axᵉī′dEq qa lō′łts!âwēs
lā′xēs L!ō′psayowē. Wä, g·î′lᵉmēsē gwā′łExs la′ē tsä′x·ᵉītsa ᵉwā′pē
lāq qa nā′xᵉītsōs. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ē naxsâ′laga- 55
ᵉyas ts!E′lwaqaxēs hăᵉmā′LĒ. Wä, la ᵉnē′k·a:" Ā′k·asōL ᵉnēᵉnE-
mō′kᵘ, gē′lak·asᵉlaxg·îns q!ŭlā′gowē. Wä, g·a′xᵉEmxaᵉnuᵉx̣ᵘ g·ā′xᵉa-
LEla lā′xōs g·ā′xdEmaqasō′xda ᵉnā′lax. Wä, laᵉmē′sEnuᵉx̣ᵘ hăwā′-

Ones, to protect us from danger, ‖ that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over us when we are going to eat what you have given us ‖ to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ‖ he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them all, she folds ‖ up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The[1] name of the sun-dried salmon is also "sandy," ‖ and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

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xELōx·daᵉxōL ᵉnaᵉna′wălakᵘ qaᵉs â′ᵉmēLōs dā′damwīł g·ā′xEnuᵉx̣ᵘ qanuᵉx̣ᵘ k·!eâ′sēł ᵉyā′g·asLExg·anuᵉx̣ᵘ lä′LEk· hăᵉmaag·ōłLōL, ᵉnaᵉna-wălakᵘ, qaxs hë′ᵉmaaqōs g·ā′xēłdaᵉxwē qEnuᵉx̣ᵘ yä′łᵉnakŭlaōL qEnuᵉx̣ᵘ hăᵉmā′ᵉya. Wä, lanuᵉxᵘ q!ā′laEmxs â′ᵉmaēx lē′x·aEm łEᵉlōs ō′gwīdaᵉyēx. Wä, lā′ḷak· g·ā′xᵉEmg·as bēbEx̣ŭ′nēg·ōs x·ī′ts!a-x·îlaxg·anuᵉx̣ᵘ lā′LEk· hămx·ᵉī′dExg·as g·ā′xyōgwīłōs qEnuᵉx̣ᵘ lā′-k·!EsEla," ᵉnē′k·Exs la′ē q!ŭlē′x·sᵉEm wâ′xa.

Wä, g·î′lᵉmēsē q!wē′łᵉīdExs la′ē hămx·ᵉī′da. Wä, la′x·daᵉxwē ō′gwaqa hămx·ᵉī′dē ᵉnēᵉnEmō′kwas. Wä, hë′x·ᵉidaᵉmēsē la k·!ō′-qwalīłē′da bEgwā′nEmaxa nā′gats!ē qaᵉs lē tsäx ā′łtä ᵉwā′pa qa nā′gēg·ēLEs qō gwāł hăᵉmā′pLō. Wä, g·î′lᵉmēsē g·āx aē′daaqaxs la′ē k·!ō′xᵉwalīłasēs tsä′nEmē qaᵉs ē′sElēq qa gwā′lēs hăᵉmā′pa. Wä, g·î′lᵉmēsē gwāł hăᵉma′pExs la′ē hă′nx·dzamōlīłasa ᵉwā′pē lāq. Wä, hë′x·ᵉidaᵉmēsē nā′xᵉīdEx·daᵉxwa. Wä, lā′ḷa gEnE′mas mā′-mEnsgEmaxa xā′qē ḷEᵉwa L!ēL!ā′smotē qaᵉs ăxdzō′dalīs lā′xa hă-ᵉmadzowē′ łē′ᵉwaᵉyē. Wä, g·î′lᵉmēsē ᵉwī′ᵉladzōdāmasEq, la′ē k·!ō′x-ᵉwŭlīłaq qaᵉs lē k·ā′stEndEq lā′xa dE′msx·ē. Wä, â′ᵉmēsē la ts!ā′k·ōdēda k!wē′ldäxēs eᵉeᵉyasowē qa lE′mx̣wălElēs ts!E′nts!Enx̣ᵘ-ts!ānaᵉyas qaxs aē′k·ilaē ts!E′nts!Enkwa, ḷōxs k·!ē′saē hë′łq!ōlEm dē′dEnkwasa k·ā′dzEkwē. Wä, g·î′lᵉmēsē gwā′lExs la′ē hō′qŭwElsa.

Sockeye-Salmon.—Wä,[1] lē′xaa ḷē′gadēda tā′yałts!āläs ts!Egwa′tē ḷōxs q!ō′bas xElā′sEᵉwaē qaxs hä′ē g·ā′yanEma ᵉnE′ldzäsa wā; lā′g·iłas ḷē′gadEs ts!Egwa′tē, yîxs ts!Ekwa′ē ăwī′nak!ŭsas nE′l-

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[1] Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he ‖ said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

Customs Relating to Fish-Traps

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of ‖ coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky ‖ and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

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dzäsa wā. Wä, lō'l^{ɛ}laē xwā'lēda ts!Edā'qaxa mElō'lē; wä, g·ā'x^{ɛ}laē 82
ḷâ'läs q!ō'p!ēdqēxs hë'^{ɛ}maē ā'lēs xwā'Laxēs xwā'LasE^{ɛ}wē. Wä,
laEm^{ɛ}lā'wisē dō'x^{ɛ}waḷEltsēs łā'^{ɛ}wŭnEmē. Wä, hë'^{ɛ}mis lā^{ɛ}g·iłas
^{ɛ}nēx· qa ḷē'gadēsēs q!ō'basa tā'yałts!āla. Wä, hë'x·^{ɛ}ida^{ɛ}mēsa 85
^{ɛ}nā'ẋwa bEgwā'nEm ḷē'x^{ɛ}ēdEs. Wä, laE'm hămā'x·ts!alaxēs
gEnE'mē lā'xēq. Wä, hë'mEnāła^{ɛ}mēsox la ḷē'gadōxda tā'yałts!ā-
läxs q!ō'basē. Wä, laE'mxaa lā'ba.

Customs Relating to Fish Traps

Wä, g·î'l^{ɛ}mēsē gwāł malagExstE'ndEx g·ä'poḷasasa pEx·ī'taxs 1
la^{ɛ}mē gwa'naLEx gwē'x·sdEmLasa LEgE'mē ḷō^{ɛ} hëlaqē ḷō^{ɛ} wā'naqē.
Wä, la^{ɛ}mē'sē hă'ng·alīłas lā'xa mā'g·înwalīsasēs lEgwī'lē. Wä, lä
ăx^{ɛ}ē'dxēs ts!ē'sLāla qa^{ɛ}s k·!īpsE'mdēs lā'xa k·!ē'sē â'laEm ^{ɛ}wa'lastō
gŭ'lta. Wä, lä k·!îpts!ō'ts lā'xa LEgE'mē. Wä, lä k·at!ā'līłasa 5
ts!ē^{ɛ}sLāläxs la'ē tē'tEgEnōtsēs e^{ɛ}e^{ɛ}yasowē ^{ɛ}nEm lax ^{ɛ}wā'x·sanâ^{ɛ}yasa
LEgE'mē. Wä, lä yā't!ēda qa da'daqŭnēqŭlēsa gŭ'lta lāx ots!â'-
wasa LEgE'mē. Wä, g·î'l^{ɛ}mēsē â'Em ts!Emx·^{ɛ}ī'dēda gŭ'ltäxs ḷōxs
k·!îlx^{ɛ}ī'daē, wä, laE'm q!â'LElēda ăxä'nokwaseqēxs hë'laqēLēs
LEgE'mē. Wä, laE'm k·!ē'sLēda pEx·ī'tē ẋwē'laqał mâłts!â'lał 10
la'xēs g·ä'ts!âlasē lāq. Wä, g·î'l^{ɛ}mēsa gŭ'lta ẋwē'laqa ^{ɛ}nEx^{ɛ}wŭł-
ts!â' dEẋ^{ɛ}wŭłts!â' lā'xa g·ä'pōḷasasa pEx·ī'tē, wä, la^{ɛ}mē q!â'LE-
lēda axä'nokwasēqēxs k!ē'sēLē hë'laqLēda LEgE'mē. Wä, lä

most cases the women throw it away; but if the charcoal does not jump
15 out, ‖ they go back into the woods and | look for maples.[1] | . . .

Customs Relating to Sea-Eggs

As[2] soon as the (shells of the sea-eggs) are all in, the woman takes a large firebrand and | puts it on top of the empty shells. Then she goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that ‖ the spirits may not eat the refuse of the sea-eggs. | If they do not put a firebrand on top of it, it is said that the spirits | immediately go and eat it; and it is said that | he who ate what was in the empty shells eaten by the spirits would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When ‖ they eat flat or large sea-eggs in the daytime, they do not put fire on top of them, | for it is done in the same way with large sea-eggs, for the | spirits like flat sea-eggs and large sea-eggs. | That is all about the flat sea-eggs.

Beliefs Relating to the Devil-Fish

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly ‖ three fathoms long

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q!ŭnā'la^{ɛ}mēda ts!Edā'qē ts!Ex^{ɛ}ī'dEq. Wā'x·ē k·!es dEx̣^{ɛ}wŭłts!â'-
15 wēda gŭ'lta lāq, wä hë'x·^{ɛ}ida^{ɛ}mēsē la a'Lē^{ɛ}sta lā'xa ā'L!ē qa^{ɛ}s lä ā'läx sa'q!waEmsa.[1] . .

Customs Relating to Sea Eggs

Wä,[2] g·îl^{ɛ}mēse ^{ɛ}wīlts!âxs laē ăx^{ɛ}ēdxa gŭlta ^{ɛ}walastōkwas qa^{ɛ}s ănk·îyîndēs lāxa tsäx·mōtē. Wä, lä k·!ōqŭlīłaq qa^{ɛ}s lä k·!âdEs lāx L!āsanâ^{ɛ}yasēs g·ōkwē. Wä, hēEm lElg·īłtsa gŭlta qa k·!ēsēs
20 läda hayałīlagasē hămg·îlqaxa tsäx·motasa tsāk·äxa ămdEma. Wäx·ē k·!ēs läda gŭlta lā ănk·îyîndayōq laEm^{ɛ}lawisa hayałīlagase hëx·^{ɛ}idaEm la hămg·îlqaq. Wä, lālax^{ɛ}lae hëx·^{ɛ}idaEmlax ts!Ex·q!Ex·^{ɛ}īdē tsäx·mōdādäs hămg·îlqasE^{ɛ}wasa hayałīlagasē. Wä, hë^{ɛ}mes lāg·iła ănk·îyîndayowa gŭlta laqēxs laē k·!âdayoxa gānuLē. Wä,
25 g·îl^{ɛ}mēsē ^{ɛ}nāla tsäx·dEmaxa ămdEma, wä, la k·!ēs ănk·îyîntsōsa gŭlta qaxs hëmaaxat! gwēg·ilag·iła mEsēqwē qaxs LōmaaEl ăx^{ɛ}ēxsdēda haEyałīlagasaxa ămdEma Lę^{ɛ}wa mEsēqwē.

Beliefs Relating to the Devil-Fish

Xa L!ax·Lęyōts!a, hëEm ^{ɛ}walegēsa ^{ɛ}nāx̣wax tEq!wa; hëEm k·!ēs ha^{ɛ}mäsa bāk!ŭmē. ^{ɛ}nāł^{ɛ}nEmp!Enaē hălsElaEm k·!ēs nExnE-
30 qEla yūdux̣^{u}p!Enk· laxEns bāLäqē ^{ɛ}wāsgEmasas g·äg·îLEla lāx ^{ɛ}wāx·s-

[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

[2] After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker one short span | across, and in the middle of the sucker is a piece just like a | round bone. The points of the middle of the suckers are sharp. || There are eight bones around the stomach, | and the arms also have a bone each. | Sometimes they make a mistake and cook a | small "bear of the rocks." When it is cooked, and they take off the loose skin, | when it is squeezed by those who are washing it, it gets || thin, because the water in it comes out, for there is nothing but water in the | "bear of the rocks." Then they throw it away, for | they are afraid to eat it, because it kills people and it is a sea-monster. | That is all about this. |

Customs Relating to Canoe-Building

In[1] the morning, as soon as it is day, (the canoe-builder) rises for || he is alone in the house, because canoe-builders are not allowed to lie down | with their wives when building canoes. It is a saying of the first | people, that if a canoe-builder should lie down | with his wife, the tree from which he makes the canoe would be hollow. | Therefore he is not allowed to lie down with his wife. ||

As soon as this has been done,[2] he takes a piece of charcoal and paints | the face of a man on each side, in the middle of the | canoe,

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baᶜyas dzēdzɛlɛmas, wä lā ḷɛsḷɛkwa. Wä, lɛn dōqŭlaxa k!ŭmt!ɛnaᶜyas ᶜnɛmp!ɛnk·awīł lāxɛns ts!ɛx̣ᵘts!ānaᶜyaxsɛns q!wā-q!wax·tsānaᶜyēx. Wä, lä hëlostâlē k!ŭmt!ɛnaᶜyasēxa hë g̣wēx·s k·îlk·îlx·sɛm xāqa. Wä, hëɛm ëëx·bē ōbaᶜyasa nɛxts!âwasa k!ŭmt!ɛnaᶜyas. Wä, lä małgŭnałts!aqē dâp!ɛnk·as g̣awäs. Wä, laxaē ᶜnāx̣waɛm exālēda dâp!ɛnk·ē lāx ewāxḷaᶜyas dzēdzɛlɛmasa ʟ!āxḷɛyōts!a. Wä, lā ᶜnāłᶜnɛmp!ɛna ʟēxʟēqŭlīł hăᶜmēx·sīlasɛᶜwa ămaᶜyē ʟ!ax·ḷɛyōts!a. Wä, g·îlᶜmēsē ʟ!ōpɛxs laē lawōyōwēs lɛp!ɛ-naᶜyē. Wä, g·îlᶜmēsē q!wēsᶜētsōᶜsa ts!ox̣wäqēxs laē ts!ɛmx·ᶜīda lā wīłᶜēda, yîxs laē lawäyēs ᶜwâpag̣aᶜyē qaxs âᶜmaē ᶜwābɛx·saᶜyēda ʟ!āx·ḷɛyōts!a. Wä, âᶜmēsē la ts!ɛqɛwɛlsdɛm lāxa g·ōkwē qaxs k·îlɛᶜmaē hăᶜmayaxs bɛx·bakwaē. Wä, hëᶜmisēx ᶜyāg·îmaē. Wä, laɛm g̣wāł lāxēq.

Customs Relating to Canoe-Building

Wä, g·î′lᶜmēsē[1] la ᶜnā′x·ᶜidxa g̣aā′läxs[1] la′ē ḷā′x̣ᶜwida, yîxs ᶜnɛmō′gwīłᶜmaē qaxs k·!ēᶜsaēda ʟē′ɛlq!ēnoxwē hëłq!ā′la kŭᶜlīł ḷɛᶜwis g̣ɛnɛ′maxs ʟē′qaaxa x̣wa′k!ŭna; yîx wā′łdɛmasa g·ā′lē bɛgwā′nɛma, yîxs g·î′lᶜmēlaxē kŭ′lx·kŭlk·a lā′xa ʟē′q!ēnoxwē ḷɛᶜwis g̣ɛnɛ′mē, wä, lā′laxē kwā′kŭx̣ᵘbalaxē ʟē′qaᶜyas x̣wā′k!ŭna. Wä, hë′ᶜmis lā′g·iłas k·!ēs hë′łq!āla kŭ′lx·kŭlk·a ḷɛᶜwis g̣ɛnɛ′mē.

Wä, g·î′lᶜmēsē g̣wāłɛxs[2] la′ē ăxᶜē′dxa ts!ō′łna qaᶜs k·!at!ā′łɛx-sēsa g̣ōg̣ŭmaᶜyasa bɛgwānɛmē lāxa ᶜwāx·sanēg̣ŭxsasa nɛg̣oyâᶜyasa

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[1] Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.
[2] The pegging for adzing the sides of the canoe. (Continued from ibid., p. 364, line 25.)

53 for the purpose of frightening the spirits,— | the Indians mean the souls of dead canoe-builders—for it is said that if they did not | paint 55 the face of a man inside the canoe, || then the spirit would come to examine it as soon as the adzing of the canoe has been completed; | and he would tell the canoe to split as soon as the | canoe-builder would spread it. When, however, it is painted inside with the face | of a man, the spirits will run away when they see the painting in it. ||

Customs Relating to Fern Roots

60 Only old women are allowed to dig fern roots. Young women | are not allowed to dig them, for the people of olden times | said that it would make them sick, if the young women should go to dig fern roots. | Therefore only old women are allowed to dig them. |

Customs Relating to Currants

Now they are told to eat the contents of the dishes. They do 65 so, || because currants are never carried home when they are given by the owner, | for it brings bad luck when they are carried home, thus said the people of olden times. |

Customs Relating to Cedar-Bark

Even [1] when the young cedar-tree is quite smooth, | they do not take all the cedar-bark, for the | people of olden times said that if they should

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52 x̣wā′k!ŭna qa k·îlEmēsēsa hayałilaga̧sē, yîxa bEx̣ᵉŭnaᵉyasa lā łEᵉl LēqˈlēnoxwayadzEwał g̣wEᵉyōsa bāk!umē qaxs g·îlᵉmaaEl k·!ēs k·!āt!āłExdzEma g̣ōg̣ŭmaᵉyasa bEgwānEmē lāxa x̣wāk!ŭnäxs laē 55 g̣wāł aëk·!a k·!îmLasEᵉwa. Wä, g·āxᵉlaēda hayałilag̣asē x·its!ax·î-laq. Wä, lāᵉlaē ăxk·!ālaxa x̣wāk!ŭna qa hōxᵉwīdēs qō lāl LEpā′-sōłts Lēq!ēno′kwas. Wä, g·î′lᵉEmᵉłāwisē k·!ādExdzEkᵘsa g̣ōg̣ŭma-ᵉyasa bEgwānEmaxs laē âEm hëłtsōxs laē dōxᵉwaLElaxa k·!ādExsē lāq.

Customs Relating to Fern Roots

Lēx·amē sakwēda łaElk!wanaᵉyaxa sāgŭmē, yîxs k·!ēsaē hēłq!ō-60 lEma āłostâg̣asē ts!Edāq lā sakwaxa sāgŭmē qaxs ᵉnēk·aēda g·îldzEsē bEgwānEmqēxs ᵉyāᵉyax·dalag·ilaē lāx sākwasōsa ałōstâg̣asē ts!Edāqa. Wä, hëᵉmis lāg·iłas lēx·ama łaElk!wanaᵉyē sākwaxa sāgŭmē.

Customs Relating to Currants

Wä,[1] laᵉmē ăxsōᵉ, qāᵉs ᵉwāᵉwīlaēxēs łēłoqŭla. Wä, hëᵉmis g·wälē qaxs k·!ēts!ēnoxwaē mōdōła q!ēdzEdzEwaxs q!ēsēlaēda ăxnōgwadas 65 qaxs aEmsaaEl lāxōx mōdōłēxs ᵉnēk·aalaēda g·îlx·dä bEgwānEma.

Customs Relating to Cedar Bark

Wä,[2] wāx·ᵉmēsē ᵉnāx̣wa ëk·ē ōgwidaᵉyasa dzEsᵉEqwaxs laē k·!ēts!ēnox ᵉwīlg·îLEloyowēs ts!āqEmsē qaxs ᵉnēk·aēda g·ālē bE-

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[1] See p. 575, line 51. [2] Continued from p. 122, line 47.

peel off all the cedar-bark of a ‖ young cedar-tree, the young cedar would die, and then another | cedar-tree near by would curse the bark-peeler, so that he would also die. Therefore | the bark-peelers never take all the bark off of a young tree. |

Customs Relating to the Felling of Trees

Now I will talk about him who will work at | porpoise-hunting The canoe-builder is first asked by the porpoise-hunter (of a | small canoe) to build a hunting-canoe. | The canoe-builder goes at once back into the woods to a place where‖ the cedar for canoe-building is standing, for each canoe-builder always has a straight cedar in the woods picked out for canoe-building. He just walks right there, | carrying his axe, going to the place where the cedar-tree is standing. | He looks for the place where the cedar will lie when it falls. | When he sees all the branches on the outer side of the cedar-tree, he ‖ chops through the foot of the tree on the back of the cedar-tree; and as soon as he has chopped deep into it, | he takes four chips and throws | them behind the foot of the cedar-tree; and as he throws them, he says: | "O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, ‖ and says as he is throwing it: "O, friend! now you see | your leader, who says that you shall turn your head and fall there also." |

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gwānEmqēxs g·îlˢmaē ˢwīlg·îLEloyowēda ts!āqEmsē lāx ōgwidaˢyasa dzEsˢEqwaxs laē ŁEˢlēda dzEsˢEqwē. Wä, laēda māk·îlîlsē ōgŭˢla dzEsˢEqᵘ hănxˢwīdxa sEnq!ēnoxwē qa ōgwaqēs ŁEˢla. Wä, hëˢmis lāg·iłas k·!ēs ˢwīlg·îLEloyowē ts!āqEmsas yîsa sEnq!ēnoxwē.

Customs Relating to the Felling of Trees

Wä, laˢmEn gwā′gwēx·sˢālał lā′xa ē′axaläxēs ălē′xwaēnēLaxa k·!ō′lot!ē. Wä, hë′Em g·îl ăxk·!ā′lasōˢsa ălē′wēnoxwa Lē′q!ēnoxwaxa xwā′xwagŭm, qa Lē′xˢēdēsēx ălē′wats!ä xwā′xwagŭma. Wä, hë′x·ˢidaˢmēsa Lē′q!ēnoxwē la ā′Lēˢsta lā′xa ā′L!ē lāx ļā′dzasasēs ˢwē′lsa wē′lkwa qaxs ˢnā′xwaˢmaē wē′ldzadēda Lē′Elq!ēnoxwaxa ē′k·ētē wēlkᵘ lā′xa ā′L!ē. Wä, â′ˢmēsē hë′x·dzēnāla la qā′sˢida dā′laxēs sō′bayowē qaˢs lä lāx ļā′dzasasēs wē′lsē wē′lkwa. Wä, lä dō′qwałax gwē′xtoxˢwidaas ļā′sa wē′lkwē qō t!ā′x·ˢīdLō. Wä, g·î′lˢmēsē dō′qŭlaqēxs ˢwīˢlaē L!ā′sōt!EnaˢyēdaEwē′łts!ānäs. Wä, lä sEp!Exō′d ā′Lōt!Exa′waˢyasa wē′lkwē. Wä, g·î′lˢmēsē k!wäbEte sō′paˢyasēxs la′ē dā′x·ˢīdxa mō′sgEmstowē sō′yapmuta qaˢs nEp!ē′dēsa ˢnE′mē lāx ā′Lōt!Exawaˢyasa wē′lkwē. Wä, lä ˢnēg·EtEˢwē′xs la′ē nEpa′: "Wā ˢnawălakwä′, laE′ms lāł lā′sgEmīłxēs ˢna′wălagŭmōs."

Wä, lä ē′t!ēd dā′x·ˢīdxa ˢnE′mē sō′yapmuta qaˢs nEp!ē′dēs. Wä, lā′xaē ˢnēg·EtEwē′xs la′ē nEpa′: "Wä, qāstä′, laE′ms dō′qŭlaxēs gwā′yiˢlälasōs ˢnē′k·ēxs hë′Laqōs gwē′xtōxˢwīdLē laa′sas."

Then he takes another one and throws it; and as | he throws the third one in the same way, he says while throwing it: | "O, life-giver! now you have seen which way your supernatural power went. ‖ Now go the same way." As he says so, he takes the | last one and throws it back of the foot of the tree that he is chopping, | and he says as he is throwing it: "O, friend! now you will go | where your heart-wood goes. You will lie on your face at the same place." | After he has said so, he answers himself and says: "Yes, ‖ I shall fall with my top there." After he has said so, he takes his ax and | chops again; and as soon as his chopping passes half | through the trunk of the tree, he goes to the opposite side and chops; and he does not chop | deep into it when the tree begins to crack; and it does not take long until | the cedar-tree falls backward. ‖

Prayer of Cinquefoil-Digger[1]

After[2] they have finished (loading their canoe), they go aboard the travelling-canoe. | The man stands up in the stern of the canoe, because he steers it, and, | looking at his digging-house, he prays to it and says, | praying and holding in his hand his steering-paddle while he is standing up, he says: ‖ "Look upon my wife and me, and

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Wä, lä ē'tlēd dā'x·ᵉīdxa ᵉnema'xs la'ē nEp!īdEs. La'xaaxs nEba'sasēsa lā'lē yū'duxᵉwēdā'ła. Wä, la'ē ᵉnēg·EtEwē'xs la'ē nEpa': "Wā, g·îlg·îldokwīlä laE'ms dō'qŭlaxlaa'sas däläläxēs ᵉna'wälak!wēnaᵉya; laE'm las lāł lax laa'sas," ᵉnēk·Exs la'ē dā'x·ᵉīdxa E'lxḷaᵉyē qaᵉs nEp!ē'dēs lā'xaax ā'lōt!Exaᵉwaᵉyasēs sōp!exotsEwē. Wä, lä ᵉnēg·EtEwē'xs la'ē nEpa': "Wā, qāstä', laE'ms las lāł lāx laā'sasēs dō'maxdōs; laE'm las hEXᵉŭ'lsLōL lāx laa'sas," ᵉnēx·laē'xs la'ē q!ŭłē'x·sEm nā'naxmaᵉya. Wä, lä ᵉnē'ka:" "Wâ, hë'EmLEn gwēxtō'x̣ᵉwidLē," ᵉnēk·Exs la'ē dāx·ᵉīdxēs sōbayowē qaᵉs sop!ē'dē ē'tlēda. Wä, g·î'lᵉmēsē la'k·!ōdēłē sō'paᵉyasēxs la'ē la'k·!ot!Exōda qaᵉs sEp!EdzE'ndēq. Wä, k·!ēsᵉmēsē k!wä'bEtē sō'paᵉyasēxs la'ē hēłmElq!ŭg·aᵉłēda wē'lkwē. K·!ē'st!a gē'x·ᵉīdExs la'ē aḷEtoxᵉwid t!ā'xᵉīdēda wē'lkwē.

Prayer of Cinquefoil-Digger[1]

Wä, g·îlᵉmēsē gwāłExs[2] laē hōgŭxs laxēs yāᵉyats!ē x̣wāk!ŭna. Wä, läda bEgwānEmē ḷâxḷēxa x̣wāk!ŭna qaxs hëᵉmaē ḷEnxḷaᵉya. Wä, dōqwałaxēs ts!Ewēdzats!ēx·ē g·ōkwa qaᵉs ts!Elᵉwaqēq. Wä, lä ᵉnēk·Exs laē ts!Elwaqaq sEk·!āgExtsēs ḷEnx·ḷayayowē sēᵉwayowa. "Wēg·a dōqwałāł g·āxEnuᵉx̣ᵘ ḷōgŭn gEnEmk· qaᵉs dādamâyēlōs

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[1] See also Addenda, p. 1318.

[2] This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish that we may come back to live in you happily, | O house! when we come next year to dig cinquefoil. Good-bye!" | Thus he says, sits down in the stern of his travelling-canoe, and paddles; ‖ and he must not turn his face to look at his house again. | He only turns his face back after | passing the point (that hides the house).

Prayer to Young Cedar

(The woman[1] who has found a young cedar) takes her adz and stands under the | young cedar-tree, and, looking upward to it, she prays, saying: ‖ "Look at me, friend! I come to ask for your dress, | for you have come to take pity on us; for there is nothing for which you | can not be used, because it is your way that there is nothing for which we | can not use you, for you are really willing to give us your dress. I | come to beg you for this, long-life maker, for I am going to make a basket for lily roots out of you. ‖ I pray you, friend, not to feel angry with me on account of what I | am going to do to you; and I beg you, friend, to tell our | friends about what I ask of you. | Take care, friend! Keep sickness away from me, so that I may not be killed by | sickness or in war, O friend!" ‖

This is the prayer that is used by those who peel cedar-bark of young cedar-trees and | old cedar-trees. |

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g·axenuᵉx̣ᵘ qenuᵉx̣ᵘ k·!eâsē ᵉyäg·asa, qāstä. Wä, hëᵉmis qaᵉs lālē-laqeläLōs g·äxenuᵉx̣ᵘ qenuᵉx̣ᵘ g·äxēł ēt!alīL g·ōkŭmts!âg·alīL lōL g·ōkwä lax ēt!ēdLa ts!ōts!eyenxLex qwēseyenxLa. Wä, halāk·as-Lela;" ᵉnēk·exs laē k!wäxḷendxēs yāᵉyats!ē x̣wāk!ŭna qaᵉs sēx̣ᵉwīdē. Wä, laᵉmē k·!ēs hēłq!āla mels ᵉīda qaᵉs dōxᵉwidē ēt!ēdxēs g·ōkwē. Wä, āłdzâlaᵉmēsē melmelsiᵉläLaxs laē t!et!äg·ō ḷeᵉwis g·ōkwaxs laē hăᵉyāqa lāxa ăwīłbaᵉyē.

Prayer to Young Cedar

Wä, lä[1] ăxᵉēdēda ts!edāqaxēs k·!îmḷayowē qaᵉs lä ḷâxḷelsaxa dzeᵉseqwaxs laē ëk·!egemelsexs laē ts!elwaqāq. Wä, la ᵉnēk·a: "Wëg·a, dōqwāła g·āxen qastäxg·în g·āxē gēts!â lāxs k·ōmaqōs qaxs hëᵉmaaqōs g·āxēłē qaᵉs waxaōs g·axenuᵉx̣ᵘ, yîxs k·!eâsaaqōs k·!ēs ëg·asaxēs g·āxēłaōs bex̣ᵉwalēsa, yîxg·anuᵉx̣ᵘ k·eâsēk· k·!ēs hēłemx·ᵉīdaasōs qaōs âläqōs aëx·stots!ayowōs k·ōmaqōs. Hëden g·āxēł gēts!â lōL g·îlg·îldokwīlaxg·în x·ōgwats!ēg·īlīlg·ōL. Wä, laᵉmēsen aēsayoLōł qastä qaᵉs k·!ēsēLōs ōdzemg·aaLelatsg·în gwäḷa-g·îldzasLex· lâL. Wä, laᵉmēsen hăwāxelōL qastä qaᵉs nēłaōsaxens ᵉnēᵉnemōkwaxg·în hanāłᵉmēLex· gēts!ōł laqō. Wä, qāstä, wëg·a yāL!âLex; âemles dadamewīł g·āxen qen k·!eâsē gagōLemālasa lāxa ts!ēts!ax·q!ōlemē ḷeᵉwa dzēdzax·īla. Wā, qastä!"

Wä, hëem ts!elwagayosa senqäxa denasē lāxa dzeᵉseqwē ḷōᵉma wēlkwē.

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[1] Continued from p. 131, line 4.

Weather Charms

I was walking along in Fort Rupert. I begged Hâ^{ɛ}misk·i^{ɛ}nis | to tell me about what he would when he wished the northwest wind to come. | He spoke at once, and said, "Listen, | that I may teach you!" Thus he said. "One time, when I ‖ was going south to Victoria, we arrived at Ō'sɛEq^{u}, and | the southeast wind began to blow strong. The wind lasted all day and all | night. Then I arose in the morning, and I saw that the | southeast wind was still blowing. I started our campfire; | and as soon as the fire blazed up, I went down to the ‖ beach, for the tide of the sea was half out. | Then I searched for small crabs underneath the stones, and | I found four crabs. I carried the four and | went up the beach. Then I took cedar-bark and split it into strips. I | took four strips and tied them to the right claws of the ‖ crabs. As soon as I had tied the cedar-bark to the four crabs, | I took poles and drove them into the ground. Not | really upright were the poles, which were two fathoms (long); but it was thus," | said Hâ^{ɛ}misk·i^{ɛ}nis (imitating on the ground with cedar-sticks what he said, | while he placed them down on the ground): The poles leaned over, and ‖ to the ends he hung the four crabs. "Then I watched them, | and as soon as I saw that the shells began to be red, I | took them down, and I untied the cedar-bark

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Weather Charms

Qä'^{ɛ}nakulēk· lāx Tsā'xisē. Wä, lɛn hawā'xɛlax Hâ'^{ɛ}misk·i^{ɛ}nēsē qa gwā'gwēx̣·s^{ɛ}alēs lāx gwē'gi^{ɛ}lāsasēxs ^{ɛ}nē'k·aē qa dzā'q!ŭx·^{ɛ}ī'dēs. Wä, hë'x·^{ɛ}ida^{ɛ}mēs yā'q!eg·a^{ɛ}ła. Wä, la ^{ɛ}nē'k·a: "Wë'g·a, hō'LēIax qɛn q!ā'q!oL!ā'masē lōL," ^{ɛ}nēx·. "Wä, hë'^{ɛ}maaxg·în la'ōłɛk· ^{ɛ}nɛ'lk·īla lā'xa Ts!ā'masē. Wä, lanu^{ɛ}x̣^{u} lā'g·aa lāx Ō'sɛEqwē, la'ē yū'x̣-^{ɛ}wīdēda łâ'k!wēmasē ^{ɛ}mɛłā'sa. Wä, la sɛ'nbē yâ'laxa ^{ɛ}nā'la ɻɛ^{ɛ}wa gā'nuLē. Wä, lɛn ɻā'x̣^{ɛ}wīdxa gaā'la. Wä, lɛn dō'qŭlaqēxs yâ'-lax·sä^{ɛ}maēda ^{ɛ}mɛłā'sē. Wä, lɛn x·a'x·iq!ɛx·^{ɛ}idaxɛnu^{ɛ}x̣^{u} lɛq!ŭsē'. Wä, g·î'l^{ɛ}mis x·ī'qōstâwēda lɛq!ŭsā'xg·în lēk· lɛ'nts!ēsa, lā'xa L!ɛma^{ɛ}isē qaxs lɛ^{ɛ}ma'ē naɛ'nxs^{ɛ}ag·īlalīsēda x·ā'ts!axɛlēda dɛ'msx·ē. Wä, lɛn ā'läxa ă'm^{ɛ}ămа^{ɛ}yē q!ō'^{ɛ}mätsa ē'^{ɛ}waā'bâ^{ɛ}yasa t!ē'sɛmē. Wä, lɛn q!ā'xa mō'sgɛmē q!ō'mäsa. Wä, lɛn dā'laxa mō'sgɛmē qɛn lē lâ'sdēsa. Wä, lɛn ăx^{ɛ}ē'dxa dɛna'sē qɛn dzɛdzɛxs^{ɛ}ā'lēq. Wä, lɛn ăx^{ɛ}ē'dxa mō'ts!aqē qɛn mō'x̣^{ɛ}wīdēs lāx hëłk·!ōłts!āna q!ē'q!ɛg·îmsa q!ō'mäsē. Wä, g·î'l^{ɛ}mēsɛn ^{ɛ}wī^{ɛ}la mō'x̣^{u}bɛntsa mō'sgɛmē q!ō'mäs lā'xa dɛna'sē, lēk· ăx^{ɛ}ē'dxa dzo'x̣ŭmē qɛn dē'x^{ɛ}wŭlsēq. Wä, la k·!ēs â'laɛm nɛgɛtâ'łēda ma^{ɛ}łp!ɛ'nk·ē lā'xɛns bā'lɛx dzō'x̣ŭma. "Hë't!a gwäłēda," ^{ɛ}nēk·ē Hâ^{ɛ}misk·i^{ɛ}nēsē mɛns^{ɛ}Elsaxa k!wa^{ɛ}xLā^{ɛ}wē, ^{ɛ}nē'k·ɛxs la'ē mō'gwaɛ'lsaq. Wä, la gwē'xtâłēda dzō'x̣umē lāq. Wä, hë'^{ɛ}mis la tē'x̣^{u}ba^{ɛ}yaa'tsēda mō'sgɛmē q!ō'mäsa. "Wä, lɛn q!ā'q!a^{ɛ}lā'laq. Wä, g·î'l^{ɛ}mēsɛn dō'qŭlaq la L!ē'L!ā'x̣^{ɛ}wīdēda eō'sgɛma^{ɛ}yas, lē'g·ɛn ăxā'xōdɛq. Wä, lɛn qwē'łâlaxa dɛna'sē lāx q!ē'q!ɛg·îmas. Wä,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ^{ɛ}misk·i^{ɛ}nis again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. |

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lEN ăx^{ɛ}E'lsaq. Wä, lEN ā'lēx·^{ɛ}īdEX mō'sgEma ăwō' xā'laētsa g·a'- 23
wēq!ānEm. Wä, g·î'l^{ɛ}mēsEN q!āq, wä, lEN ăx^{ɛ}ē'dxa ^{ɛ}nE'msgEmē
q!ō'mäs, qEN ăxts!ō'dē^{ɛ}s lāq. Wä, lEN ăx^{ɛ}ē'dxa tē'kwała^{ɛ}yuẋ^{u}däs 25
dEna'sa qEN yîltsE'mdē^{ɛ}s lāq, qa k·!ē'sēs ăxstō'ẋ^{ɛ}wīdēda xā'laēsē.
Wä, lEN ē't!ēdxa mā'k·îläq. Wä, lEN ^{ɛ}wī'^{ɛ}la hē gwē'x·^{ɛ}īdxa mō'sgEmē
xa'laēsa. Wä, g·î'l^{ɛ}mēsEN gwāła yaē'łtsEmaxa mō'sgEmē xā'laētsa
g·ā'wēq!ānEmaxs lē'g·în ^{ɛ}wī'^{ɛ}la dā'laq qEN lē ā'lē^{ɛ}sta lā'xa ā'l!ē.
Wä, la^{ɛ}mEN ā'läx ẋubā'ga^{ɛ}yasa ḷaẋ^{u}ḷō'^{ɛ}sē. Wä, lEN q!āxa ẋubā'- 30
ga^{ɛ}yasa lâ'xmEsē. Wä, lEN ^{ɛ}wī'^{ɛ}la g·îbē'lasa yū'duẋ^{u}sEmē xē'xā'-
laēs lāq. Wä, lEN yā'q!Eg·a^{ɛ}ł lā'xa ^{ɛ}nE'msgEmē la E'lxḷa^{ɛ}ya. Wä,
lEN ^{ɛ}nē'k·a: "Wë'g·îł la hayā'l!ō^{ɛ}laLExōs ^{ɛ}nē^{ɛ}nEmō'kwaqōs, qa wā'-
^{ɛ}lEmk·a^{ɛ}mēłtsō lē^{ɛ}la'laLEx Dzā'q!walanu'kwa, ḷō^{ɛ} Xa^{ɛ}yō'lēsanagä'; 35
ā'Las k·!ēslax lā'lax aē'daaqā'lax lā'xa l!Ema^{ɛ}isē qasō wiō'l
lā'xa sē'nat!E'lsäyōl, ḷE^{ɛ}wōs ^{ɛ}nē^{ɛ}nEmō'kwaq!ōs;" ^{ɛ}nē'k·EnLaxg·în
lēk· ăxbEtE'lsaq. Wä, g·ā'xEn bâs qEn lē la^{ɛ}sta' lā'xa dE'msx·ē.
Wä, g·î'l^{ɛ}mēsEN gwā'ła, wä, lEn k!wā'g·a^{ɛ}lisa lā'xa l!Ema^{ɛ}isē qEn
lE'mx^{ɛ}ŭnx·^{ɛ}īdā'masēsa yâ'la g·ā'xEn," ^{ɛ}nē'k·ē. Wä, g·î'l^{ɛ}mēsEN
lE'mx^{ɛ}ŭnx^{ɛ}īda, lē'g·în q!ō'xts!ōda, qEN lē tE'łts!îx·^{ɛ}ī'da lā'xEn 40
lEq!ŭ'sē. Wä, la^{ɛ}mEN ō'la^{ɛ}stâła qa yū'ẋ^{ɛ}widēsa dzā'q!wäxa lā'La
nEqä'laL," ^{ɛ}nē'k·ē.

Wä, lEN wŭLā' ē't!ēdEX Hâ'^{ɛ}misk·i^{ɛ}nēsē. Wä, lEN ^{ɛ}nē'k·Eq;
"Ă'ngwadzēdā g·ā'lōła ^{ɛ}nēx· qa hë^{ɛ}s gwē'g·ilasE^{ɛ}wa q!ō'mäsē qa
dzEdzā'q!wa^{ɛ}lā'yuwē," ^{ɛ}nē'k·EnLaq. 45

He replied at once, and said: | "You know about all the Myth people,—all the different | quadrupeds, and all the different birds, and also all the | different crabs: they were all like men, and also the ‖ trees and all the plants. Then war was made against the | south-east wind by the Myth people.[1] That was the place where | Great-Inventor questioned his younger brothers, and said: 'O younger brothers! | who, indeed, controls the weather among you?" Thus he said. "Immediately | a short man spoke, and said, ‖ 'O Myth people! when you wish for the northwest wind in our | world',—thus said the Crab, for that was the name of the short | man,—'then take four of the crabs that look just | like me, and take four long | pieces of cedar-bark, and tie the ends of the cedar-bark to the right ‖ claws, and hang them right over your fire; | and as soon as their backs begin to be red, take them down, untie | the cedar-bark from the claws, and search for four | large clam-shells; and put the crabs | into them, and tie them with the cedar-bark that was tied to the claws ‖ of the crabs. Then when each crab is in | one shell, and after you have tied them, | go into the woods behind your houses, and search for a | hole in the bottom of a tree; and as soon as you find a hole in a | tree, put

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Wa, hë'x·ᵉidaᵉmēsē nā'naxᵉmaᵉya. Wä, la ᵉnē'k·a: "ᵉya, q!â'-ʟElaᵉmaaqōsaxa ᵉnā'ẋwax nū'ẋᵉnēᵉmisaxa ᵉnāẋwa ōgŭqāła g̈·ī'lg·a-ōmasa ʟEᵉwa ᵉnā'ẋwa ō'gŭqała tsē'łts!Ek!wa ʟōᵉmō'xda ᵉnā'ẋwax ō'gŭqāła q!ēq!ō'mäsaxs ᵉnā'ẋwaᵉmayōłē' bē'bEgwānEma ʟōᵉmō'xda ʟāẋᵘʟōᵉsēᵉx ʟōᵉmōx ᵉnā'xwax q!wā'sq!ŭxE'la. Wä, la wī'naseᵉwē MEłā'lanukwē yî'sa nū'ẋᵘnēᵉmisē. Wä, hë'ᵉmis la wuʟā'ts K!wē-k!waxā'waᵉyaxēs ts!a'ts!aᵉya. Wä, la ᵉnē'k·a: 'ᵉya, ts!ā'ts!aᵉyä, ă'ngwadzēs ᵉnēᵉnā'lanukwaq!ōs;' ᵉnē'x·ᵉlaē. Wä, hë'x·ᵉidaEmᵉlā'-wisēda ts!E'k!ŭxsdē bEgwā'nEm yā'q!Eg·aᵉła. Wä, lā'ᵉlaē ᵉnē'k·a: 'ᵉya, nū'ẋᵘnēᵉmis. Hë'ᵉmaaqasō ᵉnē'x·lax qa dzā'q!ŭx·ᵉīdēsens ᵉnā'lax,' ᵉnē'x·ᵉlaē q!ōmäsē, qaxs hë'ᵉmae ʟē'gEmsa ts!E'k!ŭxsdē bEgwā'nEma. 'Wä, las ăxᵉē'dxa mō'sgEmē lā'xEn ᵉnEmā'x·îsē ʟEᵉwE'nLaxg·în q!ō'mäsēk·. Wä, las ăxᵉē'dxa mō'ts!aqē g·î'lsg·îlt!a dEnā'sa qaᵉs mō'ẋᵉwaLElōdaōsas ōbā'ᵉyasa dEnā'sē lāx hëłk·!ōł-ts!ānaᵉyē q!Eg·î'ms. Wä, las tē'ẋᵉwīdEs lāx nEqō'stâsēs lEgwīłōs. Wä, g·î'lᵉmēs L!ā'xᵉwīdē ăwī'g·aᵉyas, lā'aqōs ăxaxō'dEq qaᵉs qwe'-łᵉīdayōsaxa dEna'sē lāx q!ēq!Eg·î'mas. Wä, lās ā'lēx·ᵉīdxa mō'sgEmē ăwâ' xā'łaētsa g·ā'wēq!ānEmē. Wä, las ăxts!ō'tsa q!ōmä'sē lāq qaᵉs yîłtsE'mdayōsasa dEnā'sē, yî'xa yaē'Lałax·dē lāx q!Eg·î'-masa q!ōmä'sē. Wä, laE'm ᵉnā'łᵉnEmsgEmēda q!ōmä'sē g·its!â' lā'xa ᵉnā'łᵉnEmsgEmē xā'laēsa. Wä, g·î'lᵉmēts gwāł yaē'łtsEmaq, wä, lā'LEs qā'sᵉīdEł lāx ā'Lanâᵉyasēs g·ō'kwōs qaᵉs la'yōs ā'läx kwā'-wagaᵉyasa ʟā'ẋᵘʟōᵉsē'. Wä, g·î'lᵉmēts q!ā'xa kwā'wagaᵉyasa

[1] See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then ‖ again take one shell and pray to it, and | say: "Now warn your friends to call | strongly the northwest wind and the east wind, | else you will not go back to the beach, if you do not get | what has been planned for you and your friends." Thus you shall say to us, ‖ and you shall put the one into the hole. Then | leave them, and the northwest wind will come at once." Thus he said. | Therefore it is known by the later (generations of) people. |

I left Hâ'ᵉmiski·ᵉnis, and went into the house of | Kwā'gwaᵉnō; I questioned him and said, "This is the reason why I walk about, | that I beg you to teach me the | strongest way of calling the northwest wind." Thus I said to him. He ‖ replied at once, and said, | "Listen to me! for it is good to know how to call the northwest wind, | even if the southeast wind is strongest. Whenever you are desirous to | go to Alert Bay, then go back to the woods and search for | a fern; and as soon as you find it, dig out four ‖ roots of fern-plants, and take care that you do not break off | one of them from the leafy stem. As soon as you have the | four roots, carry them home; and when you | enter your house, put the fern down. Then take | twenty dentalia

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ḷā'x̣ᵘḷoᵉsē' lā'aqōs ăxbEtE'ndxa yū'dux̣ᵘsEmē xā'laēsa. Wä, las ē't!ēd ăxᵉē'dxa ᵉnE'msgEmē xā'laēsa qaᵉs ts!E'lwaqaōsaq. Wä, las ᵉnē'k·a: "Wä'g·îł la hayā'L!ōᵉlaLExōs, ᵉnēᵉnEmō'kwaqōs, qa wā'-ᵉlEmk·aᵉmēłtsō Lē'ᵉlālaLEx Dzā'q!walanu'kwa ḷōᵉ Xaᵉyō'lisanagä, ā'Las k·!ēslax lā'lax aē'daaqālax lā'xa L!Emaᵉisē qasō wiō'L lā'xa sē'nāt!Elsäyōl, ḷEᵉwōs ᵉnēᵉnEmō'kwaq!ōs," ᵉnē'x·LEs g·ā'xEnuᵉx̣ᵘ.' Wä, las ăxbEtE'ndxa ᵉnE'msgEmē. Wä, las bâs. Wä, hë'x·ᵉi-daEmłwisē dzā'q!wax·ᵉīdEL," ᵉnē'x·ᵉlaē.

Wä, hë'Em lā'gīłtsōx q!āł yîsō'xda ā'łēx bEgwā'nEma.

Wä, lEn bâs Hâ'ᵉmisk·iᵉnēsē qEn lē laē'L lāx g·ō'kwas Kwā'-gwaᵉnō. Wä, lEn wŭlā'q, wä, lEn ᵉnē'k·Eq: "Hë'dEn qā'ts!ēnaᵉyē qaᵉs waxa'ōs q!ā'q!ōL!āmas g·ā'xEnLasa dzEdzā'q!waᵉläxa â'lē Lâ'k!wēmasa lāx Lē'ᵉlālax dzā'q!wa yâ'la," ᵉnē'k·EnLax. Wä, hë'x·ᵉidaᵉmēs nā'naxᵉmē g·ā'xEn. Wä, la ᵉnē'k·a: "Wë'g·a hō'lēla g·ā'xEn qaxs ë'k·aēda q!â'lEläxa lē'ᵉlāläxa dzā'q!walanukwē wā'x·ᵉmaē Lâ'k!wēmasēda mEłā'sē yâ'la, yîxs ᵉnē'kaā'qōs qaᵉs la'ōs lāx ᵉyElī'sē. Wä, las ā'LēᵉstA lā'xa ā'L!ē. Wä, las ā'lēx·ᵉīdxa sā'laēdāna. Wä, g·î'lᵉmēts q!āq, wä, las ᵉlā'p!Eqōdxa mō'ts!aq!ExLa lā'xa sā'laēdāna. Wä, las aē'k·ila qa k·!eâ'sēs k·ō'xᵉwidē ᵉnE'mts!aqa lāx mā'māᵉmap!ēqas. Wä, g·î'lᵉmets ᵉwī'ᵉlōqâmasxa mōᵉxḷa', wä, las dā'laq qas la'ōs nä'ᵉnakwa. Wä, g·î'lᵉmēts laē'L lā'xōs g·ō'kwax, wä, las ăxᵉā'lîłxa sā'laēdāna. Wä, las ăxᵉē'dxa

and some red ochre, and take ‖ also four split pine-sticks three | of our fathoms in length; then sharpen the ends, and take the fern | and put it upside down; then push the ends of the sharpened | pine-sticks among the leafy stems; | then, while it is still upside down, take five dentalia, and ‖ put two dentalia on the right-hand side of the fern-root, | and take two more dentalia and put them | on the left side of the fern-root, and then take | one dentalium shell and put it on its nose; | and tie them all on; and as soon as you finish, take ‖ red paint and cover the root of the fern, | and place it by the side of the fire of your house or on the | south side of your fire. Then speak, and | say:

'Don't put me too near the fire, else there will be too much in your world! | Northwest Wind, East Wind!'

"Thus you shall say." Thus said ‖ old Kwā'gwaᵉno. "As soon as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who invented it?" I said to him. |

Immediately he began to laugh, and said: "It is not that ‖ this has been recently invented, what I told you. Listen! and I will | tell you the story about the one who first invented what I told you. |

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maᵉɬtsEmg·ustâ aLE'la ḶEᵉwa gwEgŭ'myîmē. Wä, las ē't!ēd ăxᵉē'dxa mō'ts!aqē xōkᵘ xEẋᵘmEsā', yū'duẋᵘp!Enk·ē ᵉwā'sgEmasas lā'xEns bā'Lax. Wä, las k·!ā'k·!oxᵘbE'ndEqwē, las ăxᵉē'dxa sā'laēdāna. Wä, la ë'k·!axsdā'ɬaxs lā'aqōs k·!ā'q!ŭqasēda ō'baᵉyasa k·!ăẋᵘbaā'kwē xEẋᵘmEs lāx ā'wagaᵉyas mā'mäᵉmap!ēqas. Wä, laE'm ëk·!axsdāLa. Wä, lā'LEs ăxᵉē'dxa sEk·!ā'ts!aqē ăLE'la, qaᵉs ăxᵉā'LElōdayōsasa maᵉɬts!ā'qē ăLE'la lāx hë'ɬk·!ōtEmaᵉyasa sā'laēdāna. Wä, las ē't!ēd ăxᵉē'dxa maᵉɬts!ā'qē ăLE'la qaᵉs ăxᵉā'LElōdaōsa lāx gEmᵉxā'nuɬEmaᵉyasa sā'laēdāna. Wä, las ē't!ēd ăxᵉē'dxa ᵉnE'mts!aqē ăLE'la qaᵉs ăxᵉā'LElōdaōsas lāx x·î'ndzasas. Wä, ᵉnāẋwaᵉma yîɬᵉā'LElōdEs. Wä, g·î'lᵉmēts gwāła, wä, las ăxᵉē'dxa gwEgŭ'myîmē qaᵉs qōpsE'mdēs ᵉnā'ẋwa lāx L!ō'p!Ek·asa sā'laēdāna. Wä, las Ḷā'nōlisas lāx lEgwī'ɬasēs g·ō'kwōs; ᵉwīᵉla lā'xa ᵉnā'laqEnwaᵉlīsasēs lEgwī'łōs. Wä, las yā'q!eg·aᵉła. Wä, las ᵉnē'k·a: 'Ġwā'lax·în Ḷā'tsalaē', ā'lōx xE'nɬt!Eqa lā'xōs ᵉnā'läqosē', Dzā'q!walanukwai', Xaᵉyōlisäxtâyai';' ᵉnē'x·LEs," ᵉnē'k·ēda q!ŭ'lᵉyakwē Kwā'gwaᵉno. "Wä, g·î'lᵉEmɬwisē ts!E'lxᵉwīdēda sā'laēdāna, lē'Las hë'x·ᵉidaEm dzā'q!ŭx·ᵉīdELa yâ'la."

Wä, lEn wŭLā'q, wä, lEn ᵉnēk·Eq: "Wä'Entsōsen wŭLō'L. Wä, ă'ngwasōx k!wē'xaᵉya?" ᵉnē'k·EnLaq.

Wä, hëx·ᵉidaᵉmēs dā'łᵉēda. Wä, la ᵉnē'k·a: "K·!ē'saāxs aɬᵉE'm k!wē'xaᵉya yîxEn lax wā'łdEm lōL. Wä, wē'g·iɬ la hō'Lēla qEn nō'sᵉīdag·i qaᵉs, yîs g·ā'lōła k!wēᵉnuẋᵘsEn wā'łdEmaqōL.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. ‖ Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,'—thus said the short |
man, the Crab—'then take four of my | fellow-crabs and hang them
up over the fire of ‖ your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said—'and if I do not make the |
northwest wind in our world, then take one ‖ of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ‖
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my ‖ tribe here; 60

Wä, hë'ᵉmaālaxs la'ē wī'nēda nū'x̣ᵘnēᵉmisē lāx Mełā'lanukwē. 37
Wä, lā'ᵉlaē K!wēk!waxā'waᵉyē wŭLā'xēs ts!ā'ts!aᵉya. Wä, lā'ᵉlaē
ᵉnē'k·a: 'ᵉya, ts!ā'ts!āᵉyē, ă'ngwadzēs ᵉnēᵉnā'lanukwaq!ōs?' ᵉnē'x·ᵉlaē.
Wä, hë'x·ᵉidaEmᵉlā'wisē ts!E'k!ŭxsdē' bEgwā'nEm yā'q!Eg·aᵉła. 40
Wä, lā'ᵉlaē ᵉnē'k·a: 'ᵉya, nū'xᵘnēᵉmis, hë'ᵉmaāxs ᵉnē'k·ēlā'xaqōs
qa dzā'q!wax·ᵉīdēlaxsEns ᵉnā'lax,' ᵉnē'x·ᵉlaēda ts!E'k!ŭxsdē' bE-
gwā'nEma, yîx q!ō'mäsē. 'Wä, lā'laxs ăxᵉē'dlax mō'sgEma lā'xEn
q!ō'swutēx, wä, lā'laxs tē'x̣ᵘstōdlax g·āxEnuᵉx̣ᵘ lā'xa lEgwī'łaxsōs
g·ō'kwaq!ōs; wä, g·î'lᵉmēsEk· Lā'xᵉwīdg·anuᵉx̣ᵘ ăwī'g·ik·, wä, las 45
ăxā'xōd g·ā'xEnuᵉx̣ᵘ qas ăxts!ō'daōs g·a'xEnuᵉx̣ᵘ lā'xa mō'sgEmē
ăwō' xā'laētsa g·ā'wēq!ānEmē. Wä, las q!ŭᵉlā'łᵉīd g·āxEnuᵉx̣ᵘ lā'xa
kwā'wagaᵉyasa Ḷax̣ᵘḶō'sē,' ᵉnē'x·ᵉlaē. Wä, g·îlᵉmēsEn wē'ᵉstamās qa
dzā'q!ŭx̣ᵘᵉīdēsEns ᵉnā'lax, wä, las ē't!ēd la ăxᵉē'dxa ᵉnE'msgEmē q!ō'-
mäs lā'xa kwā'wagaᵉyasa Ḷax̣ᵘḶō'ᵉsē. Wä, las ts!E'lwaqa. Wä, 50
g·î'lᵉmēts gwāł ts!E'lwaqaq, wä, las ē't!ēd ăxbEtE'ndEq lā'xēs
g·ā'yanEᵉmasōsaq,'' ᵉnē'x·ᵉlaē q!ōmä'sē.

Wä, lā'ᵉlaē gwāł q!ayō'łe q!ōmä'sē, la'ē ō'gwaqa yā'q!Eg·aᵉłēda
sEᵉyā'ts!â mEgwôgE'mxa gwôgŭ'myîmē. Wä, lā'ᵉlaē maē'małēda
ăLE'la lāx ᵉwa'x·sōdatâ'ᵉyē p!Esp!Eyō's; wä, lā'ᵉlaē k·ī'dzēłbā'lāxa 55
ᵉnE'mts!aqē ăLE'la. Wä, lā'ᵉlaē ᵉnē'k·a: ᵉya, g·ī'gămēᵉ, K!wēk!waxā'-
wē, nō'gwaEm sā'laēdāna. Wä, lEn ᵉnēᵉnā'lanu'kwa. Wä, hë'ᵉmaa
qE'nsō lāł wīnaLēx Mełā'lanukwē. Wä, lā'LEs â'Em ăxᵉē'dEL g·ā'xEn
lā'xg·în lāk· gwä'łaā'sa. Wä, hë'ᵉmisē yū'dukwa gā'yuL lā'xEn
g·ō'kŭlōtēx. Wä, las q!wā'nōlīsEn lāx ᵉnā'laqEnwaᵉlisasēs lEgwī'łōs. 60

and place me on the south side of the fire in your house, | and say, "Don't put me too near the fire, else there will be too much in | your world! Northwest Wind! East Wind!" Thus you shall say.'"

"Thus said the | Fern to Great-Inventor. |

"As soon as he stopped speaking, some slow ‖ young man also spoke, and said: 'O | Myth people! listen to me! I am Snail. | When you are going to make war on Southeast-Wind, and when | the southeast wind is blowing strong, and when it is raining, then I am the only one who has a way of | calming the southeast wind, and I also have a way of ‖ stopping the rain.' Thus said the Snail to Great-Inventor. | 'Whenever the rain falls with the southeast wind, you shall take me | and three of my tribe and put us by | the south side of the fire in your house; and as soon as we | put out our tongues, you shall sing; and this is what you shall say: ‖"'Listen to me, Clear-Sky! Look at | me! I put out my tongue; I sweep off with my tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-Sky!" | Thus you shall say.'

"Thus he said.

"This is imitated by later (generations of) man. Then ‖ Great-Inventor felt glad on account of the words of the Snail. |

"Then Land-Otter spoke also, and said, | 'O Myth people! turn your face, that I may also | tell you what I am to you. When you

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Wä, las ᵉnē'k·a: "Ġwā'lax·în ḷā'tsalai', ā'ʟōx xᴇnłt!ᴇqa lā'xōs ᵉnā'läqosē', Dzā'q!walanukwai', Xaᵉyōlisäxtâyai';" ᵉnē'x·ʟᴇs,' ᵉnē'x·ᵉlaē sā'laēdana lāx K!wēk!waxā'waᵉyē.

Wä, g·î'lᵉᴇmᵉlā'wisē q!wē'lᵉīda, la'ē ō'gwaqa yā'q!ᴇg·aᵉłēda awī'naġᴇmāla ë'x·sōx̣ᵘ hë'łᵉa bᴇgwā'nᴇma. Wä, lā'ᵉlaē ᵉnē'ka: 'ᵉya, nux̣ᵘnēᵉmisai', wë'g·il hō'ʟēlał g·ā'xᴇn. Nō'gwaᴇm q!wᴇā'ts!ᴇqa. Wä, hë'ᵉmaa qasō lāł wī'naʟᴇx Mᴇłā'ḷanukwē, wä, lā'ʟē ʟâ'k!wēmasʟēda mᴇłā'sē ḷᴇᵉwa yū'gwa, wä, lᴇn lēx·aᴇm ġwē'x·ᵉidaasnux̣ᵘ q!ō'x̣ᵉwidā'masxa mᴇłā'sē. Wä, lā'xaᴇn ġwē'x·ᵉidaasnux̣ᵘᵉᴇm ts!ēxᵉidāmasxa yū'gwa,' ᵉnē'x·ᵉlaē q!wᴇā'ts!ᴇqax K!wēk!waxā'waᵉyē. Wä, hë'ᵉmaa qō yū'gwaqᴇlaʟa mᴇḷā'sē, wä, lā'ʟᴇs ăxᵉē'dᴇʟ g·ā'xᴇn ḷōᵉ yū'dukwa g·ā'yōł lā'xᴇn g·ō'kŭlōtēx. Wä, las ăxᴇnō'lisa g·ā'xᴇnuᵉx̣ᵘ lā'xa ᵉnā'lanâ'ᵉyasēs lᴇgwī'łōs. Wä, g·î'lᵉᴇmłwīsᴇnuᵉx̣ᵘ ᴇlxᵉᴇ'lgwisᵉī'dᴇʟ, wä, lā'ʟᴇs dᴇ'nx·ᵉīdʟōʟ. Wä, hë'ᴇms wālᴅᴇmʟa: 'Wë'g·il la hō'ʟēlaʟ g·ā'xᴇn, Q!ō'xŭlīsäxtâyai'. Wē'g·a dō'qwała g·ā'xᴇn. Laᵉmᴇn ᴇ'lxᵉᴇlgwī'sa, xē'kwasg·în k·!ᴇlᴇ'mk· lōʟ, ă'nᵉănwēgä'; Dzā'q!walanukwai', Xaᵉyōlisäxtâyai', Q!ōxŭlisäxtâyai',' në'x·ʟᴇs," ᵉnē'x·ᵉlaē.

Wä, yū'ᵉmis la hā'yig·isōsōxda ā'łēx bᴇgwā'nᴇma. Wä, lā'ᵉlaē ë'x·ᵉidē nâ'qaᵉyas K!wēk!waxā'waᵉyē qa wā'łᴅᴇmas q!wᴇā'ts!ᴇqē.

Wä, lā'ᵉlaē ē't!ēd yā'q!ᴇg·aᵉłē Xŭ'mtaᵉla. Wä, lā'ᵉlaē ᵉnē'k·a: "ᵉya, nū'x̣ᵘnēmisai', wë'g·il lā'g·ā ġwā'sġᴇmx·ᵉīdᴇx qᴇn ë'tâlisg·în

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, ‖ four men shall come into my house. | Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

"O Northwest-Wind! | come and blow against Southeast-Wind!"

'And ‖ immediately the northwest wind will come, and it will blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; ‖ and their leader shall say, before he throws the | soil from the floor of my house into the water: "I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so." Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.' Thus said Land-Otter to Great Inventor, ‖ and the later (generations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the ‖ words of

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gwē'x·sdEmk· lā'x·da^{ɛ}xōL. Wä, hë'^{ɛ}maa qasō lāL wī'naLEx MEłā'lanukwē qaxs k·!ēsaē q!ō'x^{ɛ}wīdaē'noxwa. Wä, g·î'l^{ɛ}Emłwīts ălē'ẋwaLōL, wä, g·ā'xLē mō'ẋ^{u}La bē'bEgwānEm laē'L lā'xEn g·ō'kwē. Wä, lā'Lē k·!ā'x·^{ɛ}īdEL lāx dzExdzEgwī'łasEn g·ō'kwēx. Wä, lā'Lē gō'xsEmēLEqē. Wä, lā'Lē gō'xstEndEłxa dzExdzEgwī'łdäsē lā'xa dE'msx·ē. Wä, la ^{ɛ}nē'k·ēda ^{ɛ}nEmō'kwē E'lxḷa^{ɛ}ya: 'Wä, Dzā'q!walanukwai', gē'las yā'yâlaxg·a MEłā'lanukŭk·!' Wä, hë'x·^{ɛ}idaEmłwisē g·āxLē Dzāq!walanukwē. Wē, lāLē ^{ɛ}nEmxsaEmł ^{ɛ}nā'laLē yâ'laxdEmLa^{ɛ}sē. Wä, lā'Lē q!ō'x^{ɛ}wīdEL. Wä, lā'Lē mō'p!Enẋwa^{ɛ}sLē q!Eq!ō'gŭsL. Wä, hë'^{ɛ}mits lāł ălē'ẋ^{ɛ}widaasda^{ɛ}x^{u}LōS. Wä, hë'^{ɛ}maa qasō ^{ɛ}nEX·L qa dzEdzā'q!ŭsĭltsōxda ^{ɛ}nā'lax. Wä, lā'Lē ^{ɛ}nā'ẋwaEmł Lē'^{ɛ}lālaLa mō'kwē bē'bEgwānEm lāx Dzā'q!walanukwē. Wä, lāLē ^{ɛ}nēx·La g·ālaba^{ɛ}yē, yîxs k·!ē^{ɛ}maē gō'xstEndxa dzExdzagwī'łasEn g·ō'kwē: 'LE'^{ɛ}lālEnLōL, Dzā'q!walanukwai', qa^{ɛ}s g·ā'xaōs wā'x^{ɛ}ēd g·ā'xEn yō'ẋ^{ɛ}wīdEn lā'xEn lalai'. Maē'mōp!ēnâlaga'Emłts;' ^{ɛ}nēx·LE. 'Wä, lāLē mōp!Enẋwa^{ɛ}sL ^{ɛ}nāläs dzEdzā'q!ŭsL. Wä, hë^{ɛ}mēq,' ^{ɛ}nē'x·^{ɛ}laē Xŭ'mtā^{ɛ}la, lāx K!wēk!waxā'wa^{ɛ}yē.

Wä,hë'^{ɛ}mis lā'g·ilasōx la hë gwē'g·ilōxda ā'łēx bEgwā'nEm. G·îl^{ɛ}maē Lâ'k!wēmas mEłā'sa, yî'xg·în lā'laēk· lā'xa ^{ɛ}nE'ldzē, wä, g·î'l^{ɛ}mēsEn hë'łaxa xu'mdasē, wä, hë'x·^{ɛ}ida^{ɛ}mēsEn gō'x^{ɛ}wīdxa dzExdzEq!ŭ'sas, yî'sEn ^{ɛ}wā'x·sōlts!āna. Wä, lEn x·î'lp!ēd hë'łk·!owē^{ɛ}sta x·îlp!ēda qEn k·!a^{ɛ}stE'ndēs. Wä, la^{ɛ}mEn ts!E'lwaqas wā'łdEmas Xŭ'mta^{ɛ}la. Wä, lEn hë'Em k·!a^{ɛ}stE'ndxEn gō'xEk^{u}, lāx

Land-Otter. Then I throw into the water what I am carrying | northward from the otter-slide; and while I am carrying the soil | from the otter-slide, my crew beat time on the side of our canoe, | and they say, 'Don't treat roughly our charm, else our world will be too rough.' | Then I turn round and throw it into the water; ‖ and as soon as I throw it into the water, I say, 'I call you, Northwest-Wind, | that you may come and help me, and blow me to the place where I am going. | For four days you shall do so.' |

"And as soon as I have done so four times, I go aboard my | canoe, and we take our paddles, and I tell ‖ my crew to go on and be ready, and I tell them to go ahead and | paddle together, and four times we pull our paddles through the water; | and we all begin to paddle; and I say, | 'Let us paddle away from the northwest, for it is already coming behind us.' | This I say when I paddle with my crew. ‖

That is the end of the four ways of calling the Northwest-Wind. | The first one is the crab, when it is hung over | the fire and hidden in the holes of trees; | and, again, the fern, when four of them are taken and | painted with red ochre, and dentalia are taken for its ‖ ears and its nose, and they push into the lower end a | sharp split pine-stick and place it by the side of the fire; | and, again, a snail, when

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6 gwā'ᵋlaäsa xŭ'mdasē. Wä, hë'ᵋmaaxg·în lēk· gō'xŭlaxa dzExdzE-gwa'sasa xŭ'mdasē; lā'En lē'Elōtē t!E'msägEndxEnuᵋx̣ᵘ yāᵋyats!ē. Wä, la ᵋnē'k·a: 'Ġwā'la â'łElēsaxwa ᵋna'wălakwēx ā'LōX â'łElēsEns ᵋnā'lax.' Wä, hë'ᵋmisEn la x·îlp!īdaāsē qEn k·!aᵋstE'ndēq. Wä, g·î'lᵋmēsEn k·!aᵋstE'ndEq lē'g·în ᵋnē'k·a: 'LĒ'ᵋlālEnLŌL Dzā'q!walanukwai', qas g·ā'xaōs wa'xᵋēd g·ā'xEn yō'x̣ᵋwīdEn lā'xEn lalai'. Maē'mōp!Enâlaga'Emłts.'

Wä, g·î'lᵋmēsEn mō'p!Ena hë ġwē'x·ᵋīdē lē'g·în lā'xsa lā'xEn yā'ᵋyats!ē. Wä, lanuᵋx̣ᵘ dā'x·ᵋīdxEnuᵋx̣ᵘ sē'sEᵋwayowē qEn wä'xē-xEn lē'Elōtē qa ġwā'łałēs. Wä, lEn wä'xaq qa ᵋnEmā'x·ᵋīdēs sē'x̣-ᵋwīda. Wä, lanuᵋx̣ᵘ k·īdzELā'ᵋyalasEnuᵋx̣ᵘ sē'sEᵋwayo, mō'p!Ena hë gwē'x·ᵋidēda. Wä, lanuᵋx̣ᵘ sē'x̣ᵋwīda. Wä, lEn ᵋnē'k·a: "Wē'g·a sē'x̣âsux Dzā'q!walanukwēx qaxs g·ā'xᵋmaēx lā'xEns E'lxḶaᵋyēx," ᵋnē'k·EnLaxg·în lēk· sē'x̣ᵋwīda ḶEᵋwun lē'Elōtē.

Wä, laEm gwā'ł lā'xēxda mō'x̣ᵋwidāła dzEdzā'q!walayâ. Wä, hë'ᵋmēda g·ā'labaᵋyasēda q!ōmä'sē, yîxs la'ē tēx̣ᵘstōᵋyō lā'xa lEgwī'łē, qaᵋs lē q!ŭᵋlā'łᵋidayâ lāx kwā'wagaᵋyasa ḶāxᵘḶō'ᵋsē. Wä, la ēdēLE'lē sā'laēdānaxs la'ē ăxᵋē'tsEᵋwēda mō'wē qaᵋs gŭ'msᵋītsEᵋwēsa gugŭ'myîmē. Wä, la ăxᵋē'dayuwēda ăLE'la lāx p!ēp!aspaᵋyâ's ḶEᵋwis x·ix·E'ndzasē. Wä, la L!ēL!E'nq!Exsdālaxa ëë'x·baā'kwē xōkᵘ xEx̣ᵘmEsa' qaᵋs Ḷā'nōlidzEmē lā'xa lEgwī'łē. Wä, la ē'dELElēda q!wEā'dzEqē yîxs ăxᵋē'tsEᵋwaēda mō'wē qaᵋs

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water ‖ on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we ‖ go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ‖

"I call you, Northwest-Wind, wo! | 10
"Come, Northwest-Wind, wo! |
"Come quickly, Northwest-Wind! |
"I come to call you again, wo!" |

Every time he says "wo" he turns round to the right and he ‖ puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, "Wo!" as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

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ăxE'nōlidzEma'ē lā'xa lEgwī'łē qa gwā'łēs mEłā'sa ḷE^{ɛ}wa yū'gwa 28
Wä, hë'^{ɛ}mēsa dzEXdzEq!wä'sa xŭ'mdasē, ẏîxs la'ē k·!a^{ɛ}stā'nâ
lā'xa gwa^{ɛ}laä'sa xŭ'mdasē. Wä, laE'm mō'ẋ^{ɛ}widāła. 30

Wä, hë'^{ɛ}mis ^{ɛ}nEm LE'^{ɛ}lala^{ɛ}yuxa dzā'q!walanukwēda ^{ɛ}wā'^{ɛ}wadē, 1
yîxa' ā'lōmasē g·ā'yōł lā'xa dE'msx·ē. Wä, hë'Emxaaxg·anu^{ɛ}ẋ^{u}
sēyu^{ɛ}nā'kŭlēk· lā'xa q!ō'qŭla, yîxs ts!E'lqwaēda ^{ɛ}nā'läxa hë'Enxē.
Wä, g·îl^{ɛ}mēsEnu^{ɛ}ẋ^{u} dō'qŭlaxa ^{ɛ}mE'lx·âla ^{ɛ}wā'^{ɛ}wadē. Wä, lanu^{ɛ}ẋ^{u}
gwä'^{ɛ}sta lāq qEnu^{ɛ}ẋ^{u} ăx^{ɛ}ē'dēxa ^{ɛ}wā'lasē ^{ɛ}wā'^{ɛ}wadē. Wä, la ^{ɛ}mE'ns- 5
^{ɛ}īdēda aā'xsilaLaq. Wä, la hăyā'xk·!ōt!Ebō'da. Wä, la ḷā'ẋ^{ɛ}wa-
łExsa laxEnu^{ɛ}ẋ^{u} yā'^{ɛ}yats!ē qas ġwē'ġEmaLē lā'xa gwä'^{ɛ}nakwē.
Wä, la ăx^{ɛ}ā'LElōtsa ^{ɛ}wā'^{ɛ}wadē lā'xēs sE'msē. Wä, la hā'sEla lax^{u}sâ'la
lāx kwā'k·ō^{ɛ}ga^{ɛ}yasa ^{ɛ}wā'^{ɛ}wadē:

"Lē'^{ɛ}lalEnLōL Dzā'q!walanukwa, wō! 10
"Ē'tsē^{ɛ}stEnLōL Dzā'q!walanukwa, wō!
"Ġē'lag·a Dzā'q!walanukwa, wō!
"Â'łElē'łla Dzā'q!walanuk^{u}, g·ā'x^{ɛ}mEn ē'tsē^{ɛ}stōLa, wō!"

G·î'lnaẋwaEm ^{ɛ}nē'k·a "wō", lā'ē x·î'lp!ēda hëłk!ōwē^{ɛ}sta qa^{ɛ}s
ăxE'nsēs ō'ba^{ɛ}yasa ^{ɛ}wā'^{ɛ}wadē lā'xa dE'msx·ē. Wä, la mEdE'lqŭla 15
qaxs g·î'ldēsaē ^{ɛ}nē'k·Exs la'ē x·î'lp!ēda "wō." Wä, g·î'l^{ɛ}mēs wŭ'lbē
hā'sa^{ɛ}yasēxs la'ē ē't!ēd ġwē'ġEmx·^{ɛ}īd qas gwē'bax·^{ɛ}īdēsa ^{ɛ}wā'^{ɛ}wadē

turns the end of the tube of kelp | towards the north, and he shouts again loud; and as soon as | he arrives at the "wo," he turns as long as his breath lasts, and ‖ he puts the end into the sea. When his breath is at an end | he rises again and turns to the north. | After he has cried "wo" four times, he lets the piece of kelp sink into the water. | Then he takes his paddle and paddles. | He says: "Go on, paddle! for the one who has been invited is coming." ‖ Then they paddle. This belongs to the Kwāg·uł.

This is also a means of calling Northwest-Wind of the Koskimo—four | star-fishes. When the southeast wind is blowing, and | they wish it to turn into a northwest wind, a man | goes down to the beach at low tide | and searches for four star-fishes; and ‖ as soon as he finds these star-fishes, he takes them from the beach | and puts them down by the side of the fire at the house. Then he takes red ochre | and daubs the four star-fishes all over with it. | As soon as this has been done, he takes cedar-bark and splits it; | then he takes four strips; then he takes one of the ‖ star-fishes and ties a cedar-bark strip to the end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hanging them over | the fire, so that they may be smoked by the smoke,

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lā′xa gwäᶜnakwē. Wä, la ē′t!ēd ᶜlā′q!ŭg·aᶜła hā′sEla. Wä, g·î′lᶜmēs lā′g·aa lāx "wō," lā′ē x·î′lp!ēdEx ᶜwā′sg̣Eᶜmasasēs hā′saᶜyē qaᶜmētstE′ndēs ō′baᶜyas lā′xa dE′msx·ē. Wä, g·î′lᶜmēs lā′bē hā′saᶜyas la′ē ē′tēd Ḷā′x̣ᶜwīd qaᶜs ē′t!ēdē g̣wē′g̣Emx·ᶜīd lā′xa gwä′ᶜnakwē. Wä, g·î′lᶜmēs mō′p!Ena la′ē ᶜnē′k·a "wō" qaᶜs wë′g̣ŭnsēsa ᶜwā′ᶜwadē. Wä, la dā′x·ᶜīdxēs sēᶜ′wayowē qaᶜs sē′x̣ᶜwīdē. Wä, la ᶜnē′k·a: "Wë′g·a sē′x̣ᶜwīdEx qaxs g·ā′xᶜmaEn Lē′ᶜlānEmēx," ᶜnē′k·Exs la′ē ᶜwī′ᶜla sē′x̣ᶜwīda. QEsE′mxaēxa Kwā′g·ułē.

G·a′Em ō′gwaqa dzEdzā′q!walā′yusa Ḡō′sg·imux̣wē, g·a′da mō′sg̣Emk· g̣ā′dzEqa. Wä, hë′ᶜmaēxs mEłā′saē, wä, la wā′łaqēla qa dzā′q!ŭx·ᶜīdēs. Wä, g·îlᶜmēs x·ā′ts!aēsa la′ē lE′ndzēsēda bEgwā′nEmē lā′xa L!Emaᶜisē qaᶜs ā′lēx·ᶜīdēxa mō′sg̣Emē g̣ā′dzEqa. Wä, g·î′lᶜmēs q!āxa g̣ā′dzEqē la′ē dā′laq qaᶜs lē lâ′sdēsa lā′xa L!Emaᶜisē qaᶜs lē ăxᶜā′līłas lāx ō′nâᶜlisasēs lEg̣wī′łē. Wä, la ăxᶜē′dxa g̣ug̣ŭ′myîmē qaᶜs qŭpsE′mdalis hā′mElxsE′mdEs lā′xa mō′sg̣Emē g̣ā′dzEqa. Wä, g·î′lᶜmēsē g̣wā′ła la′ē ăxᶜē′dxa dEnā′sē qaᶜs dzExᶜē′dēq. Wä, la ăxᶜē′dxa mō′ts!aqē lāq. .Wä, la ăxᶜē′dxa ᶜnE′msg̣Emē lā′xa g̣ā′dzEqē qaᶜs yîłᶜē′dēsa dEnā′sē, lā′x ō′bałts!ānaᶜyas. Wä, laE′mk· tē′kwāła lāx nEqō′stâsa lEg̣wī′łē. Wä, la ē′t!ēd hë g̣wē′x·ᶜīdxa waō′kwē. Wä, g·î′lᶜmēsē g̣wā′łExs la′ē tē′x̣ᶜwaLElōts lā′xa nEqō′stâᶜwasēs lEg̣wī′łē qa kwā′x·asEᶜwēsēsa kwax·î′la. Wä, g·î′lᶜmēsē

and when | they are dry, the man says, "O friends! ‖ take care! I pray you, Owner-of-the-Weather, | to make your weather right, Owner-of-the-Weather! O | Supernatural-One! make your weather right and call | Northwest-Wind and East-Wind and Clear-Weather-Above."—"Yes," | says the man who himself gives answer. ‖ He pretends that the star-fish says this. Then the man says, | "Don't let me be too near the fire! Don't let me be too near the fire, else your | weather will be too good. Don't let me be too near the fire, else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ‖ which hold the four star-fish, and he carries them into the woods and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the place where he took them from. |

This is also one way of calling the wind, and it is | a way of making it calm, for all the winds, wherever they come from— | the northwest wind, and the northeast wind, and the south wind, and the southeast wind— | even when they are strong. ‖

Whenever we go far away and a mother of twins sits in the canoe, | or even if it is a man (a father of twins), | as soon as there is no wind —

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lE'mlEmx̣ᵘsEmx·ᵉīdExs la'ēda bEgwā'nEmē ᵉnē'k·a: "Wä, ᵉnēᵉnE-mōkwä'! Wē'g·a yā'L!âLEx; laᵉmEn hăwā'xElaLōL ᵉnēᵉnā'lanukwä' qa wē'g·aōs wāx hē'liᵉlälaxs ᵉnā'läqōs, ᵉnēᵉna'lanukwä'; yūL, nāᵉna-wălakwä'. Wē'g·il la hē'liᵉlälaLExs ᵉnā'läqōs qaᵉs LĒ'ᵉlālaōsax Dzā'-q!walanukwaä', Xā'yolisaxtâyaä', Q!ōxŭlīsaxtâyaä'."—"Wâ," ᵉnē'-k·Exs la'ē q!ŭlē'x·sᵉEm nā'naxᵉmaᵉēda bEgwā'nEmē. Wä, laE'm hē'bōła yā'q!Ent!alēda gā'dzEqē. Wä, lā'xaē ᵉnē'k ēda bEgwā'nEmē: "Ġwā'lax·în Ḷā'tsalai'. Ġwā'lax·în Ḷā'tsalai', ā'LōX hä'k·EnōS ᵉna'-läqōs. Ġwā'lax·în Ḷā'tsalai', ā'LōX xE'nłt!EqElēsōS ᵉnā'läqōs," ᵉnē'x·ᵉlaē.

Wä, g·î'lᵉmēsē q!wē'łᵉīdExs la'ē ăLE'maxōdxa dEna'sē, yîx te-gwē'lEmasa mō'wē ġā'dzEqa qaᵉs lē ā'LēᵉstaS lā'xa ā'L!ē qaᵉs lē q!ŭlā'Ḷabōlsas lāx ăwā'ġaᵉyasa ts!Ekumē'Lē. Wä, g·ā'xᵉEm bâs.

Wä, la ᵉnē'k·ēda waō'kwaqēxs lEᵉma'ē aē'daaqas lā'xa L!Emaᵉ-isē lā'xēs g·ā'yanEmasaq.

Wä, g·aE'mxaēg·a'da ᵉnE'mx·ᵉīdāłak· LĒ'ᵉlālayū lā'xa yâ'la Ḷōxs gwē'x·ᵉīdaāsnukwaē q!ō'xᵉwīdā'masxa ᵉnā'x̣wa qaᵉs g·ā'yōlasa yâ'läxa dzā'q!wa ḶEᵉwa xā'yoLē ḶEᵉwa yū'xdāla ḶEᵉwa mEłā'sē, yîxs wā'x·ᵉmaē lâ'k!wēmasa.

Wä, hē'ᵉmaēxg·anuᵉx̣ᵘ lē'LEk· lā'xa qwē'sāla, yîxs k!wā'xsalaēda yîkwī'ᵉlayag'uL, yîxa ts!Edā'qē; wä, wā'x·ᵉmēsē hē't!ēda bEgwā'-

what is referred to by the Indians as "calm"— | then the mother of twins turns her face | to the north, if they are going south; and she raises her ‖ right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | northwest wind!" And the man also does the same. |

When it is foggy, the mother of twins takes her hat ‖ and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and ‖ draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he ‖ does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all gone into the ‖ womb of the mother of twins. |

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7 nEmē. Wä, g·î'lˢmēs k·!eyâ's yâ'la, yîxa gwEˢyâ'sa bā'k!umē g·ā'-maqala; wä, lē'da ts!Edā'q, ẏî'xa yîkwī'ˢlayag·ūL gwē'gEmx·ˢīd lā'xa gwä'ˢnakwē, yîxs lalaā'ē lā'xa ˢnE'ldzē. Wä, la ë'k·!ēˢstaxēs hë'łk·!ōts!āna qaˢs xE'lp!īdēsēs aˢyasowē' gwayō'LElas lā'xa ˢnE'ldzē. Wä, la ˢnē'k·a: "LĒ'ˢlālEnLōL, Dzā'q!walanukwē." Wä, la mō'p!Ena hë gwē'x·ˢīdē, la'ē ˢnē'k·a: "Wē'g·îł la sē'ẋâłtsux Dzā'q!walanukwēx!" Wä, hë'Emxaā'wis gwē'g·ilēda bEgwā'nEmē.

Wä, g·î'lˢmēsē pE'lxEla la'ēda yîkwī'ˢlayag·ūL ăxˢē'dxēs LEtE'mł qas aē'k·!ēˢstēs. Wä, laE'm dā'łasēs hë'łk·!ōts!āna lāq. Wä, la hë gwē'łēda LEtE'mł qaˢs g·ā'xē qăpā'LElōts lā'xēs tEk·!ē'. Wä, la mō'p!Ena hë gwē'x·ˢīdē. Wä, laE'm LĒ'ˢlālaxa pE'lxEla qa g·ā'xēs ˢwī'ˢlaēL, lāx tEk·!ē's; ḷōxs hā'naḷa'ēda bEgwā'nEm yîkwī'-ˢlayag·uLa, wä, g·î'lˢmēs pE'lxEla, la'ē ăxˢē'dxēs LEtE'mł qaˢs mō'-p!Enē xE'lp!īdEs lā'xa pE'lxEla qaˢs qăpaLa'xsē lāx k!wā'abē-Laxsa k!wāxdzā'sas lā'xa â'g·īwaˢyasa ẋwā'k!ŭna. Wä, laEmˢlaē ˢwīlts!â'wēda pE'lxEla lā'xa LEtE'mlē. Wä, g·î'lˢmēsē k·!eâ's LE-tE'mlēda hă'nL!ēnoxwē, la'ē mō'qwasēs ˢnEẋˢuna'ˢyē lā'xa pE'lxEla. Wä, lat!a q!ŭlā'ł̣ˢīts lā'xēs tEk·!ē'. Wä, la mō'p!Ena hë gwē'-x·ˢīdē. Wä, hë'Emxaā'wisē gwē'g·ilēda ts!Edā'qē, yî'xa yîkwī'ˢla-yag·ūL yîsēs ˢnEẋˢuna'ˢyē, yîxs la'ē dzē'k·axa g·ā'wēq!ānEmē. Wä, laE'mxaa ăxˢē'dxēs ˢnEẋˢuna'ˢyē qaˢs mō'qwēs lā'xa pE'lxEla. Wä, laE'mxaa mō'p!Ena mō'xgwaēdzEntsēs ˢnEẋˢuna'ˢyē, wä, laE'm ˢnē'-k·ēda waō'kwē bā'k!umqēxs la'ē ˢwī'ˢla lā'ts!Ewēda pE'lxEla lāx bâ'ts!ēsa yîkwī'ˢlayag·ūLē. Wä, laE'm gwā'la.

When an Indian wishes for snow, | twin-children are called; and some eagle-down is taken, | and the down is put on the heads of the twins. | Then the man who wishes to have snow begins to speak, || and says, "O friends! | I beg of you that you call down the snow, for I | have put on you the down, on your heads, the down of our winter dance. | These are snowflakes at the place where you come from, | supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and perch-oil, | which is kept in small kelp bottles, is taken, and is put on the hands; | then the hands are rubbed together, so that they get greasy. || Then it is put with the right hand on the left-hand side of the face of the | twin-child, and with the left hand on the | right-hand side of the head of the twin-child; for, indeed, | the twin-children and the person who has invited them sit opposite each other. This is done four times | to each of them. The person who invited the twin-children || speaks while he is putting the | hair-oil on the twins, and

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Wä, g·î′lᵉmēs wā′łaqᴇlēda bā′k!umaq, k!wē′sᵉida, lā′ē ʟē′ᵉlālasᴇ-ᵉwēda yîkwī′ᵉlᴇmē g·î′ng·înānᴇma qaᵉs ăxᵉē′tsᴇᵉwēda qᴇ′mx̣wäsa kwē′kwē qaᵉs qᴇ′mx̣ᵉwīdayuwē lāx x·ēx·ō′msasa yîkwī′ᵉlᴇmē ʟ!ē-ʟ!ā′ʟ!ayats!aᵉyē. Wä, laᵉmēs yā′q!ᴇg·aᵉłēda bᴇgwānᴇmē, yî′xa wā′łaqēla qa k!wē′sᵉīdēs. Wä, la ᵉnē′k·a: "Wä,ᵉnēᵉnᴇmō′kwē, laᵉmē hăwā′xᴇlaʟōʟ qaᵉs wë′g·īʟōs ʟē′ʟaxōdᴇłxa nā′ᵉya, qaxg·în laᵉmē′k· qᴇ′mx̣ᵉwītsōxda qᴇ′mx̣wēxsanuᵉx̣ᵘ ts!ē′ts!ēq!ēnaᵉyē lāxs x·ēx·ō′msaqōs. Wä, lā′ʟ̣ōx k!wē′smis lā′xēs g·ā′yanakŭlasaōs, nāna′wălakwē."

Wä, la ᵉnā′łᵉnᴇmp!ᴇnēda yîkwī′ᵉlᴇmē ʟ!ē!ʟā′ʟ!ayadzaᵉyē hë′x·ᵉi-daᴇm q!wē′g·aᵉła qaxs ᵉnē′k·aē â′ᴇm aᴇ′młałaᵉyâ, yî′sa hë g̣wē′-x·ᵉīdēq. Wä, laᴇ′m g̣wā′łēq.

Wä, g·î′lᵉmēs wāłaqᴇlēda bā′k!umaq yū′gwa, la′ē ʟē′ᵉlālasᴇᵉwēda yîkwī′ᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzaᵉya. Wä, la ăxᵉē′tsᴇᵉwēda dzē′k!wisē, yîxs g·īts!âē lāxa ămᵉămaᵉyē ᵉwāᵉwadē. Wä, la x·ī′x·ts!ānᴇndayâ. Wä, la dzā′kulayŭwēda eᵉeᵉyasō′ qa ᵉnᴇmā′x·ᵉīdēs q!ᴇ′lq!ᴇlsāla. Wä, la ʟāxᵉwīdayuwēda hëłk·!ōts!ānaᵉyē lāx g̣ᴇmxᴇnuʟᴇmāᵉyasa ʟ!ā-ʟ!ayadzaᵉyē. Wä, la ʟāxᵉwidayuwēda g̣ᴇmk·!ōts!ānaᵉyē lāx hëłk·!ōdᴇ-nūʟᴇmaᵉyasa yîkwīᵉlᴇmē ʟ!āʟ!ayadzē, qäʟ̣axs k·î′mk·aqug̣ᴇmlīłaēda yîkwī′ᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzēᵉ ʟ̣ᴇᵉwa ʟē′ᵉlānᴇmēq. Wä, la mō′p!ᴇna hë g̣wē′x·ᵉīdᴇnax̣waq lā′qēxs ᵉnā′łᵉnᴇmō′kwaē. Wä, la yā′q!ᴇnt!a-tâᵉyēda ʟēᵉlānᴇmēxa yîkwīᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzaᵉya, laē ʟ̣at!ē′tsa dzē′k!wisē lā′xa yîkwī′ᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzaᵉya. Wä, la ᵉnē′k·a:

says, | "O Supernatural-Ones! you say that you can control the weather. Let | your world be all wet; for therefore I oil your | heads, that it may begin to rain, and that the || rivers may rise, for we are waiting for the salmon to jump in the | mouth of the river." | As soon as the one who has invited them stops speaking, | the twins will sometimes cry, | and they go out of the house and tell their | parents about it. ||

When an Indian wishes for good weather, he | calls twin children; and as soon as the | twins come into his house, the person who invites them | spreads a new mat in the rear of the house. | He takes a cooking-box and pours water into it, and he || picks up four red-hot stones and puts them | into the water in the cooking-box. As soon as the water is lukewarm, | the one who invited the twins calls them | to sit down at each side of the cooking-box, and the | man calls his wife to wash their faces. || Immediately the woman sits down between them. | She takes the head of the one first born and washes his head; and when she finishes, she takes | soft, shredded cedar-bark and wipes off the head of the twin-child; | and as soon as she finishes wiping the head of the twin-child, || the woman takes

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"Wä, nana'wălakwē, ᶜnē'k·aā'qōs ᶜnēᶜnā'lanukwa. Wē'g·ax·ōx g·ā'xstaᶜyōs ᶜnā'lēqōs qaxg·în hē'ᶜmēk· lā'g·iła ḷā'datōdxōs x·ēx·ō'msaqōs qa wē'g·ɬtsōx yū'gwax·ᶜīdEL, qa pā'ɬᶜīdēɬtsa wā'x·a qanuᶜx̣ᵘ nā'mētsEᶜwa g·ā'xēx manā'la k·!ō'tEla lā'x̄wa ō'x̣ᵘsiwaᶜyaxsa wax." Wä, g·î'lᶜEmᶜla'wisē q!wē'ɬᶜīd ya'q!Ent!alēda LĒ'ᶜlānEmēq la'ē ᶜnā'ɬᶜnEmp!Ena q!wē'g·aᶜɬē yîkwī'ᶜlEmē L!ē'L!ā-L!ayadzaᶜya qaᶜs lē hō'qŭwElsa lā'xa g·ō'kwē ḷōxs la'ē nē'ɬaxēs g·ī'g·aōɬnukwē.

Wä, g·î'lᶜmēs wa'ɬaqElēda bā'k!umaq aë'g·îsēda ᶜnā'la, la'ē LĒ'-ᶜlālaxa yîkwī'ᶜlEmē L!ē'L!āL!ayadzaᶜya. Wä, g·î'lᶜmēsē g·ā'xēda yîkwī'ᶜlEmē L!ē'L!āL!aᶜyadzē hō'gwīL lā'xa g·ō'kwē, lā'ēda LĒ'ᶜlānE-mēq LEp!ā'līɬxa alō'masē ɬē'ᶜwaᶜya lā'xa ō'gwiwalīɬasēs g·ō'kwē· Wä, la ăxᶜē'dxa q!ō'lats!ē qaᶜs gŭxts!ō'dēsa ᶜwā'pē lāq. Wä, la k·!îp!ē'dxa mō'sgEmē x·ī'x·îxsEmāla t!ē'sEma qaᶜs k·!îpstE'ndēs lā'xa ᶜwā'pē q!ō'ts!âxa q!ō'lats!ē. Wä, g·î'lᶜmēsē kuxᵘstax·ᶜī'dēda ᶜwā'pē, la'ēda LĒ'ᶜlānEmēxa yîkwī'ᶜlEmē L!ē'L!aL!ayadzē LĒ'ᶜlālaq qa lēs k!ŭsᶜā'līɬ lāx ᶜwā'x·sōtgaᶜyasa q!ō'lats!ē. Wä, lē'da bEgwā'nEmē LĒ'ᶜlālaxēs gEnE'mē qa lēs ts!ō'ts!ōxŭmx·ᶜīdEq. Wä, hë'ᶜx·ᶜîdaᶜmēsē lē'da ts!Edā'qē qaᶜs lē k!wā'k!wagō'dEq. Wä, lē'da ts!Edā'qē dā'x·ᶜīdEx x·ō'msasa g·ā'lē ma'yuḷEmsēs abE'mpē, wä, la kwä'sᶜīdEx x·ō'msas. Wä, g·îlᶜmēsē gwā'ła la'ē ăxᶜē'dxa q!ō'yaakwē k·ā'dzEkwa qaᶜs dä'sgEmdēs lāx x·ō'msasa yîkwī'ᶜlEmē L!ā'L!ayadzēᶜ. Wä, g·îlᶜmēs gwāɬ dädāsgEmax x·ōmsasa yîyEkwīᶜlEmē L!ēL!āL!ayadzaᶜya la'ē ăxᶜē'dēda ts!Edā'qaxa yā'sEkwē qaᶜs

tallow and | smears it on the faces of the two twin-children. | Then she takes red ocher and brings it three times toward the | face of the one, and the fourth time she paints his | face and head; and when she finishes the one, she || calls the other one, and she does the same to him; and as soon | as she finishes, the woman sends the twin-child to | sit by the side of his brother, and the woman puts away | her cooking-box, the tallow, and the paint-bag of dressed skin. | As soon as this has been done, she sits down and she calls her || husband, and she tells her husband to go on and to | pray to the twin-children. Immediately | the man arises and sits down in front of the | twin-children; and he begins to speak, and says: | "Listen to me, you Supernatural-Ones! for this is the reason why I || invited you, that you may work your supernatural power and make good weather | in your world. Supernatural-Ones, let your world become summer, | salmon![1] And thus I pay you with tallow on | your faces, and red ocher, and also these | four eagle-tails." Thus he says, and he arises || and puts four eagle-feathers on the head of each of the | children. Then the twins only look downhearted. | That is all. |

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dzādzak·ams lāx gēgōgŭma^{ɛ}yasa ma^{ɛ}lō′kwē yēyîkwī′^{ɛ}lEma. Wä, la ăx^{ɛ}ē′dxa gwEgŭ′myîmē qa^{ɛ}s yū′duẋ^{u}p!Enēnuẋ^{ɛ}wīts lāx gō′-gŭma^{ɛ}yasa ^{ɛ}nEmō′kwē. Wä, la mō′p!Enaxs la′ē gŭ′ms^{ɛ}īdEx gō′-gŭma^{ɛ}ya ḷō^{ɛ} x·ō′msas. Wä, la gwā′ła lā′xa ^{ɛ}nEmō′kwē la′ē ē′t!ēd lē′^{ɛ}lālaxa ^{ɛ}nEmō′kwē. Wä, hë′Emxaā′wisē gwē′x·^{ɛ}īdEq. Wä, g·î′l-^{ɛ}mēsē gwā′lē la′ē ^{ɛ}yā′laqēda ts!Edā′qē lā′xa L!ā′L!ayadza^{ɛ}yē qa lēs k!wa′k!wagōgŭlił ḷE^{ɛ}wis ^{ɛ}nE′mwōtē. Wä, lē′da ts!Edā′qē g·ē′xa-xēs q!ōlats!ē ḷE^{ɛ}wa yā′sEkwē ḷE^{ɛ}wīs wādEẋ^{u}sEmē gŭ′myats!ē. Wä, g·î′l^{ɛ}mēsē gwā′ła g·ā′xaē k!wā′g·alīła. Wä, la lē′^{ɛ}lālaxēs łā′^{ɛ}wŭnEmē. Wä, la^{ɛ}mē′sē wä′xaxēs lā′^{ɛ}wŭnEmē qa wë′g·is ts!E′lwaqaxa yēyîkwī′^{ɛ}lEmē L!ē′L!āL!ayadza^{ɛ}ya. Wä, hë′x·^{ɛ}ida-^{ɛ}mēsēda bEgwā′nEmē ḷā′ẋ^{ɛ}ŭlił qa^{ɛ}s lē k!wā′g·alīł lāx nEqEmā′lîłasa yē′yîkwī^{ɛ}lEmē L!ē′L!āL!ayadza^{ɛ}ya. Wä, la yā′q!Eg·a^{ɛ}ła. Wä, la ^{ɛ}nē′k·a: "Wë′g·ił la hō′lēlaL g·ā′xEn, yūL ^{ɛ}na^{ɛ}na′wălak^{u}. Hë′dEn lāg·iła lē′^{ɛ}lālax·da^{ɛ}xōL qas wē′g·iLōs ^{ɛ}nē^{ɛ}nawălaẋ^{u}sēlaL qa aë′k·!Es^{ɛ}īda-g·îltsōs ^{ɛ}nā′läqōs, ^{ɛ}nē^{ɛ}na′wălakwē. Wë′g·ax·ōx hë′EnxEslō ^{ɛ}nā′läqōs mē^{ɛ}mä′silē. Wä, yū′^{ɛ}mēsEn ayax·da^{ɛ}xōlō′xda yā′sakwēx la ăxamē′x·da^{ɛ}xōL ḷE^{ɛ}wō′xda gwEgŭ′myîmēx. Wä, g·a^{ɛ}mē′sēg·a′da maē′mōts!aqEk· ts!E′lk·!Exsdēsa kwē′kwē," ^{ɛ}nē′x·^{ɛ}laēxs la′ē ḷā′ẋ^{ɛ}ŭlīł qa^{ɛ}s lē Lā′saLalōtsa maē′mōts!aqē ts!E′lts!Elk·, lāx x·ēx·ō′msasa g·î′ng·înānEmē. Wä, laE′m^{ɛ}laē â′Em ẋŭ′ls^{ɛ}īdēda ma^{ɛ}lō′kwē L!ē′-L!āL!ayadza^{ɛ}ya. Wä, laE′m lā′ba.

[1] Twins are considered to be salmon.

When there is no rain in the world | and the rivers are low and the salmon can not ascend the rivers | because they are very dry, and we wait in vain | for the salmon to ascend the rivers; then, when we || get tired waiting for rain to come, we see that | the bodies of the salmon turn black. Then we take castorium | (of the beaver) and we give it to a virgin | to dip four times into the river, for four days in the morning. | And the virgin is instructed what to say || every time she dips the castorium into the river. She says: | "Let your weather come, Weather-Owner! This one who — | calls you, South-west-Wind, and Southeast-Wind. Now | you will come and bring rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says the virgin every time, || after she has dipped the castorium into the river. | Sometimes it will rain at once at night, | when the castorium is used. | Sometimes it may not rain for four days, | for this is a strong rain-caller of the Indians. || And there is one next to castorium. |

Now you will listen (to it). Another one is blue hellebore. | When there is no castorium, | dried blue hellebore is taken and put

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Wä, g·î'lᵉEm hë'mEnała ts!Ets!ē'xasEns ᵉnā'lax, wä, la hë'x·ᵉidaEm k·ō'lᵉīdēda wī'wa; wä, la k·!eō's gwē'x·ᵉidaas ts!E'lx·ēda k·!ō'k!ŭtEla qaxs LŌ'maē la lalE'mx̣wasa; wä lanuᵉx̣ᵘ wŭlᵉE'm nEmē'sa lā'xa k·!ō'tEla qa ts!E'lx·ᵉīdēs; wä, g·î'lᵉmēsEnuᵉx̣ᵘ yā'yaēx·ᵉīda ē'sEla qa yū'gwax·ᵉīdēs Ḷōxgwanuᵉx̣ᵘ lēk· dōqŭlaqēxs la'ē ts!ō'ts!aLᵉEnx·ᵉidēda k·!ō'talēxg·anuᵉx̣ᵘ lēk· ăxᵉē'dxa gwā'yaᵉlats!ēsa ts!ā'wē, qanuᵉx̣ᵘ ts!â'wēs lā'xa k·!Eyā'la ts!Edā'qa qa lēs mō'p!Ena hapEnsaq lā'xa wāxa gēgaā'lasa mō'xsa ᵉnā'la. Wä, la Ḷē'xsEx·ᵉītsEᵉwē'da k·!Eyā'la ts!Edā'qa qa wā'łdEmsēxs la'naxwaē gwāł hapEnaxa gwā'yaᵉlats!ēsa ts!ā'wē. Wä, la ᵉnē'k·a: "Wë'g·iłlax·ōs ᵉnā'lēqōs ᵉnēᵉnālanukwēx. G·adēg·a hë'lEmx·stāsilak·lēᵉlalōL L!ā'sbālanukwē, ḶEᵉwōx MEłā'lanukwēx. Wä, laE'ms g·āxL yū'x̣ᵉwīdLEsa Yū'gwalanukwax, ḶEᵉwa TsE'lxtsElxalig·Eᵉya. Yū'gwas, yū'gwas wāmō," ᵉnē'x·nax̣wēda k·!Eyā'la ts!Edā'qa la'ē gwāł mō'p!Ena hapEnsa lā'xa wa, yî'xa gwā'yaᵉlats!ēsa ts!ā'wē. Wä, ᵉnā'łᵉnEmp!Ena la'ē hë'x·ᵉidaEm yū'gwax·ᵉidxa la gā'nułᵉīdayas g·î'lx·dEmas ăxᵉē'tsEᵉwēda gwā'yaᵉlats!ēsa ts!ā'wē. Wä, lā'ᵉlaē ᵉnā'łᵉnEmp!Ena lā'laa lāx mō'p!Enx̣waᵉsē ᵉnā'lēs k·!ēs yū'gwax·ᵉīda, qaxs g·a'ᵉmaē łâ'k!wēmas yā'yuk!wāᵉlayūsōxda bā'k!umēx, ḶEᵉwa mā'k·ilaLāqEk· lāxg·a'da gwā'yaᵉlats!ēg·asa ts!ā'wē.

Wä, laᵉmēts hō'LēlaL. Wä, hë'ᵉmis ᵉnE'mx·ᵉidaLēda â'xsolē. Wä, g·î'lᵉEm k·!eâ's gwā'yōḶasxa gwā'yaᵉlats!ēsa ts!ā'wē, la'ē ăxᵉē'tsEᵉwēda â'xsōlēxs lE'mx̣waē qaᵉs lē ăxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, ‖ and says, * * * (manuscript incomplete). |

Blue[1] sea-eggs are not eaten until after | they have been four days in the house; for | the ancient people said that if they should eat them at once, | there would be bad weather, and southeast wind would blow. ‖ for it is said the blue sea-eggs are the grandfather of the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that his wife may know which way he has gone | into the woods, or when he goes paddling, for the hunter does not let his | wife know for some time which way he intends to go because all the women ‖ talk to the other women which way their husbands are going, if they are told by their husbands | the way they will go. It is heard by | the game of the hunters,—the animals,—what their wives say, | and therefore the animals are shy and are in vain hunted by the | hunters.‖

If the wife of the hunter is experienced, she will sit in the house watching | her husband when he is getting ready, and she never asks | where he is going. A little while after the hunter, her husband, has gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā′q!Eg·aᵉlēda bEgwā′nEmē, yî′xa la axstE′ndEq lā′xa wa Wä, laᵉmēs ᵉnē′k·a, . . . (manuscript incomplete).

Wä,[1] laxaē k·!ēts!ēnoxᵘ hëx·ᵉid tsāx·ᵉīdExa łEwa yîxs āłᵉmaē. tsāx·ᵉīdqēxs lae mōp!Enẋwaᵉsē ᵉnäläs ăxēł lāxa g·ōkwē, qaxs ᵉnē-k·aēda g·ālē bEgwānEmqēxs g·îlᵉmēlaxē hëx·ᵉidaEmlax tsāx·ˢīdEq lālaxᵉlaē hëx·ᵉidaEm lāx ᵉyîᵉyāg·Es lāxa ᵉnāla ḷōxs lēlax mEmłE-g·iᵉlala qaxs·hëᵉmaEl gāgEmpsa MEłālanukwa łEwa. Wä, hëᵉmis lāg·iłas k·!ēs hëx·ᵉīd tsāx·ᵉītsEᵉwa.

HUNTING TABOOS

Wä, g·aᵉmēts ᵉnEm wŭlāsEwosēg·a mamałt!ēk·!aᵉyasa hănᵉEnL!ē-noxwē qa q!ālag·iłts gEnEmasēx gwāgwaagasas ḷōᵉ hë gwagwaaqēda āL!ē ḷōᵉ la sēẋᵉwida, qaxs k·!ēsaēda hănᵉEnL!ēnoxwē hëłq!ālaxēs gEnEmē gEyōł q!ālax gwāgwaagasLas qaēda ᵉnaẋwa ts!ēdaqa yîxs laē gwāgwēx·sᵉāla qaēs ts!ēdaxᵉwŭtē lāx laasLasēs łāᵉwŭnEmē, yîxs nēłasEᵉwaasēs łāᵉwŭnEmasēs laāsLa. Wä, hëEmᵉlāwis wŭḷEłtsa hănāL!asEᵉwasa hănL!ēnoxwēda g·îlg·aōmasē wāłdEmas gEnEmas. Wä, hëEmᵉlāwis lāg·iłas hăwīnałElēda g·îlg·aōmasē wāx· hănāL!asōsa hănL!ēnoxwē.

Wäx·ēda ëg·îlwatē gEnEmsa hănL!ēnoxwē lä âEm k!waēł doqwa-łaxēs łaxes łāᵉwŭnEmaxs laē xwānałEla. Wä, laᵉmē hëwäxa wŭlāx lāasLas. Wä, g·îlᵉmēsē la gagäła lāwElsē hănL!ēnoxwē lāᵉwŭnEms laē ḷāẋᵉŭlīlēda ts!Edāqē qaᵉs lä k·!Exᵉalisa lāxa L!Emaᵉisē. Wä,

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[1] Continued from p. 499, line 15.

After this she goes up the beach, not going fast as she goes up ‖ and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run about when they go about looking for ‖ food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-otter and the ‖ fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experienced, ‖ when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ‖

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g·îlᵉmēse g̣wāła laē lâsdēs lāxa L!Emaᵉisē k·!ēs yāyanaxs lâsdēsElaē qaᵉs lä laēL lāxēs g·ōkwē qaᵉs lä k!wāg·alēła. Wä, lä nEnx̣waakwalat!ēxs laē hămx·ᵉidaxa hōlałē hēshaᵉmaᵉya. Wä, laEm hëwäxa pōłᵉida, qaxs hōlałaēs hămx·ᵉītsEᵉwē. Wä, hëEmᵉlawiṣe g̣wēg·ilēda g·îlg·aōmasē hănāL!asōs łāᵉwŭnEma hănL!axsEmē ts!Edāqē g̣wayiᵉlälasas. Wä, laᵉmēda g·îlg·aōmasē k·!ēs awałiᵉlälaxs laē ālä qaᵉs hăᵉmāᵉya. Wä, lä k·!ēs pōłᵉīda yîxa g·îlg·aōmasē.

Wäx·ī hë ălēx̣wasōsa ălēᵉwinoxwa q!āsa ḶEᵉwa xāᵉwa, wä lēda ălēᵉwaxsEmē ts!Edāq, yîx g̣EnEmasa ălēᵉwinoxwē âEm hëmEnēł kŭᵉlīł laxēs kŭᵉlēlasē LEpsamalīła ts!Ex·āsē łēᵉwēᵉ lāq. Wä, hëEm lāg·iłas hë g̣wēg·ilēda ălēᵉwaxsemē ts!Edāqa, qa mēxēsa q!āsa ḶEᵉwa xāᵉwa, yîxs laē ălēx̣wasōs łāᵉwŭnEmasa ălēᵉwaxsEmē ts!Edāqa.

Wä, häsᵉtaEm łāx̣ŭla g̣EnEmsa hănL!ēnoxwē ḶEᵉwa ălēᵉwinoxwa hë g̣wēg·ilEn la wāłdEma qaxs âlaᵉmaē hōłEmalēda hănL!ēnoxwē ḶEᵉwa ălēwinoxwaxs q!ālaaq aëk·ilēs g̣EnEmaxs ămlēx̣waē.

Wäx·ī yäg·îlwatēda g̣EnEmasa hănL!ēnoxwē ḶEᵉwa ălēᵉwinoxwē yîxs āłoᵉstâg̣asaēxa qāyElkwē, wä, hëEm k·!ēs nēłasōsēs łāᵉwŭnEmē lāx g̣wāg̣waag·asasēxs hănaL!ēLē. Wä, hëEm q!ŭnāla hëx·ᵉidaEm k·āyasōses hănL!ēnoxwē łāᵉwŭnEmxs g·āxaē näᵉnakwa, yîxs k·!eâsaē yānEma lāxēs wāx·ī hănaL!asEᵉwa. Wä, lä max·ts!ēda hănL!ēnoxᵘ lāg·iłas k·āyaxēs g̣EnEmaxs g·āxaē näᵉnakwa lāxēs g·ōkwē.

I have forgotten that an expert hunter's wife does not lie down with the hunter her husband. | When her husband gets ready, he tells his wife | to go bathing in the river near by; and when they arrive at the river, the hunter goes ahead of his wife back into the woods, ‖ where they lie down and cohabit. After this they come out of the woods at the mouth of the river, and | both take off their blankets, | the hunter and | the hunter's wife. Then at the same time they step into the water, with | the right foot, and they step into the water at the same time with the ‖ left foot, and they sit down | in the water at the same time. And both at the same time sprinkle water over th e | right side of the body; and after they have sprinkled themselves four times, | they also sprinkle the left side of the body; | and finally they wash the whole body. After ‖ they have done so, they come out of the water at the same time, and for a little while they sit on the ground; | and when they are dry, the hunter puts on | his blanket and goes away leaving his | wife, and the hunter | goes straight to his house. He takes his weapons, | puts them into his hunting-canoe, and paddles ‖ away to the place where he is going to hunt. Then his wife remains sitting on the bank of the | river; and not long after her husband has left her, she arises slowly | and goes slowly back and | enters her house. She does not go

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Hēxoḷen l!elēwēsō lāxa ëg·îlwatē hănl!ēnoxwaxsem ts!edāqa, yîxs k·!ēsaē kŭlkŭlk·a ḷeᶜwis hănl!ēnoxwē łāᶜwŭnema. Wä, g·îlᶜmēsē xwānałᶜidē łāᶜwŭnemas laē ăxk·!ālēda hănl!ēnoxwaxēs ge-nema qaᶜs lē laᶜsta lāxa wäxs neẋwāłaē. Wä, g·îlᶜmēsē lāg·aa lāxa wa, laē g·alag·iwaᶜyēda hănl!ēnoxwasēs genemaxs laē ālēᶜsta lāxa āl!ēᶜ qaᶜs kŭlemg·aelsē qaᶜs ᶜneẋwālax·ᶜidex·daᶜxwē. Wä, g·îlᶜmēsē gwāła laē hōxᶜwŭłt!a qaᶜs lē lāx ōẋᵘsiwaᶜyasa wa qaᶜs ᶜnemāx·ᶜidē xenx·ᶜīdaxēs ᶜnaenẋᶜŭnaᶜyēda hănl!ēnoxwē ḷeᶜwis hănl!ēnoxwaxsemē ge-nema. Wä, lä ᶜnemax·ᶜīdaxat! t!ēpᶜstasēs hēłk·!ōtsīdzaᶜyē lāxa ᶜwāpē. Wä, lāxaē ᶜnemāx·ᶜidaxat! t!ēpstasēs gemxotsīdzaᶜyē lāxa ᶜwāpē. Wä, lāxaē ᶜnemāx·ᶜidaxat! k!waᶜsta lāxa ᶜwāpē. Wä, lāxaē ᶜnemāx·ᶜīdexs laē xōsᶜītsa ᶜwāpē lāxēs hëłk·!ōt!enaᶜyasēs ōk!winaᶜyē. Wä, g·îlᶜmēsē mōp!ena xōsᶜītsa ᶜwāpē lāq laē mōp!ena xōsᶜidaxaaxēs gemxōt!enaᶜyasēs ōk!wina-ᶜyē. Wä, lāwisḷē gŭsēt!ēdxēs ōk!winaᶜyē laxēq. Wä, g·îlᶜmēsē gwāła laē ᶜnemāx·ᶜidaxat! lâᶜsta lāxa ᶜwāpē qaᶜs yāwasᶜidē k!ŭ-sᶜelsa. Wä, g·îlᶜmēsē lemẋᶜŭnx·ᶜīda laē ᶜnexᶜŭndēda hănl!ēno-xwasēs ᶜneẋᶜŭnaᶜyē. Wä, lä qāsᶜida bâsēs genemē. Wä, lä hëᶜnākŭlaᶜma hănl!ēnoxwē laxēs g·ōkwē qaᶜs ăxᶜēdēxēs gwēłgwäᶜla qaᶜs mōxsēs lāxēs hānal!aats!ē ẋwāẋwagŭma. Wä, laᶜmē sēẋᶜwida qaᶜs lä lāxēs hānal!aasłē. Wä, lāᶜmē âem k!wasē genemas lāxa wa. Wä, hët!ē la gäła łāᶜwŭnemas bâs laē k·!ēs ēâłtsēlaxs laē ḷāẋ-ᶜwelsa qaᶜs k·!ēsē yāyanaxs laē qäᶜnakŭlaxs laē näᶜnakwa qaᶜs lä

quickly, and she sits down | and sits still without moving, and she only eats a little. ‖ She does not allow herself to eat much, so that | what is hunted by her husband may do the same. This is called by the people of olden times | *ts!ᴇgwēlkᵘ* ("made short inside"), when she does this purifying herself. Some hunters never lie down with their wives.

When he cohabits with another woman every fourth ‖ day and when it is known by the wife of the hunter that her husband has a sweetheart | and she is expert at purifying herself on behalf of the hunter, | the hunter's wife gives a blanket | to the woman, the sweetheart of the hunter her husband, so that it may not | remain a secret that the woman and the husband of the ‖ hunter's wife are sweethearts. Generally the husband of the | woman knows that she has a hunter for her sweetheart, but he does not become | jealous because he takes the blankets that are given to his wife. | Sometimes forty, or even a hundred, blankets are given | by the hunter's wife to the husband of the one who is the sweetheart of the ‖ hunter her husband, and then the whole tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie with his wife, and his sweetheart does not lie down with her husband; and after four days the hunter comes ‖ and lies down with his

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laēʟ lāxēs g·ōkwē k·!ēsxat! yînēʟa. Wä, lä k!wāgalīła. Wä, â^{ᴇ}misē la sᴇldēła k·!ēs yawīx·ᴇla ōgŭ^{ᴇ}la ląqēxs â^{ᴇ}maē hëmᴇnēł xāʟ!a hă^{ᴇ}māpa lāxēs k·!ēts!ēna^{ᴇ}yē hëłq!āla q!ēk·!ᴇsa qa häs gwēg·ilē hănaʟ!asᴇ^{ᴇ}was łā^{ᴇ}wŭnᴇmas. Wä, hëᴇm ḷ̣ēgad lāxa g·ālē bᴇgwānᴇms ts!ᴇgwēlk^{u}xa hë gwēg·ila q!ēqalē. Wäx·ēda waōkwē hănᴇnʟ!ēnoxwa lä hēwäxa kŭlē^{ᴇ}lēnox^{u} ḷ̣ᴇ^{ᴇ}wis gᴇnᴇmē.

Wä, lä ōgŭ^{ᴇ}laᴇm ts!ᴇdaqe lanaẋwa nᴇẋwālasō^{ᴇ}sēxa maēmop!ᴇnẋwa^{ᴇ}sē ^{ᴇ}nāla, yîx q!āł^{ᴇ}mas gᴇnᴇmasa hănʟ!ēnoxwēqēxs ḷ̣âlasēs łā^{ᴇ}wŭnᴇmēxa ëg·îlwatē lāx q!ēqᴇla qaēda hănʟ!ēnoxwē. Wä, hë^{ᴇ}misa hănʟ!ēnoxwaxsᴇmē gᴇnᴇmsa hănʟ!ēnoxwē ts!âsa p!ᴇlxᴇlasgᴇmē lāxa ts!ᴇdāqē, ḷ̣âlasēs hănʟ!ēnoxwē łā^{ᴇ}wŭnᴇmē, qa k·!ēsēs t!at!aayaała lāxēs wâʟâlaēna^{ᴇ}ya ts!ᴇdāqē ḷ̣ō^{ᴇ} łā^{ᴇ}wŭnᴇmasa hănʟ!ēnoxwaxsᴇmē ts!ᴇdāqa. Wä, lä q!ŭnala q!āla^{ᴇ}mē łā^{ᴇ}wŭnᴇmasa ts!ᴇdāqaxs ḷ̣â^{ᴇ}lanokwaēs gᴇnᴇmasa hănʟ!ēnoxwē. Wä, lä k·!ēs bābala qaxs hë^{ᴇ}maē ăx^{ᴇ}ēdxa p!ᴇlxᴇlasgᴇmē ts!ᴇwēx qaēs gᴇnᴇmēxa ^{ᴇ}nał^{ᴇ}nᴇmp!ᴇna mōẋ^{u}sokwa ḷ̣ōxs lāk·!ᴇndaēda p!ᴇlxᴇlasgᴇmē ts!ᴇwēsa gᴇnᴇmasa hănʟ!ēnoxwē lāx łā^{ᴇ}wŭnᴇmas ḷ̣âläsēs hănʟ!ēnoxwē łā^{ᴇ}wŭnᴇmē. Wä, lä ^{ᴇ}nāẋwa^{ᴇ}mē g·ōkŭlōtasa hănʟ!ēnoxwē q!ālaqēxs wâʟâlaē.

Wä, hë^{ᴇ}mis lāg·iłas hë gwēg·ilēda hănʟ!ēnoxwē, yîxs k·!ēsaē kŭlkŭlk·a ḷ̣ᴇ^{ᴇ}wis gᴇnᴇmē. Wä, lāxaē ḷ̣âläs k·!ēs kŭlkŭlk·a ḷ̣ᴇ^{ᴇ}wis łā^{ᴇ}wŭnᴇmē. Wä, g·îl^{ᴇ}mēsē mōp!ᴇnẋwa^{ᴇ}sē ^{ᴇ}nälās g·āxaēda hănʟ!ē-

sweetheart. At once he cohabits with his sweetheart. In the morning, when daylight comes, the | hunter and his sweetheart arise at the same time and go down | to the beach and go into the sea-water and | bathe at the same time. They dive four times and stay under water a long time; and after ‖ diving they rub their bodies. After | that both come out of the salt water at the same time and sit down on the | beach; and after their bodies are dry, they | put on their blankets at the same time, and both | arise at the same time on the beach, and the hunter goes to his ‖ house, and his sweetheart goes to her own house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweetheart, and she always eats only a little. | The wife of the hunter does not observe any taboos. This is called ‖ *g·îldēlk*^{u} ("made long inside"), when a man does this with another woman. | The hunters who do this are those whose wives are foolish | walking about and talking, and going after men, and who do not know | the taboos to be observed by a hunter's wife. |

The hunter only tells his wife not ‖ to touch his bed when he goes hunting in the woods, or when he goes paddling. | This is the end of what is being done by the | hunter's wife. |

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noxwē kŭlx·ᵉīd lāxēs ḷâla. Wä, lä hëx·ᵉidaEm nEẋwālaxēs ḷâlaxa hănL!ēnoxwē. Wä, k·!ēsᵉmēsē ᵉnāx·ᵉīdxa gaäläxs laē ḷaẋᵉwidēda hănL!ēnoxwē ᵉnEmāx·ᵉīda ḷEᵉwis ḷâlēda ts!Edāqē qaᵉs lä lEnts!ēs lāxa L!Emaᵉisē. Wä, hōxsta lāxa dEmsx·ē ᵉwāpa qaᵉs ᵉnEmāx·ᵉidē dāsᵉida. Wä, lä mōp!Ena dāsᵉida gēgEyEnsEla. Wä, gîlᵉmēsē gwāɬ dāsa laē gŭsēt!ēda lāxēs ōk!winaᵉyē. Wä, g·îlᵉmēsē gwäła laē ᵉnEmāx·ᵉid hōxᵉwŭsta lāxa dEmsx·ē ᵉwāpa qaᵉs lē k!ŭsᵉālis laxa L!Emaᵉisē. Wä, g·îlᵉmēsē lEmẋᵉŭnx·ᵉidē ōk!winaᵉyas laē ᵉnEmāx·ᵉidExs laē ᵉnEẋŭntsēs ᵉnaEnẋᵉŭnaᵉyē. Wä, lä ᵉnEmāx·ᵉidExs laē ḷāẋᵉŭlēs lāxa L!Emaᵉisaxs laē näᵉnakwēda hănL!ēnoxwē lāxēs g·ōkwē. Wä, lā ḷâläs näᵉnakᵘ lāxēs hEsaq g·ōkwa laxēs k·!ēts!ēnaᵉyē yāyaᵉnaxs qäᵉnakŭlaē ᵉnEmāla.

Wä, laᵉmē gEnEmasa hănL!ēnoxwē hēmEnāɬaEm L!āwEntasa heᵉmāōmasē lāx ḷâläsēs lāᵉwŭnEmē qa hēmEnēɬᵉEm xāL!a haᵉmäs. Wä, lāḷa k·!eâs aëk·ilasōsa gEnEmasa hănL!ēnoxwē. Wä, hëEm ḷēgadEs g·îldēlkᵘ, yîxa hë gwēg·ila ḷEᵉwa ōgŭᵉɬa ts!Edāqa. Wä, hëEm hë gwēg·ilēda hănL!ēnoxwē yîxs nEnōlâēs gEnEmasxa ts!Edāqaxs qāyElkwaē ḷōxs k·ât!alaē ḷōxs L!âsgasaēxa k·!ēāsē q!āɬ lax aëk·ilasEᵉwasa hănL!ēnoxwaxsEm ts!Edāqa.

Wä, lēx·aᵉmēs wāɬdEmsa hănL!ēnoxwaxēs gEnEmē qa k·!ēsēs ḷâbalax kŭᵉlēᵉlasas, yîxs laē hanaL!a lāxa āL!ē ḷōxs sēẋᵉwidaēda hănL!ēnoxwē. Wä, laEm lāba lāx gwaᵉyilälasasa gEnEmasa hănL!ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which way the hunter her husband goes, ‖ for the bed of the hunter is not near the bed of his | wife, and generally the hunter hardly speaks | to his wife. When the hunter dreams | that he is making love to a living woman, and when he dreams that he cohabits | with the living woman to whom he makes love, he immediately arises out of his ‖ bed and quietly goes, takes his powder-box | and his gun and the mat which serves as his seat and his paddle, and | he goes quietly out of the door of the house. |

As soon as he goes out of the house, he puts a mark on the | ground with the tip of his hunting-paddle. ‖ The mark runs in the way in which he goes out paddling; and when | his wife arises and sees that her husband is not in his bed, | the woman knows at once that her husband had a good dream | for hunting. She goes out of the door of the house | and looks at the ground. There she sees her husband's mark, ‖ and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into her house, not fast, and sits down, and she takes some food | and eats it, and she chews for a long time what she is eating, | and she swallows it in very small pieces; that is, if ‖ the hunter's wife is an experienced woman. She does not stop eating until her | cheeks ache. |

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3 Wä, la^{ɛ}mēsEn gwāgwēx·s^{ɛ}ālał lāxa māmałt!ēk·!a qaēda gEnEmasa hănL!ēnoxwē lāx la gwāgwaagasasēs hănL!ēnoxwē łā^{ɛ}wŭnEma, yîxs k·!ēsaē ḷâlalīłē kŭ^{ɛ}le^{ɛ}lasasa hănL!ēnoxwē lāx kŭ^{ɛ}lē^{ɛ}lasasēs gEnEmē. Wä, lä q!ŭnāla k·!ēs âlaEm yaēq!Eg·a^{ɛ}łēda hănL!ēnoxwē ḷE^{ɛ}wis gEnEmē. Wä, hë^{ɛ}mēsēxs g·îl^{ɛ}maēda hănL!ēnoxwē mēxEla L!Etaxa q!ŭla ts!Edāqa. Wä, g·îl^{ɛ}mēsa hănL!ēnoxwē mēxala nEx̣wālaxēs L!EtasE^{ɛ}wē q!ŭla ts!Edāqa, lä hëx·^{ɛ}idaEm ḷāx̣^{ɛ}ŭlīł lāxēs kŭ^{ɛ}lē^{ɛ}lasē qa^{ɛ}s sEltāłēxs laē dāx·^{ɛ}īdxēs hănhănłk·ēdzats!ē g·îldasa ḷE^{ɛ}wis hănḷEmē ḷE^{ɛ}wis k!wa^{ɛ}yē łē^{ɛ}wa^{ɛ}ya ḷE^{ɛ}wis sē^{ɛ}wayowē. Wä, lä sEltāłaxs laē lāwEls lāx t!Ex·îläsēs g·ōkwē.

Wä, g·îl^{ɛ}mēsē lāwEls lāx L!āsanâ^{ɛ}yasēs g·ōkwē laē xŭt!Elsaxa ăwīnak!ŭsē yîs gēxtâ^{ɛ}yasēs hanaL!ax·sa^{ɛ}yasē sē^{ɛ}wayâ. Wä, la^{ɛ}mē gwēbałē xŭlta^{ɛ}yas lāx gwāgwaagasas laē sēx̣^{ɛ}wida. Wä, g·îl^{ɛ}mēsē ḷāx̣^{ɛ}widē gEnEmas laē dōx^{ɛ}waLElaxēs lā^{ɛ}wŭnEmaxs k·!eâsaē ku^{ɛ}līła. Wä, hëx·^{ɛ}ida^{ɛ}mēsa ts!Edāqē q!âł^{ɛ}aLElaxēs łā^{ɛ}wŭnEmaxs mēxalaasa ëk·ē lāxēs hănL!ēno^{ɛ}xwēna^{ɛ}yē. Wä, lä lāwEls lāxa t!Ex·îläsēs g·ōkwē qa^{ɛ}s dōx^{ɛ}widēxa ăwinak!ŭsē. Wä, lä dōx^{ɛ}waLElaxa xŭlta^{ɛ}yasēs łā^{ɛ}wŭnEmē. Wä, la^{ɛ}mē q!âł^{ɛ}aLElax gwāgwaagasas laxēq.

Wä, g·îl^{ɛ}mēsē q!ästax gwagwaagasas laē âEm x̣wēlaqa la laēL lāxēs g·ōk^{u} k·!ēs yāya^{ɛ}na qa^{ɛ}s lä k!wāg·alīła qa^{ɛ}s ăx^{ɛ}ēdēxa hēmaōmasē qa^{ɛ}s hămx·^{ɛ}īdēq. Wä, la^{ɛ}mē gēgEg·îlīł malēkwaxēs ha^{ɛ}ma^{ɛ}yē qa^{ɛ}s nEx^{ɛ}wīdēqēxs laē âla la ăm^{ɛ}Emayastâ yîxs ëg·îlwaṭaēda gE25 nEmasa hănL!ēnoxwē. Wä, āl^{ɛ}mēsē gwāł hă^{ɛ}māpExs laē ts!ēts!EnEmyax·^{ɛ}īda.

When the front of the house is stone | at the place where the hunter sits and when he dreams of making love to the wife of | another man, he has no way of letting his wife know that he goes out || hunting on account of his favorable dream, for he immediately arises and goes | out in his canoe. When he goes out of the house, he takes | a long split piece of cedar-wood and places it on the ground, the end near | the door of the house pointing down to the beach, and the lower end | is pointing south; and when the hunter goes straight out from his || house, then he puts the cedar-stick on the rock (pointing away from the door); and when he | goes north, he lays the cedar-stick (pointing north); and when | he goes back into the woods, he puts the cedar-stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about which I talked first. ||

This is only done by the hunter when he dreams of making love to a | living woman. When he dreams of making love to a dead woman, | he knows that he will not catch any animal. This is the same | dream for the hunter and trapper; for when | the trapper dreams of making love to a living woman, || he knows that something will be in his trap, and he at once goes to | look at his trap to take out what is caught in it; and when the | trapper dreams of making love to a dead woman, he

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Wä, g·îlᵉmēsē t!ēdzEk!wa L!āsanâᵉyasa g·ōkwasa hănL!ēnoxwē āxēs hănāL!aēdzasē. Wä, g·îlᵉmēsē mēxEla nEẋwālaxa gEnEmaxa ōgŭᵉla bEgwānEma, wä, lä k·!eâs gwēx·ᵉidaas nēłaxēs gEnEmax lälē hănāL!ał qaēs ëk·ē mēxaᵉya qaxs âᵉmaē hëx·ᵉidaEm ḷāẋᵉŭlīła qaᵉs lä ălēẋᵉwida. Wä, g·îlᵉmēsē lālawŭlts!a lāxēs g·ōkwaxs laē dāg·îlxḷālaxa g·îlt!a xōkᵘ k!waᵉxLāᵉwa qaᵉs k·at!Elsēs ōbaᵉyas lāx max·stâᵉlasas t!Ex·îläsēs g·ōkwē, gwēbała lāxa L!Emaᵉisē, la gwāgwebała lāxa ᵉnEldzē. Wä, g·îlᵉmēsē lāLa hănL!ēnoxwē lāxa nEqawīlasēs g·ōkwē la k·at!ālotsa k!waᵉxLaᵉwē lāxa gwäłaasa.[1] Wä, g·îlᵉmēsē gwāgwaaqa lāxa gwänakwē laē k·at!ālotsa k!waᵉxLaᵉwē. Wä, g·îlᵉmēsē aaLaaqa lāxa āL!ē laē k·at!ālotsa k!waᵉxLaᵉwē āḷEbāła lāx ăpsanâᵉyasēs g·ōkwē. Wä, hëEmxaäwisē gwäła xŭltaᵉyas lāxa ăwīnak!ŭsē lāxEn g·îlx·dē gwāgwēx·sᵉālasa.

Wä, lēx·aEm hë gwēg·ilatsa hănL!ēnoxwē yîxs mēxElaē nEẋwālaxa q!ŭla ts!Edāqa. Wä, g·îlᵉmēsē mēxEla nEẋwālaxa la łEᵉl tsEdāqa, wä, lä q!âLElaxs k·!eâsälē yānEms lāxa g·îlg·aōmas, yîxs ᵉnEmāx·îsᵉmaē mēxaᵉyasa hănL!ēnoxwē ḷEᵉwa k·!Elk·!Elk·!ēnoxwē, yîxs g·îlᵉmaēda k·!Elk·Elk·!ēnōxwē mēxEla nEẋwālaxa q!ŭla ts!Edāqa laē q!âLElaqē laEm mäts!âwēs k·!Elg·ayo. Wä, hëx·ᵉidaᵉmēsē la dōqwaxa k·!Elg·ayowē qaᵉs k!ŭlsēx mäts!âwas. Wä, g·îlᵉmēsē k·!Elk·!Elk·!ēnoxwē mēxEla nEẋwālaxa łEᵉlē ts!Edāqa; wä, lä q!âLE-

[1] Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ‖

Means of Having Children

1 [We will talk about the means of making a woman have children. | There was T!āt!Endzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight ‖ winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā^{ɛ}x·īladzē that I | felt badly because my
10 wife had not been pregnant in eight ‖ winters. Then Qwā^{ɛ}x·īladzē laughed. He | said:[1] "O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. ‖ Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to ‖ those experts in medicine among the Koskimo.

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48 laxēs k·!Elg·ayâxs wEyōLaē ḷōxs L!ēnkwaasa ^{ɛ}wālasē g·îlg·aōmasēs k·!Elg·ayowē. Wä, laEm lāba.

Means of Having Children

1 [Ḡwā′gwēx·s^{ɛ}alaLens lā′xa bā′wēk!ŭl^{ɛ}yō qa bEwē′ẋ^{ɛ}wīdēsa ts!Edā′qē. Wä, hë′^{ɛ}maē T!ā′t!ents!īdē, yîxs la′e ma^{ɛ}łgŭ^{ɛ}nā′ł^{ɛ}Enxēlaxa ts!E^{ɛ}wŭ′nxē gEg·a′tsēs gEnE′mē. Wä, la hëwä′xa bEwē′ẋ^{ɛ}wīda. Wä, g·a^{ɛ}mēs wā′łdEmsēg·a:] Hë′^{ɛ}maaxg·în lē′g·în la ma^{ɛ}łgŭ^{ɛ}nā′-
5 ł^{ɛ}Enxēlaxa ts!E^{ɛ}wŭ′nxē gEg·a′tsEn la gEnE′ma. Wä, la hëwä′xa bEwē′ẋ^{ɛ}wīda. Wä, la ts!Ex·îlEn nâ′qa^{ɛ}yē qaxg·în hë′^{ɛ}mēq lā′g·ła gEg·ā′dEx·^{ɛ}īd qEn xŭ′ngwadEx·^{ɛ}īdē. Wä, lEn lā′xa Ḳō′sg·imoẋwē. Wä, lEn nē′łaxa q!ŭ′l^{ɛ}yakwē Qwā^{ɛ}x·īladzē, yîsEn nâ′qa^{ɛ}yaxs ^{ɛ}yā′x·sE^{ɛ}maē qaE′n gEnE′maxs k·!ē′saē bEwē′ẋ^{ɛ}wīdxa la ma^{ɛ}łgŭ-
01 ^{ɛ}nā′ł^{ɛ}Enx ts!E^{ɛ}wŭ′nxa. Wä, la dał^{ɛ}ī′dē Qwā^{ɛ}x·ī′ladzē. Wä, la ^{ɛ}nē′k·a:[1] "^{ɛ}ya, ā′dats, wë′g·ak·ā′sLEla hōLē′laL g·ā′xEn, qEn ts!ēk·!ā′ł^{ɛ}Elak·asaōL. Wë′LEla hō′LēlaL·asLōL. Wä, hë′k·as^{ɛ}maēxg·în lā′k·asaēk· gEg·adk·atsōx G·ā′laxaā′kwē^{ɛ}lakwēx. Wä, lā′k·asōnō k·!ē′as qE′lxēla; wä, lā′k·asEn mō′ẋ^{ɛ}ŭnxēlaxē ts!E^{ɛ}wE′nxē gEg·a′d-
15 k·atsōnō; wä, lā′k·asē â′lak·!ālak·as ts!Ex·î′lEn nâ′qēk·asē. Wä, lā′k·asEn Lē′łaxē wī^{ɛ}wā′nō^{ɛ}lēnoxwasē g·î′lk·asdä Ḳō′sg·imoẋwa. Wä, lEn dō′t!Eg·a^{ɛ}ła. Wē, lāk·asEn ^{ɛ}nēx·a: 'ya, wī^{ɛ}wanō^{ɛ}lēnoxs Ḳōsg·imoẋ^{u}. Wî′k·asLEla hō′LēlaLōL ä′sa^{ɛ}yōLenLōL qak·ā′sōs wa^{ɛ}xa′ōs wā′noł^{ɛ}īdk·asxEn gEnE′mk·asēx qa qE′lxēlē^{ɛ}sōx,' ^{ɛ}nē′x·k·asEnLax
20 wī^{ɛ}wā′nō^{ɛ}lēnoxwasē Ḳō′sg·imoẋwē. Wä, lā′k·aslaēnē dō′t!Eg·a^{ɛ}łē

[1] The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā^{ɛ}x·īladzē! | let Born-to-be-given-Presents-First go out of the house, else | she will hear what we are talking about here.' Then | Born-to-be-given-Presents-First was driven out. ‖

"As soon as she had gone out, the expert in medicine spoke, | and said, 'O chief! go and | send the little children to search for one | male lizard and also for one female | lizard. They shall be husband and wife; and as soon as ‖ they have brought them, you must take them and put them together, chest to chest, | and tie them together in that way, while | they are still alive. Then tie them on the right side of your | waist, and let them be there thus for four days. | Then untie them and ‖ take some food;' and I chewed it. |

"Then I took the fore-feet of one of the lizards | and put them into the food, and I chewed it again, | and then I put it down on the floor of the house; and then I also | took the hind-feet of the lizard ‖ and put them into what had been chewed. Then | I put it down on the floor of the house. Then I did the same with each one. | Then I took it up, and I took the fore-feet, | both of them; and I chewed them together | with the food, and I put it down on the floor of the

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^{ɛ}nEmō′ẋwē. Wä, lā′k·as^{ɛ}laēnē ^{ɛ}nē′x·a: '^{ɛ}ya g·ī′gă^{ɛ}ma, Qwā^{ɛ}x·ī′ladzē, wî′g·ELElax·ōnō lā′wElsk·asLōx G·ā′laxaā′kwē^{ɛ}lakwax, ā′Lak·asōnō wuLEla′ lā′xEns dō′dEt!ālag·îlīlEmk·ā′sax.' Wä, lā′k·as^{ɛ}laēnē k·ā′-^{ɛ}yasōkwasē G·ā′laxaā′kwē^{ɛ}laẋwē.

"Wä, g·î′l^{ɛ}Em^{ɛ}laēnē lā′wEls lā′k·asē dō′t!Eg·a^{ɛ}łk·asē wā′nō^{ɛ}łaēno-xwē. Wä, lā′k·as^{ɛ}laēnē ^{ɛ}nē′x·a: 'ya, g·ī′gă^{ɛ}ma, wî′k·asLEla ^{ɛ}yā′-lax^{ɛ}īdk·asLEsē g·î′ng·înā′nEmk·asbēdza^{ɛ}wa qa lā′k·asēsē^{ɛ} ā′läx ^{ɛ}nE′m-k·asa wī′sEm gwā′lasa. Wä, hë′kas^{ɛ}mēsēnē ^{ɛ}nE′mk·asa ts!Edā′x gwā′lasa. Lā′k·asLēnē hā′yasEk·âlaL. Wä, g·î′lk·as^{ɛ}Emłxaēnē g·ā′xk·asL qak·ā′sLEsōnō ăx^{ɛ}ē′dk·asLEqēnē qak·ā′ts hā′qōdk·asaō-saq. Wä, lā′k·asLāxaas yā′LōdK·asLEqēnē qaxs hë′k·as^{ɛ}maēnē ā′łēk·as q!ŭlä′. Wä, lā′k·ats yî′ł^{ɛ}āLElō′ts lā′k·asxōs hë′łk·!ōdEnō-dza^{ɛ}yēx qEnā′sa. Wä, lā′k·asLExaē mō′p!Enẋwa^{ɛ}sk·asLē ^{ɛ}nā′läs hë gwä′łaLēnē. Wä, lā′k·asLaxaas qwē′l^{ɛ}īdk·asLaqēnē. Wä, lā′k·ats ăx^{ɛ}ē′dk·asxē mā′^{ɛ}malēk!wēmak·asē,' qak·ā^{ɛ}sEn mā′lēẋ^{ɛ}wīdaēx.

"Wä, lā′k·asEn ăx^{ɛ}ēdk·asxē ma^{ɛ}łē′ a^{ɛ}yasō′kwatsē gwā′lasē qak·ā′-sEn ā′x^{ɛ}Eqēs lā′k·asxē mā′^{ɛ}malēk!wēma qak·ā′sEn ē′t!ēdē mā′lē-ẋ^{ɛ}wīdk·asqēnē. Wä, lā′k·asxaEn ăx^{ɛ}ā′lîłaqēnē. Wä, lā′k·asxat!En ē′t!ēd ăx^{ɛ}ē′dk·asxē ma^{ɛ}łē′ g·ō′g·Egu^{ɛ}yō′sē gwā′lasē qak·ā′sEn ē′t!ēdē ā′x^{ɛ}Eqās lā′k·asxEn lā′k·asē mā′lēkwasōkwa′sa. Wä, lā′k·a-sEn ăx^{ɛ}ā′lîłak·asaq. Wä, lā′k·asxat!En hë gwē′x·^{ɛ}īdk·asxē ^{ɛ}nE′mē. Wä, laE′mxat!En ăx^{ɛ}ē′dk·asqēnē qak·ā′sEn ăx^{ɛ}ē′dk·asēx a^{ɛ}yasō′-kwasas, yîk·ā′sxē ma^{ɛ}łē′. Wä, lā′k·asEn ē′t!ēd mā′lēẋ^{ɛ}wīdqēnē ḷōkwa′sē mā′^{ɛ}malēk!wēma. Wä, lā′k·as^{ɛ}EmxaEn ăx^{ɛ}ā′lîłaqēnē.

house. ‖ Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it and ‖ she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et cum ea concubui. Postquam | perfeci, non sivi ‖ uxorem meam se illo die commovere et sivi eam femina illo die distinere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praegnans. Then she had a little boy. | She first had a child when I had been married ‖ five winters to my wife; | and now I had this child, Mɛlnēd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on the trail of Gwadzē. I found two—a ‖ female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards ‖ on my waist. Statim

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Wä, lā′k·asɛn ăx^{ɛ}ē′dk·asɛx a^{ɛ}lɛmxḷā′^{ɛ}ya g·ō′g·ɛgŭ^{ɛ}yō′sē ^{ɛ}nɛ′mē qak·ā′sɛn ē′t!ēdē mā′leχ^{ɛ}wīdqēnē ḷōkwā′sē mā′^{ɛ}malēk!wēma. Wä, lā′k·as gwā′ła, lā′k·as^{ɛ}ɛmxaēnē mō′sgɛmē mā′lēχ^{u}sɛ^{ɛ}makwē lā′k·as ăxē′łk·asa. Wä, lā′k·asɛn lēł^{ɛ}ā′līłxɛn gɛnɛ′mē. Wä, lā′k·asɛn ăxk·!ā′lak·asqēnē qak·ā′saēs mā′leχ^{ɛ}wīdxē mā′lēg·îkwē. Wä, lā′k·asēnē mā′lēχ^{ɛ}wīdk·asqēnē. Wä, lā′k·asēnē ^{ɛ}wīlq!ɛsaqēnē. Wä, lā′k·asɛn lē′łts!âlīlak·asxɛn gɛnɛ′mē. Wä, lā′k·asɛnu^{ɛ}χ^{u} kŭ′lx·^{ɛ}īdk·as ḷɛ^{ɛ}wē′nē. Wä, hë′k·asɛn kŭ′lx·^{ɛ}īdk·asē hë′łk·!ōtagā′wa^{ɛ}līłasɛn gɛnɛ′mē. Wä, lā′k·asɛnu^{ɛ}χ^{u} gɛχ^{ɛ}wī′da. Wä, g·î′lk·as^{ɛ}mēsɛn gwā′łk·as gɛxwa′ ḷɛ^{ɛ}wē′nē; wä, lā′k·asɛn k·!ē′^{ɛ}yas ^{ɛ}nēx· qa lē′kŭlīłēsɛn gɛnɛ′maxē ^{ɛ}nā′la qa ō′kwas^{ɛ}mēsēnē sɛ′nbą ^{ɛ}yîłā′łaxē ^{ɛ}nā′la t!ē′g·îł ḷɛ^{ɛ}wē nē′g·îkwē, yî′xē hë′kas^{ɛ}maēnē ā′łēk·as gwāł k·!a^{ɛ}łē. Wä, lā′k·as hë′hēk·a ē′t!ēd k·!ał^{ɛ}ē′da. Wä, lā′k·as^{ɛ}mēnē qɛlxk·!aē′s^{ɛ}īdk·asa. Wä, lā′k·as^{ɛ}mēnē qɛ′lxēlax·^{ɛ}īd, yîk·ā′tsē bā′bagŭmē. Wä, ā′łk·as qɛ′lxadɛx·^{ɛ}īdk·asg·anu^{ɛ}χ^{u} lā′k·asaēx· sɛk·!ā′x^{ɛ}ɛnxēlaxē ts!^{ɛ}wŭ′nxē gā′k·âla ḷōkwā′sɛn gēnɛ′mk·asēx. Wä, lā′k·as^{ɛ}maēg·în qɛ′lxadk·atsōx Mɛ′lnēdēx," ^{ɛ}nē′k·ēda g·ī′gămą^{ɛ}yē lā′xēs gō′ts!alaēna^{ɛ}yē.[1]

Wä, hë′x·^{ɛ}ida^{ɛ}mēsɛn g·āx nä′^{ɛ}nakwa. Wä, gwā′łɛla^{ɛ}mēsɛn ā′läxa gwā′lasē lā′xa t!êx·î′läs Gwadzɛ^{ɛ}yē′. Wä, lɛn q!ā′xa ma^{ɛ}łē′, ^{ɛ}nɛ′ma ts!ɛdā′qē, ^{ɛ}nɛ′ma bɛgwā′nɛmē lā′xa gwā′lasē. Wä, hë′x·^{ɛ}ida^{ɛ}mēsɛn hā′qōdɛq qɛn yā′lōdēq. Wä, lɛn yîł^{ɛ}ɛ′nts lā′xɛn wŭsē′g·anō, lɛn wusē′x·^{ɛ}īts. Wä, laɛ′m axā′ła lā′xɛn hë′łk·!ōdɛnōdza^{ɛ}yē. Wä lɛn nä′^{ɛ}nakwa lāx Xŭ′mdasbē. Wä, la^{ɛ}mɛn lā′g·aa lāq, yîxs a′mlēχwaɛn gɛnɛ′mē lāq. Wä, la ma^{ɛ}łp!ɛ′nχwa^{ɛ}sē ^{ɛ}nā′läsa gwā′-

[1] The following is again Kw·âg·uł dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | "Quando," inquam, "menstruavisti?" sciebam enim eam tum menstruare. | "Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea illa nocte non coire. ‖ Cum uxor mecum ludere conaretur, | iratum me simulavi. Deinde duas noctes dormii. | When the lizards had been on my waist four days, | I took a biscuit and chewed it; and I took the | lizard and cut off the fore-legs of the one, the male. ‖ Then I put them in with what I had in my mouth and chewed them. When I | had done so, I put it (what I had chewed) down on the floor of the house, and I again took a biscuit | and bit off a piece; and I cut off the hind-feet | of the lizard and put them in with what I was chewing. When | I had finished, I bit off again a piece of biscuit; and I cut off ‖ the fore-feet of the female lizard, and I chewed them with the biscuit, | and I put (what I had chewed) down on the floor of the house. Then I bit off another piece of | biscuit, and I cut off the hind-feet of the lizard and | put them in with the biscuit I was chewing. Now there were therefore | four piles of chewed biscuit on the floor. ‖

Then I called my wife to come to the place where I was sitting. | She came at once. I put my arm around her, and I gave her | one of the pieces of biscuit. I told her to eat it. | She ate at once the

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lasē ăxā'ła lā'xEn qEnā'sē. Wä, hë'x·ᵉidaᵉmēsEn gEnE'mē ᵉnēx· qEnuᵉx̣ᵘ amā'łōx̣ᵉwīdē. Wä, lEn wŭlā'q; wä, lEn ᵉnē'k·a: "Wē'laqwas ē'xEntē," qaᵉxg·în q!â'lElaᵉmēg·aqēxs ē'xEntaē. Wä, la ᵉnē'k·Exs la'ē mō'p!Enx̣waᵉsa ᵉnā'läs la ē'xEnta. Wä, lEn łâk!wē'masā'masxEn nâ'qaᵉyē qEn k·!ē'sē nEx̣wā'lax·ᵉīd ɻEᵉwē'xa gā'nulē. Wä, wā'x·ᵉmēsEn gEnE'mē aE'mɬq !Enᵉwa g·ā'xEn; â'ᵉmēsEn łā'wisbōłaq. Wä, hë't!En la maᵉłp!E'nx̣waᵉs hë'la mē'xē. Wä, laE'm mō'p!Enx̣waᵉsē ᵉnā'läsa gwā'lasē ăxā'ła lā'xg·în qEnā'sîk·; wä, lEn ăxᵉē'dxa bî'sg·îtē qEn mā'lēx̣ᵉwīdēq. Wä, lEn ăxᵉē'dxa gwā'lasē qEn t!ō'sōdēx eᵉe'ᵉyasâ'sa ᵉnE'mēxa wī'sEmē. Wä, lEn ā'xᵉEqas lā'xEn la hă'msgEmēsEᵉwa qEn mā'lēx̣ᵉwīdēq. Wä, lEn gwāɬ mā'lēkwaq; wä, lEn ăxᵉā'līłaq. Wä, lEn ē't!ēd ăxᵉē'dxa bî'sg·îtē qEn ē't!ēdē qE'mx̣ᵉwīd lāq. Wä, lEn t!ō'sōdEx g·ō'g·Egŭᵉyâsa gwā'lasē qEn ā'xᵉEqēs lā'xEn lā mā'lēkwasEᵉwa. Wä, lā'xaē gwā'ła; wä, lEn ē't!ēd q!E'mx̣ᵉwīdxa bî'sg·îtē. Wä, lā'xaEn t!ō'sōdEx eᵉeᵉyasâ'sa ts!Edā'qē gwā'lasa qEn mā'lēx̣ᵉwīdēq ɻEᵉwa bî'sg·îtē. Wä, lEn ē't!ēd ăxᵉā'līłaq. Wä, lEn ē't!ēd q!E'mx̣ᵉwīdxa bî'sg·îtē. Wä, laxaEn t!ō'sōdEx g·ō'g·Eguᵉyâsa gwā'lasē qEn ā'xᵉEqēs lā'xEn la mā'lekwasEᵉwa bî'sg·îta. Wä, laE'm ᵉwī'ᵉla. LaEm mōsgEma ᵉmEx̣ᵘmEgwī'łē mā'lēg·Ekᵘ bî'sg·îta.

Wä, lEn lē'ᵉlālaxEn gEnE'mē qa g·ā'xēs lā'xEn k!waē'lasē. Wä, hë'x·ᵉidaᵉmēsē g·ā'xa. Wä, lEn k·!îp!Exō'dEq. Wä, lEn ts!â'sa ᵉnE'msgEmē lāq. Wä, lEn ᵉnē'k·a: 'Hămx·ᵉī'dasxwa bisg·îtē'x.' Wä, hë'x·ᵉidaᵉmēsē ᵉwīᵉla hămx·ᵉī'dqēxs mō'sgEmaē. Wä, lEn lēł-

four pieces. Then | I called her into my room ‖ and barred the door. Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori mea concubui. After I had done so, I spoke | and said, "O my dear! don't wish to move about this | day and night; just lie on your back with legs extended." Thus said I ‖ to my wife. |

Then she obeyed me; and my wife said that she | guessed that I was treating her with medicine, that she might have a child. | Postea menstrua | uxoris meae destiterunt. Praegnans erat et puellam peperit. | Etenim in sinistra parte jacebam dum cum uxore ‖ concumbebam. Quare infans erat puella. Now I | had a child; and I believe in the medicine, for my wife never | had had a child for eight winters. I | gave her the medicine and she was pregnant at once and when | we had been married nine winters we ‖ had a daughter. |

The girl was four months old when my wife was pregnant again, | and she had another girl. | Now we have been married sixteen winters, I and my wife, | and we have four children, all girls. Eight ‖ winters we had no children. Now for eight winters we have had | children. The only reason why I am sick at heart is that the children are all | girls, for there is no boy. [Thus said | T!ātEndzid of the Seaward-Dwellers.] |

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ts!âlēLaq lā'xEn g·aē'lasē. Wä, g·îl^{ɛ}mēsEnu^{ɛ}ẋ^{u} la lāts!â'lĭła; lē'g·în ḷEnē'x·^{ɛ}īdxa t!êx·î'läsEn g·aē'lasē. Wä, la^{ɛ}mEn lē'xLeqŭlĭła, qaxg·în hĕk· kŭ'lx·^{ɛ}idaā'sē gEmxā'gawalĭłasEn gEnE'mē. Wä, lEn nEẋwā'lax·^{ɛ}īd ḷE^{ɛ}wEn gEnEmē. Wä, lEn gwāła. Wä, lEn yāq!Eg·a^{ɛ}la. Wä, lEn ^{ɛ}nē'k·a: "^{ɛ}ya, ā'dē, gwā'la ^{ɛ}nēx· qas yā'^{ɛ}wīxîlīłēlōsxwa ^{ɛ}nālaLēx ḷE^{ɛ}wa gānuLēx. Â'EmLEs t!ē'g·ĭłLōL ^{ɛ}yîłā'łaL," ^{ɛ}nē'k·EnLaxEn gEnE'mē.

Wä, la nā'nagēg·ī g·ā'xEn. Wä, la ^{ɛ}nē'k·En gEnE'maxs lE^{ɛ}ma'ē k·ō'tEn laEm pEtā'q qa bEwē'ẋ^{ɛ}wīdēs. Wä, la^{ɛ}mē gwāł ē'xEntEn gEnE'mē lā'xēq. Wä, la^{ɛ}mē bEwē'ẋ^{ɛ}wīda. Wä, la ^{ɛ}mā'^{ɛ}yōł^{ɛ}ītsa ts!ā'ts!EdagEmē. Qä'ḷaxg·în gEmxāgawa^{ɛ}lĭłēg·axg·în lēk· nEẋwā'lax·^{ɛ}īd ḷE^{ɛ}wE'n gEnE'mē, lā'g·ĭłās ts!ā'ts!Edagemē. Wä, la^{ɛ}mE'n xŭ'ngwadEx·^{ɛ}īda. Wä, la^{ɛ}mEn ō'q!ŭs^{ɛ}īdxa pEta' qaxg·în hĕwä'xēk· bEwē'ẋ^{ɛ}wīdāmasxEn gEnE'maxa ma^{ɛ}łgŭ^{ɛ}nā'ł^{ɛ}Enxē ts!E^{ɛ}wŭ'nxa. Wä, lEn păt!ē'dEq; lä hë'x·^{ɛ}idaEm bEwē'ẋ^{ɛ}wīda. Wä, lEn nā'^{ɛ}nemax^{ɛ}Enxēlaxa ts!E^{ɛ}wŭ'nxē hā'yasEk·âlaxg·în lä'g·anu^{ɛ}ẋ^{u} xŭ'ngwadEx·^{ɛ}ītsē ts!ā'ts!Edāgemē.

Wā, hë'^{ɛ}mis ā'łē'^{ɛ}s mō'sgEmēk·îlēda ts!ā'ts!Edāgemaxs la'ē ē't!ēdEn gEnE'mē bEwē'ẋ^{ɛ}wīda. Wä, laE'mxaē ts!ā'ts!Edāgema. Wä, lā'nu^{ɛ}ẋ^{u} q!āL!ax^{ɛ}E'nxag·ōgwīlaxa ts!E^{ɛ}wŭ'nxē gak·â'la ḷE^{ɛ}wEn gEnE'mē. Wä, la mō'kŭn sā'sEmē ts!ē'daxsä. Ma^{ɛ}łgŭ^{ɛ}nā'ł^{ɛ}Enxa ts!E^{ɛ}wŭ'nxē k·!eâ's sā'sEma. Wä, lanu^{ɛ}ẋ^{u} ma^{ɛ}łgŭ^{ɛ}nā'ł^{ɛ}Enxa ts!E^{ɛ}wŭ'nxē la sā'sEmnōkwa. Wä, lē'x·a^{ɛ}mēs ts!EnE'msEn nâ'qa^{ɛ}yaxs ^{ɛ}nā'ẋwa^{ɛ}maē ts!ē'daqEn sā'sEmē, yîxs k·!eâ'saē bā'baguma. [^{ɛ}nē'k·ē T!ā't!Ents!ēdäsa L!a'L!asiqwăla.]

Birth

The woman has not had a husband for a long time, when she is with child; | and when she thinks that she is with child, both of them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, or a bird with blood on its head, or | a seal with blood on its head or with singed hair. He and | his wife take a little of it, and hide it at a dry place under | a cedar-tree. They leave it there until the child of the woman is born. | I have forgotten this. When he first wipes off with soft || shredded cedar-bark the blood of whatever he sees, he carries it to his house; | and when his wife is lying down, he asks her to sit upon the floor; | and when she sits there, the man begins at the back of his wife's head, | holding the bloody cedar-bark, and passes it down | her back; and as he is passing down the cedar-bark, he says, || "This would happen to you." He does this four times, | passing the bloody cedar-bark down her back, and says four times, "This | would happen to you" (he means to the child that she is bearing); and when | this is done, he goes and hides it at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four arms of an octopus, and the tip of the tail of a snake, | and the feet of

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Birth

Wä, k·!ēst!a gäła łāwadēda ts!Edāqaxs laē bEwēx̣ᵉwida. Wä, g·îlᵉmēsē ōq!ŭsᵉīd laEm bEwēx̣ᵉwīdēda ts!Edāqaxs laē hëx·ᵉidaEm ᵉnāx̣wa aëk·ila.

Wä, laEm k·!eâs k·!ēs ăxᵉētsōsa łā′wŭnEmē lāxēs dōxᵉwaḶEłē lāxa yîlkwaᵉyasa bEgwānEmē ḶEᵉwa Elkŭmāla ts!ēk!wa; wä, hēᵉmisa mēgwatē Elkŭmāla Ḷōxs ts!Ex·āsEwaē. Wä, häᵉstaEm ăxᵉēdaatsē ḶEᵉwis gEnEmē, yîxa łāᵉwŭnEmē, qaᵉs lä q!ŭlałElsaq lāxa lEmwa-gaᵉya wēlkwē. Wä, laᵉmē hëx·säł gwēsLē lālaał lāx ināyōłdEmLasa ts!Edāqē. Wä, hëxōḶEn L!Elēwesōxs g·îlᵉmaē dēx·ᵉītsa q!ōyaakwē k·ādzEkwa lāx Elkwäsēs dōgŭłaxs g·āxaē dālaq lāxēs g·ōkwē. Wä, g·îlᵉmēsē qElgwilē gEnEmasExs laē ăxk·!ālaq qa k!wāg·alīłēs. Wä, g·îlᵉmēsē k!waēłExs laēda bEgwānEmē g·äg·îLEla lāx ōxḶaatâᵉyasēs gEnEmē dāxsgEmēxa ElᵉElkŭla k·ādzEkwa, qaᵉs lānax̣wē häxEla lāx ōdzōxsdEᵉyasēs gEnEmē. Wä, laᵉmē ᵉnēg·EtEwēxs laē nâsa k·ādzEkwē; "Yūems hēyōlaxsdōx." Wä, laᵉmē mōp!Ena nōx̣ⁿno-kwasa ElᵉElkŭla k·ādzEkwa. Wä, lāxaē mōp!Ena ᵉnēk·a: "Yūems hēyōlaxsdōx," lāxa bōx̣waᵉyas gEnEmas nōx̣ᵘsōs. Wä, g·îlᵉmēsē gwāłExs laē q!ŭlāłElsaq lāx lEmᵉwagaᵉyasa wēlkwē.

Wä, hëᵉmis ăxsōsa bEgwānEmē dâyoxsdaᵉyasa gēwasē, ḶEᵉwa mōwē dzēdzElEmx·sīdzēsa t!Eqwa, ḶEᵉwa ōbaᵉyas ōxsdaᵉyasa sē-

a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man | walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of her . |And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles of the octopus and the || deer-tail and the snake-tail and the toad-feet, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

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łemē; wä, hë^{ɛ}misa g·ōg·egŭyâsa wŭq!äsē. Wä, hë^{ɛ}staem ăxēlaẋ^{u}sē, qa^{ɛ}s nōyolexēs genemē qō māyōł^{ɛ}ídlō.

Wä, g·îl^{ɛ}mēsē hełogwilē genemasēxs laē hëmenāła^{ɛ}mēda begwānemē la yāx·i^{ɛ}läla qāsa. Wä, g·îl^{ɛ}mēsē laēl lāxa g·ōkwaxs laē k·!ēs yînēlexs laē laēla. Wä, g·îl^{ɛ}mēsē g·āxăwŭlsexs laē dzelx·ewelsa.

Wä, g·îl^{ɛ}mēsē p!ēp!eẋwēlē genemasēxs laē ăxk·!ālaxa mamayūłtsīlaēnoxwē q!ŭlyaẋ^{u} ts!edāqa qa läs mamayūltsīlax genemas. Wä, g·îl^{ɛ}mēsē läda q!ŭlyakwē ts!edāqexs laē hëx·^{ɛ}idaem ăxk·!ālaxa ts!edāqē qa t!ēx·^{ɛ}ālilēs k·!ōsała; wä, hë^{ɛ}mis qa ^{ɛ}yîłālēs. Wä, g·îl^{ɛ}mēsē hë gwaēlēda ts!edāqaxs laē p!ēẋ^{ɛ}widēda q!ŭlyakwē ts!edāqēx tek·!äs lāx gwaēdzasasa g·înānemē. Wä, hë^{ɛ}mis la ăx^{ɛ}ēdaatsēxa dzēk!wisē, qa^{ɛ}s q!elq!elts!ānendēsa q!ēnemē, qa^{ɛ}s lä lexŭltsemēs lāx tek·!äsa ts!edāqē g·āyabala lāx benba^{ɛ}yas l!emāk!ŭbanâs lāg·aa lāx na^{ɛ}ẋwas. Wä, g·îl^{ɛ}mēsē gwāłexs laē selt!alīła. Wä, la^{ɛ}mē ōlastogwalīła. Wä, laemlēda begwāneme âlax·^{ɛ}id la yax·i^{ɛ}läla xs qāsaē. Wä, la^{ɛ}mē lōmax·^{ɛ}īd lāłał seltałaxs laē laēl lāxa g·ōkwē, qa^{ɛ}s âłt!eqelēxs g·āxaē ētewŭlsa. Wä, la^{ɛ}mēda q!ŭlyakwē ts!edāq ăx^{ɛ}ēdxa dzēdzelemsīdza^{ɛ}yasa teq!wa łe^{ɛ}wa dōyoxsda^{ɛ}yasa gēwasē, łe^{ɛ}wa ōxsde^{ɛ}yasa sēłemē, łe^{ɛ}wa g·ōg·îgŭyowasa wŭq!äsē, wä, hë^{ɛ}misa mōsgemē q!anāsa. Wä, lä ăx^{ɛ}ēdxa mowēxla xālaētsa g·āwēq!ānemē qa^{ɛ}s mexenōlīselēs lāxa legwīłē. Wä, hë^{ɛ}mis g·îl ăx^{ɛ}ētsōsēda ts!ēslāla qa^{ɛ}s k·!îp!ēdēs lāxa doyoxsda^{ɛ}yasa gēwasē, qa^{ɛ}s aaxlalēs lāxēs legwīlē. Wä, g·îl^{ɛ}mēsē ts!ex·^{ɛ}ī-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

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dēda hăbEsas laē ăxts!âlas ts!ax·mōtas hăbEsas lāxa ᶜnEmēxLa xālaēsa. Wä, g·îlᶜmēsē k·ōtaq laEm hëłaxs laē nōxᶜwītsa ts!ax·motē doyoxsdēsa gēwasē lāx ăwīg·aᶜyasa ts!Edāqaxs k!waēłaē. Wä, laEmxaē mōp!Enaxs nâas. Wä, lāxaē mōp!Ena ᶜnēk·a: "YūEms hēyōlaxsdōx." Wä, g·îlᶜmēsē gwāłExs laē ts!ExLendEq lāxēs lEgwīłē. Wä, lä hëᶜstaEm gwēx·ᶜīdxa waōkwē. Wä, g·îlᶜmēsē ᶜnāxwa la ts!ōlkŭxs laē gŭq!Eqasa ᶜwāpē lāxa ts!ōts!ałmotē doyōxsdēsa gēwasē. Wä, g·îłᶜmēsē gwāł xwētaqēxs laē nāqamats lāxa ts!Edāqē. Wä, laᶜmē ēt!ēd ăxᶜēdxa ts!ōts!ałmōtasa dzēdzElEmbałts!ānaᶜyasa tEq!wa, qaᶜs gŭq!Eqēsa ᶜwāpē lāq. Wä, lāxaē xwēt!ēdEq. Wä, lāxaē ts!âs lāxa ts!Edāqē, qa nāxᶜīdēsēq.

Wä, lä ăxᶜēd lāxa dzēk!wisē, qaᶜs xāL!aqē gŭq!Eqas lāx ts!ōts!ałmotas ōxsdEᶜyasa sēłEmē. Wä, lāxaē hëEm gwēx·ᶜīdxa ts!ōts!ałmotas g·og·Egŭyâsa wŭq!äsē. Wä, la xwēt!ēdEq qa gEnk·ēs. Wä, lä dzEx·sEmts lāx tEk·!äsa ts!Edāqē. HëEm g·alēda sēłEmē. Wä, lä māk·îlēda wŭq!äsaq. Wä, âᶜmis la ts!ōłē tEk·!äs. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ᶜwāpē qaᶜs gŭq!Eqēs lāx ts!ōts!ałmōtasa q!anāsē. Wä, lä xwēt!ēdEq qa ᶜwāpalēs. Wä, g·îlᶜmēsē nEnxwaakŭlē sēx·sēx·aēnaᶜyasa g·înānEmaxs laēda q!ŭlyakwē ts!Edāq ăxᶜēdxa q!anaᶜstāla ᶜwāpa qaᶜs nāqāmasēs lāxa ts!Edāqē. Wä, g·îlᶜmēsē ᶜwīᶜla nāxᶜīdqēxs laē ēt!ēd ōlastogwalīła. Wä, g·îlᶜmēsē Lōmax·ᶜīd la nEnxwaakŭlē sēx·sēx·aēnaᶜyasa g·înānEmaxs laē nēxostōdēda q!ŭlyakwē ts!Edāqxēs sāxsdaᶜyē, qaᶜs dzēxwalīłēxs

legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. | Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

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k!waēłaē. Wä, lä ăxᵉēdxa q!ēnEmē q!oyaakᵘ k·ādzEkwa, qaᵉs ăxᵉōliłēs lāx ăwāgawaᵉyasēs ōkwäx·aᵉyē. Wä, g·îlᵉmēsē gwāłᵉalīłExs laē LēᵉlalaxaLa ts!Edāqē, qa läs k!wak·äx·ēq. Wä, laᵉmē L!ēL!āsōt!EnaᵉyēLa g·ōg·EgŭyawasaLa ts!Edāqē lāx ēwanōłg·aᵉyasaLa q!ŭlyakwē ts!Edāqa. Wä, laᵉmē k·îp!Exāwaᵉyēda ts!Edāqaq. Wä, läda q!ŭlyakwē ts!Edāq k·îbōyEwēxa ts!Edāqē. Wä, g·îlᵉmēsē sēx·ᵉidēda g·înānEmaxs laē pōẋwots!ōdēda q!ŭlyakwē ts!EdāqEx ᵉwāx·sanōłxawaᵉyasa ts!Edāqē. Wä, g·îlᵉmēsē lāwäyēda g·înānEmaxs laē lālōL!axa maēnē. Wä, g·îlᵉmēsē k·!ēs gEyōł g·āxExs laē ăxᵉētsEᵉwēda łālogŭmē, qaᵉs lä k·āgEmlīłas lāxa ts!Edāqē. Wä, lä gElẋᵉwītsēs q!wāq!wax·ts!ānaᵉyē. Wä, g·îlᵉmēsē hōxᵉwidExs laē lawäyēda maēnē. Wä, g·îlᵉmēsē lāwäxs laē LēqŭlīłxaLa ts!Edāqē. Wä, laᵉmē LēᵉlālasEᵉwē łāᵉwŭnEmas. Wä, g·îlᵉmēsē g·āxExs laē ăxᵉēdxa k·!āwayowē ŁEᵉwa mEdEkwē yāwabEdzowa. Wä, hëᵉmis la yîlᵉīdxa ts!EyōxŁaᵉyasa g·înānEmē. Wä, g·îlᵉmēsē gwāłExs laē t!ōts!EdEq. Wä, g·îlᵉmēsē lāwäxs laē ăxᵉēdxa ts!âts!ē, qaᵉs gŭxts!ōdēsa k·oxsta ᵉwāp lāq. Wä, laᵉmē dzēxᵘstēda q!ŭlyakwē ts!Edāxsēs gEmxōłtsīdzaᵉyē g·ōgŭyō lāq. Wä, hëᵉmis la q!Elᵉalelōdaatsēsa g·înānEmē, qa k!wāłēs lāx ăwīg·altsīdzaᵉyasēxs laē dāłasēs gEmxōłts!ānaᵉyē lāqēxs laē kwäsasēs hëłk·!ōts!ānaᵉyē lāq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa q!ōyaakwē k·ādzEkwa, qaᵉs dēg·it!ēdēs lāq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa gŭgumyîmē, qaᵉs tōbEnsēs lāq, qa hālabalēs k·!ix·ᵉītsa ᵉyāx·sămē g·aēs

bowels move, so that the bad things || in the belly of the child come 90
out; and when this is done, she puts an | old blanket around the
child. Now, if it is a boy, it is called Tsāxis, | because it is born
at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then
his father invites | his tribe, and all the men go into his house. ||
They sit down and watch the singeing of the hair of the child; for 95
they put | a comb under the hair of the child, take dried split cedar-
wood, | and light the end in the fire. With these | they singe off the
hair of the child. When it is all off, | they take the knee-straps of
skin and put them around the knees, || and the ankle-straps of skin 100
are put around the ankles, and | the arm-straps are put on and the
wrist-straps. When this is done, | they put red ocher on the child's
head; and after this is done, they | put a silk handkerchief around the
head. Then all the | men paint themselves with ocher; and after all
this is done, || the father gives a silk handkerchief to each | man. 5
After the father has given a silk handkerchief to them, he | says,
"This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in
the house for || four days. Then the man takes | yew-wood and cuts 10
one end of it so that it is sharp like | a needle. It is four finger-

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lāx tEk·!äsa g·înānEmē. Wä, g·îl^{ɛ}mēsē gwāła laē q!Enēpsemtsa 90
p!Elp!Elxamādzesē lāq. Wä, la^{ɛ}mē ḷēgadEs Tsāxisē yîxs bābagŭ-
maē, qaxs häē māyuḷEmē Tsāxisē. Wä, la^{ɛ}mē yāla ḷēqElasōs.

Wä, lä hëłogwīlaxs laē kŭnx̣wēdEkwa, yîxs laē lē^{ɛ}lālēs ōmpaxēs
g·ōkŭlōtē, qa läs ^{ɛ}wī^{ɛ}laēL lāx g·ōkwasxa bEgwānEmx·sä. Wä, la^{ɛ}mē
^{ɛ}nāxwa k!ŭsēmīłxa la ts!Ex·îltsEmdEx sE^{ɛ}yäs, yîxs ăxābâyaēda 95
xEgEmax sE^{ɛ}yäsa g·înānEmaxs laē ăx^{ɛ}ētsE^{ɛ}wa lEmx̣wa xōk^{u} k!wa^{ɛ}x-
lāwa. Wä, la^{ɛ}mēsē mēx·bEntsō^{ɛ} lāxa lEgwīlē. Wä, hë^{ɛ}mis la
ts!Ex·Eltsemdayox sE^{ɛ}yäsa g·înānEmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâxs laē
ăx^{ɛ}ētsE^{ɛ}wēda qēqEx·p!ēg·a^{ɛ}yē k!ŭts!a, qa^{ɛ}s qēqEx·p!ēg·îndayowē lāq.
Wä, lāxaē qēqEx·sīdzEntsōsa k!ŭts!ē qēqEx·sīdza^{ɛ}ya, ḷE^{ɛ}wa qē- 100
qEx·sEyap!a^{ɛ}yē, ḷE^{ɛ}wa qēqEx·ts!āna^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłExs laē
qōbEłtsEmtsE^{ɛ}wē x·ōmsasēsa g̣ŭmsē. Wä, g·îl^{ɛ}mēsē g̣wāłExs laē
qEx·îmtsōsa sîlk·ē lālax̣wīwa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē gwāłExs laē ^{ɛ}nāx̣wa
g̣ŭms^{ɛ}īdēda ^{ɛ}nāx̣wa bēbEgwānEma. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx̣wa gwāłExs
laē ōmpasē yāx^{ɛ}wītsa ^{ɛ}nał^{ɛ}nEmē sîlk· lālax̣wīwē^{ɛ} lāxa ^{ɛ}nāx̣wa 5
bēbEgwānEma. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlxtōsa sîlk·ē lāElalax̣wīwa^{ɛ}yaxs laē
^{ɛ}nēk·ēda ōmpē: "Hăsdoxwa Dēyadēxen xŭnōkwēx. La^{ɛ}mōx̣ g̣wāł
Tsāxisla."

HēxōḷEn ḷElēwēsE^{ɛ}wa maēnasa g·înānEmē yîxs g·îl^{ɛ}maē mōp!En-
x̣wa^{ɛ}sē ^{ɛ}nāläs ăxēł lāxa g·ōkwaxs laēda bEgwānEmē ăx^{ɛ}ēdxa 10
L!Emq!ē qa^{ɛ}s k·!ax̣^{ɛ}wīdēx ăpsba^{ɛ}ya qa ëx·bēs, qa yūwēs g̣wēx·sa

widths | long. When he finishes what he is making, he takes twisted | sinew of the black bear and the afterbirth, in the evening, and he pushes ‖ the point of the yew peg into its hollow end, where the | umbilical cord has been cut off. When it is three | finger-widths in, he takes the | twisted sinew and ties it on. He ties the end of the | afterbirth around the end of the thing that has been pushed in and that is like a needle of yew-wood in ‖ the hollow end of the afterbirth. He ties it as firmly as possible, | and it is in this way: |

When this is done, he takes an old mat and | wraps it around it. Late at night, when everybody is asleep | in the village, the man himself takes the clam-digging stick ‖ and the afterbirth that has been tied up, and he digs a hole at a place where | all the men walk on the street. He | just wishes the old mat containing the afterbirth to fit into the | hole that he digs, and he puts it into it. He wants it to be one span | deep under the surface of the soil. ‖ Then he covers it up and levels down the | soil. He takes a bucket with water and pours it | over it, so that it can not be seen that the soil has been moved. When this has been done, | he goes home. | . . .

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q!ENayowē. Wä, lä mōdEn lāxEns q!wāq!wax·ts!āna^{ɛ}yēx, yîx ^{ɛ}wāsgEmasas. Wä, g·îl^{ɛ}mēsē gwālē ăxa^{ɛ}yasēxs laē ăx^{ɛ}ēdxa mEdEkwē at!Emsa L!ā^{ɛ}yē LE^{ɛ}wa maēnēxa la dzāqwa. Wä, lä LENLEq!Eqas ëx·ba^{ɛ}yasa L!Emq!ē lax kwaxᵘba^{ɛ}yas g·āx·saasas t!ōts!Enda^{ɛ}yē lāxa ts!EyōxLa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē lā yūduxᵘdEn lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîxa lālaēltsa L!Emq!äxs laē ăx^{ɛ}ēdxa mēdEkwē at!Ema qa yîl^{ɛ}aLElōdēs. Wä, la^{ɛ}mē yāLōts lāx ōba^{ɛ}yasa maēnaxs laē L!EngēLElē ōba^{ɛ}yasa hë gwēx·s q!Ena^{ɛ}yō L!Emq!a lax lōlp!EgE^{ɛ}yasa maēnē. Wä, la^{ɛ}mē łalak!ŭt!aqēxs laē yîl^{ɛ}aLElōdEq g·ā gwālēg·a (*fig.*).

Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa k·!āk·!obāna, qa^{ɛ}s q!EnēpsEmdēs lāq. Wä, g·îl^{ɛ}mēsē gäła la gānōLExs laē ^{ɛ}nāxwa mēx^{ɛ}ēdēda g·ōkŭläxs laē xamax·^{ɛ}īda^{ɛ}mēda bEgwānEmē ăx^{ɛ}ēdxa k·!îlakwē LE^{ɛ}wa q!EnēpsEmāla maēnaxs laē qas^{ɛ}ida, qa^{ɛ}s lä ^{ɛ}lap!īda lāxa hëmEnała^{ɛ}mē qāyatsa ^{ɛ}nāxwa bēbEgwānEmaxa t!Ex·îla. Wä, la^{ɛ}mē âEm ^{ɛ}nēx· qa hëłdzEqElēsa k·!āk·!obanasgEmāla maēnē lāxēs ^{ɛ}lāpa^{ɛ}yaxs laē ăxbEtEnts lāq. Wä, la^{ɛ}mē âEm ^{ɛ}nēx· qa ^{ɛ}nEmp!Eng·īk·Elīsēxa dzEqwa lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wālabEtEldzasas; yîxs laē dzEmēgEndEq. Wä, g·îl^{ɛ}mēsē la ^{ɛ}nEmäk·îlēda dzEqwäxs laē ăx^{ɛ}ēdxa ^{ɛ}wābEts!âla nagats!ä, qaxs lä gŭqElsElas lāq qa k·!ēsēs ăwŭlx·Es yawēnkwa dzEqwa. Wä, g·îl^{ɛ}mēsē gwāłExs, g·āxaē nä^{ɛ}nakwa lāxēs g·ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she gives birth to her child. Then the man heats | some water; and when it is hot, he | puts a little oil into it, and gives it in a spoon to his wife. | He puts in front of her the hot water and the oil, and | his wife continues to drink it, || that the two "pillows" and the blood of the womb may come off. | Much soft cedar-bark is also given by the man to his wife | to sit on, and when it is soaked with blood | he changes it. Then he puts the bloody cedar-bark | into a basket. When the "pillows" come out and || the blood, and the child is four days old, | the man washes his wife in hot water, and she wipes her body with | soft shredded cedar-bark; and after doing so, | she throws the cedar-bark that had been used as a towel on the other | cedar-bark in the basket. Then the man goes up to the || rear of the house, and hangs up behind the post the basket with the cedar-bark. | There he leaves it to dry. After this has been done, | he cuts off the hair of his wife down to her neck. | When the umbilical cord comes off from the child, and he wishes | the child to become rich, he ties up the cord and puts it || into a box in which he keeps his expensive copper. Therefore | the child will be able to obtain coppers easily when he becomes really a man. | That is all about this. |

Wä, la^{ɛ}mēsEn gwāgwēx·s^{ɛ}ālał lāxa ts!Edāqē, yîx gEnEmasa bEgwānEmaxs laē māyuł^{ɛ}īda. Wä, la^{ɛ}mē ts!Elx^{u}stag·ilēda bEgwānEmaxa ^{ɛ}wāpē. Wä, g·îl^{ɛ}mēsē ts!Elx^{u}stax·^{ɛ}īdēda ^{ɛ}wāpaxs laē xāL!astEntsa L!ē^{ɛ}na lāq. Wā, lä ts!âsa k·ats!Enaqē lāxēs gEnEmē. Wä, lä hăngEmlīłasa ^{ɛ}wābEts!âlaxa ts!Elx^{u}sta ḶE^{ɛ}wa L!ē^{ɛ}na. Wä, la^{ɛ}mē hëmEnālag·îlī^{ɛ}mē gEnEmas ^{ɛ}yōsaq, qa hālabalēs lawäk·îlīsa malтsEmē qēx·qEnōlitsa g·înānEmē ḶE^{ɛ}wa Elkwa lax bâts!äs. Wä, hë^{ɛ}mis la q!ēnEm ts!Ewēsa bEgwānEmaxēs gEnEma q!ēnEmē q!ōyaaẋ^{u} k·ādzEkwa qa k!waxLawēsōs. Wä, g·îl^{ɛ}mēsē LEx^{ɛ}ītsa Elkwäxs laē L!ayōq. Wä, lānaẋwē łExts!ōts lāxa lExa^{ɛ}yēda El^{ɛ}Elkŭla k·ādzEkwa. Wä, g·îl^{ɛ}mēsē lāwîyēda qēx·qEnōlisasa g·înānEmē ḶE^{ɛ}wa Elkwäxs laē mōp!Enẋwaɛsē ^{ɛ}nälāsa g·înānEmaxs laē ts!Elqwēt!ēdē gEnEmasa bEgwānEmē lāxa ts!Elx^{u}sta ^{ɛ}wāpa. Wä, lä dēg·it!ītsa q!ōyaakwē k·ādzEkwa lāxēs ōk!winaɛyē. Wä, g·îl^{ɛ}mēsē gwāłExs laē łExts!ōyEwē dēg·idanâs k·ādzEk^{u} lāxa ōkŭyaɛyasa El^{ɛ}Elkŭla k·ādzEk^{u} łExts!â lāxa lExaɛyē. Wä, lēda bEgwānEmē lāg·ostâ lāx ōgwiwalīłasēs g·ōkwē, qaɛs lä texᵘɛwaLElōtsa k·ādzEgwats!ē lāx ăwāp!aɛyasa Ḷāmē. Wä, laɛmē lEmẋwaq. Wä, g·îl^{ɛ}mēsē gwāłExs laē tsEx·^{ɛ}īdEx sEɛyäsēs gEnEmē, qa tsētsEg·înōłxawakwēs. Wä, laɛmē lawäyē ts!EyōxḶaɛyas xŭnōkwas. Wä, g·îl^{ɛ}mēsē ^{ɛ}nēx· qa q!ēq!adēs laē yîlts!EmdEq lāxa ts!EyōxḶaɛyē qaɛs lä g·its!ōts lāxa g·îldasē g·īts!Ewatsēs laɛxŭla L!āqwa. Wä, hëɛmis lāgiłas hōłEmālē xŭnōkwäxa L!āqwäxs laē âlax·^{ɛ}īd la bEgwānEma. Wä, laɛmē gwāłwisḶa lāxēq.

Treatment of Infants

Washing the New-Born Child.—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She | takes a wash-basin and pours cold water into it. She ‖ puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the "tallow" of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the red-hot stones; and ‖ the midwife speaks to the red-hot stone, and | says: "I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness." |

And after she has finished her speech, she puts (the red-hot stone) | into the wash-basin of the child. Then she takes another ‖ red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: "I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him." ‖

And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

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Treatment of Infants

Washing the New-Born Child.—Hëᵉmēxs g·ālaē māyoɬᵉīdayowēda g·î-nānEmē, wä, lä q!ɛɬɛlēlEmsa māmayōɬtsīla ts!Edāqa qaᵉs t!ōts!Endēx ts!Eyōxɬaᵉyasēxs laē gwāɬ yîɬōyōdEq yîsa mēdEkwē dēẋwa, wä, lä ăᵉxᵉēdxa kwädzats!ē qaᵉs gŭxts!ōdēsa ᵉwāpē wŭdaᵉsta lāq. Wä, lä mōsgEma k·!ēs ăwâ t!ēsEm ăxLāla lāxa lEgwīɬē. Wä, laᵉmē ăxᵉēdēda ts!Edāqaxa aëk·!aakwē q!ōyaakᵘ dēẋwa qaᵉs dēg·itēs lāxa g·înānEmē qa ᵉwiᵉlâwēsa gwEᵉyâsa māmayōɬtsīla yasExᵉŭnēsa g·înānEmaxs g·ālaē māyoɬEma. Wä, g·îlᵉmēsē gwāɬ dēg·itaxa g·înānEmaxs, laē ăxᵉēdxa ts!ēsLāla qaᵉs k·!îp!īdēs lāxa x·īxsEmāla t!ēsEma. Wä, lä yāq!Eg·aᵉlēda māmayōɬtsīla ts!Edāq lāxa x·īxsEmāla t!ēsEma. Wä, la ᵉnēk·a: "Wä, laᵉmEn hăwāxElōL nawălakᵘ qaᵉs lâsaōsasēs k·!ētsɬēnaᵉyōs lābEdEẋᵘsa ts!ētsɬax·q!ōlEmē lāxg·anuᵉẋᵘ wāwałk·înēk·."

Wä, g·îlᵉmēsē q!ŭlbē wāɬdEmas laē k·!îpstEnts lāxa la q!ōts!â ᵉwāp lāxa kwädzats!ēLaxa g·înānEmē. Wä, lä ēt!ēd k·!îpsEmdxa ᵉnEmsgEmē x·īxsEmāla t!ēsEma. Wä, lāxaē ēdzaqwa yāq!Eg·aᵉła. Wä, lāxaē ᵉnēk·a lāxēs q!ɛɬk·!Eqelaēnaᵉyaxa g·înānEmē. Wä, la dałasēs hëɬk·!ōɬts!ānaᵉyē lāxa ts!ēsLāla: "Wä, laᵉmEn hăẇāxElōL nawălakᵘ qaᵉs lâsaōsasēs k·!ētsɬēnaᵉyōs lābEdEẋᵘsa hăngwaᵉyâsa ōdzEgEmēqElās ɬēgEmas ōmpasEk·."

Wä, g·îlᵉmēsē q!ŭlbē wāɬdEmas laē k·!îpstEnts lāxa laasasa g·îlx·dē ts!Elwaqasōᵉs. Wä, la ēt!ēd k·!îp!īdxa ᵉnEmsgEmē x·īxsEmāla

takes with her tongs another red-hot | stone. She speaks, and says: "Now I | pray to you, Supernatural-One, to protect our darling, that | no trouble may befall him as he is growing || up." |

When her speech is at an end, she puts the stone where she put the | former ones, and she takes with her tongs the (last) | red-hot stone, speaks, and says: "Now, I | pray to you, Supernatural-One, to give to our darling that he may grow up without trouble, || and that he may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water in the | dish basin in which she is going to wash the child. She feels of the water to ascertain | whether it is warm; and when its temperature is right, | she takes out the four stones and puts them down. || Then she puts her left foot into the water in the basin, | and lets the child sit on the instep of her foot. | She takes well-rubbed yellow cedar-bark and | puts it into the water, and washes the child with it, so that all the "tallow" of the body may come off | and the blood. When this has been done, she wipes the body with soft yellow || cedar-bark. |

Forming the Head of the Child.—When the body of the child is dry, | she takes a kelp bottle containing oil of silver-perch, | opens the end, and pours some oil into her right hand. She | rubs it

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t!ēsEma. Wä, lāxaē yāq!Eg·aˢła. Wä, lāxaē ˢnēk·a: "Wä, laˢmEn hăwāxElōL nawălakᵘ qaˢs dādamâˢyēLōsaxg·anuˢx̣ᵘ wāwałk·înēk· qa k·!eâsēłtsEk· ōdzEmâlats lāxa q!wāxˢnākŭlaēnēLaxg·anuˢx̣ᵘ wāwałk·înēk·."

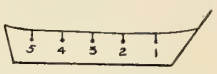
Wä, g·îlˢmēsē q!ŭlbē wāłdEmas laē k·!îpstEnts lāxa laasasa g·ag·îlīˢyē x·īx·îxsEmāla t!ēsEma. Wä, la ēt!ēd k·!îp!īdxa ˢnEmsgEmē x·īxsEmāla t!ēsEma. Wä, la yāq!Eg·aˢła. Wä, la ˢnēk·a: "Wä, laˢmEn hăwāxElōL nawălakᵘ qaˢs lâsaōsasēs hēlōlēsElaēnaˢyōs k·!ēs q!ŭlts!ēnoxwa lāxg·anuˢx̣ᵘ wāwałk·înēk·."

Wä, g·îlˢmēsē q!ŭlbē wāłdEmas laē k·!îpstEnts lāxa q!ōts!âlīłaxa kwädzats!ēLasēxa g·înānEmē. Wä, lä p!aˢstaxa ˢwāpē qaˢs p!ēx̣ˢwidēx ts!Elxstaēnaˢyas. Wä, g·îlˢmēsē hēłâlē la ts!Elxstaēnaˢyas laē ăxwŭstālaxa mōsgEmē ts!ēts!Eq!ŭltsEm t!ēsEma qaˢs ăxˢālīłēs. Wä, lä dzēx̣ᵘstasēs gEmxōłtsīdzaˢyē lāx ˢwābEts!âwasa kwädzats!ēLaxa g·înānEmē. Wä, lä k!wäg·ałtsīdzEntsa g·înānEmē lāxēs ăwīg·ałtsīdzaˢyē. Wä, lä ăxˢēdxa aēk·!aakwē q!ōyaakᵘ dēx̣wa qaˢs ăxstEndēs lāxa ˢwāpē qaˢs kwäsˢīdēxa g·înānEmē qa ˢwīˢlâwēs yāsEx̣ˢūnaˢyas ɻEˢwa Elkwa. Wä, g·îlˢmēsē gwāła laē dēg·it!ītsa q!ōyaakwē dēx̣ᵘ lāq.

Forming the Head of the Child.—Wä, g·îlˢmēsē lEmx̣ˢŭnˢidēda g·înānEmaxs laē ăxˢēdxa ˢwāˢwadē pEnts!Eˢwatsa dzēk!wisē. Wä, lä qwēłExstEndEq qaˢs x·īxts!ānEndēs lāxēs hēłk·!ōłts!ānaˢyē. Wä, lä

on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |

Cradling the Child.—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-withes, and places them lengthwise on the cradle; and the husband of the || woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |



and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

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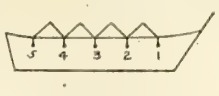
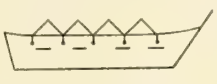
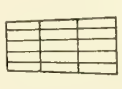
LEXwītas lāx ōk!winaᶜyasa g·înānEmē ḷEᶜwis gōgŭmaᶜyē ḷEᶜwis x·ōmsēs. Wä, ālᵏmēsē gwāłExs laē âlak·!āla LEqē ᶜwīᶜwŭlx·Lalāsa g·înānEmasa dzēk!wisē. Wä, lä ăxᶜēdxa aēk·!aakwē q!ōyaakᵘ LEpsaakᵘ hēla ᶜwāᶜwadä qaᶜs aēk·!ē q!ēlētsōtsa dzēk!wisē lāq. Wä, g·îlᶜmēsē gwāłExs laē qEx·sEmts lāx x·ōmsasa g·înānEmē ēk·!agodālax p!ēp!Esp!Eᶜyâs. Wä, lä mōp!Enēᶜstaxa ᶜwāᶜwadē lāx x·ōmsas. Wä, la maᶜłdEn lāxEns q!wāq!wax·ts!ānaᶜyē yîx ᶜwādzEwasasa ᶜwāᶜwadē. Wä, g·îlᶜmēsē gwāła laē ăxᶜēdxa xaāp!ē qaᶜs k·ag·alīłē: lāxēs L!āsalīłē.

Cradling the Child.—Wä, la ăxᶜēdxa aēk·!aakwē papēq!waakᵘ k!ŭts!ōx qaᶜnēxē qaᶜs LEp!ālīlēs lāxēs āLaᶜyē. Wä, lä q!Edzōlīłasa g·înānEmē lāq. Wä, lä ăxᶜēdxa aēk·!aakwē sElbEkᵘ wīswŭłEn g·îls-g·îlt!a dEwēxa qaᶜs k·atägEndēs lāxa xaāp!ē. Wä, lä łāᶜwŭnEmasa māyōLa ts!Edāq ăxᶜēdxēs sELEmē qaᶜs sElx·sōdēxa ᶜnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyē g·äg·îLEla lāx ōxtâᶜyasa xaāp!ē g·a gwałēg·a (*fig.*). Wä, g·îlᶜmēsē lāx·sâwē sELaᶜyas laē ēt!ēd sElx·ᶜîdxa mōdEnē lāxEns q!wāq!wax·ts!ānaᶜyēx ăwâlagâłaasas ḷōᶜ g·îlx·dē sELēs. Wä, lä hānał sElaxa mēmōdEnas ăwâlagâłaas gwEᶜyōłEla lāx ōxsdaᶜyasa xaāp!ē lāx ōgwägaᶜyas. Wä, g·îlᶜmēsē gwāł sElaxs laē ăxᶜēdxa ts!ēq!adzō k·!Elx·îẇakwa qaᶜs nēx·sōdēs lāx (1). Wä, lä k·at!aLElōts ōbaᶜyasa g·îlt!a wīł sElbEkᵘ dEwēx laqēxs laē t!Emg·aaLElōts aElās. Wä, g·îlᶜmēsē gwāła laē ēt!ēd ăxᶜēdxa ōgŭᶜla ts!ēq!adzō

strip | of deer-skin and puts it through the second hole; and the‖ long withes are not tight, in this way,  and he sews them on. | When this has been done, he again takes a strip of deer-skin, which is called | "Sewing of the cradle-sewing," and pushes it through the third hole, | and he sews on the cedar-withes. He continues doing so through the | fourth and fifth holes; and after he has done so, he does the same on the left-hand side of the ‖ cradle. Then he finishes the "strip for holding in the child," for that is the name of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-width wide; | and after he has done so, he puts four of these into the cradle ‖ a little more than half way down the depth of the cradle, in this way: |  These are called "back-holders." At the same time the midwife | splits cedar-withes about the thickness of the little finger, about | one span less two finger-widths shorter than the inside of the | cradle; and when she has split enough of these, she takes four thin ‖ cedar-sticks a little shorter than the back-holder, | and she takes the  split long cedar-bark, | and ties them on like this: When | this is done, she places it on the back-holder. This is called | the "back-rest;" and when it has been put in, it is like this: ‖

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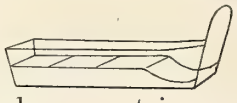
k·!Elx·īwakwa qa^{s}s nēx·sōdē lāx (ma^{s}łē). Wä, lä k·!ēs łEk!ŭtāłaxa g·îlt!a dEwēxa, g·a gwäłēg·a (*fig.*). Wä, lāxaē t!Emg·aaLElōts. Wä, g·îl^{s}mēsē gwäła laē ēt!ēd ăx^{s}ēdxa ts!ēq!adzō k·!îlx·īwak^{u}xa ḷēgadäs t!Emāk·ägēsa t!Ex·t!Emag·Exsē qa^{s}s nēx·sōdēs lāx (yŭduẋ^{u}). Wä, lāxaē t!Emg·aaLElōtsa dEwēxē. Wä, â^{s}mēsē la hë gwē^{s}nākŭlax (mōwē) ḷō^{s} (sEk·!a). Wä, lāxaē hëEm gwēx·^{s}īdxa gEmxanōdza^{s}yasa xaāp!ē. Wä, g·îl^{s}mēsē gwäła t!Ex·t!Emag·Exsē qaxs hë^{s}maē ḷēgEms (mā^{s}ł).

Wä, lä ăx^{s}ēdēda bEgwānEmaxa k!wa^{s}xLā^{s}wē qa^{s}s k·!āẋ^{s}wīdēq qa pEldzowēs. Wä, lä ^{s}nEmdEnē ^{s}wādzEwasas lāxEns q!wāq!wax·ts!ānа^{s}yēx. Wä, g·îl^{s}mēsē gwäła laē ăx^{s}āłExsas lāxa xaāp!ēxa mōwē. Wä, la^{s}mē bābanałagawē ^{s}wālasgEmasasa xaāp!ē g·a gwälēg·a (*fig.*). Wä, hëEm ḷēgadEs lādEnēg·ēx·dEma. Wä, lāḷēda māmayōłtsīla ts!Edāq papEx·s^{s}ālaxa tExEmēxa yō ^{s}wāg·itEns sElt!ax, mālдEnbala lāxEns q!wāq!wax·ts!āna^{s}yēx yîx ts!Ekwagāwa^{s}yas lāx ōts!âwasa xaāp!a. Wä, g·îl^{s}mēsē hëł^{s}alē pa^{s}yas laē ăx^{s}ēdxa mōts!aqē wīswŭłtō k!wa^{s}xLāwa. Wä, hălsEla^{s}mēsē ts!Ełts!Ekwagawēsa LadEnēg·ēx·dEma. Wä, la ăx^{s}ēdxa ts!ēłts!Eq!astowē g·îlsg·îlt!a dzExEk^{u} dEnasa qa^{s}s yîbEdzōdēxa tExEmē qa g·ēs gwälēg·a (*fig.*). Wä, g·îl^{s}mēsē gwäłExs laē pax^{s}Ents lāxa LādEnēg·ēx·dEma. Wä, hëEm ḷēgadEs LādEnēg·ē. Wä, la^{s}mē g·a gwälē lāx ōts!âwasa xaāp!ēg·a (*fig.*).

Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called || "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way,  the soft bedding is the first to go in at the place | where the head of the child lies. |

When this is done, she takes mountain-goat wool | well spun, and spreads it over the soft bedding. || The soft wool does not extend

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Wä, laem qogwīlēda xaāp!ē qa^{e}s q!ālaōsax gwałaasas ladenēg·a^{e}yaxs, yîxs k·!ēsaē lāg·aā lāx ăwāp!a^{e}yasa g·înānemē. Hëem lāg·ilas hë gwałē qa g·îlt!exowēsa g·înānemē qo q!ŭlyax̣^{e}wīdlō. G·îl^{e}em lāg·aēda ladenēg·a^{e}yē lāxens ^{e}megwāp!a^{e}yaxsens x·ōmsēx, laē ts!ek!ŭxōwēda g·înānemaxs laē q!ŭlyax̣^{e}wīda. Wä, hë^{e}mis lāg·ilas l!ōt!exâlēda g·înānemaxs laē xaapts!âla lāxēs xaāp!ē.

Wä, laem gwałēda ladenēg·a^{e}yē. Wä, lä ăx^{e}ēdēda māmayōltsīla ts!edāqxa k·ādzekwē qa^{e}s mens^{e}īdēs lāx ^{e}wāsgemg·eg·aasasa ōts!âwasa xaāp!ē qa ^{e}nemāsgemēs ļe^{e}wa ladenēg·a^{e}yax̣s laē t!ōs^{e}īdeq qa^{e}s ts!āk·eyîndēs lāxa ladenēg·a^{e}yē lāx hă^{e}mōxsagâłaēna^{e}yasa ts!ax·ts!â k·!ēs q!ō^{e}yaak^{u} k·ādzekwa. Wä, g·îl^{e}mēsē gwālēda ts!āx·ts!âxs laē ăx^{e}ēdxa aēk·!aakwē q!ōyaak^{u} k·ādzekwa qa^{e}s mens^{e}īdēs lāx ^{e}wāsgemasas ōts!âwasa xaāp!ē g·äg·îlela lāx ōxtewīlts!âsa xaāp!ē lāg·aa lāxa ăxālaaslas g·ōg·egŭyâsa g·înānemē. Wä, lāxaē t!ōs^{e}īdeq. Wä, lä lepeyînts lāxa ts!ax·ts!âwē. Wä, hëem ļēgades telxts!âwē. Wä, laemxaē hă^{e}mōx^{u}sagâłaxa telxts!â. Wä, la^{e}mē g·a gwałēg·a (*fig.*). Wä, hëem ālēs ^{e}nema telxts!â lāg·aa lax ăxālaaslas x·ōmsasa g·înānemē.

Wä, g·îl^{e}mēsē gwāłexs laē ăx^{e}ēdxa p!alemasa ^{e}melxlowēxa lä aēk·!aak^{u} yîbekwa qa^{e}s lepeyîndēs lāxa telxts!â. Wä, la^{e}mē hëem walałaxa p!alem telx^{e}ŭnēyē ōba^{e}yasa lādenēg·a^{e}yē lāx ōxļaatâ^{e}yasa

beyond the upper end of the back-rest towards the back of the head of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

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g·înānEmē yîxa p!alEmē tElx^{ɛ}ŭnē. Wä, lā^{ɛ}mē nEL̤EdzEwē^{ɛ}ya g·înā- 56
nEmaq.

Wä, lāxaē ăx^{ɛ}ēdxa ōgŭ^{ɛ}la^{ɛ}maxat! aēk·!aak^{u} yîbEkwa qa ^{ɛ}nawidzēsa g·înānEmē. Wä, hëEm L̤ēgadEs p!alEm ^{ɛ}nawīdzē Wä, la^{ɛ}mē gwāła. Wä, lä ăx^{ɛ}ēdxa hăp!Ena^{ɛ}yasa qa^{ɛ}nēxē aēk·!aak^{u} q!ōyaak^{u}. 60
Wä, hëEm LEpEyēsa p!alEmē ^{ɛ}nāwidzē, yîxa qa^{ɛ}nēxē ^{ɛ}nākŭyē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa p!alEmē k·!ēs yîbEkwa qa^{ɛ}s łEx^{ɛ}ēdēs lāx k·atałaasLas g·ōg·Egŭyâsa g·înānEmē, g·äg·îLEla lāx ăwābēdza^{ɛ}yas lāg·aa lāx g·ōg·Egŭyâs. Wä, hëEm L̤ēgadEs p!alEm tElxsīdzē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa p!alEmē qa^{ɛ}s aēk·!ē 65
LāqI^{ɛ}lälasēs e^{ɛ}eyasowē lāq qa q!EsmEnkwēs qa pEldzowēs. Wä, g·îl^{ɛ}mēsē gwāłExs laē paqEyînts lāxa tElxts!â k·ādzEkwa lāx ăxā-łaasLasa ăwāp!a^{ɛ}yasa g·înānEmē. Wä, hëEm L̤ēgadEs p!alEm tEl-q!wap!ē. Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa aēk·!aakwē q!ō^{ɛ}yaak^{u} k·ādzEkwa qa^{ɛ}s LāqI^{ɛ}lälēsēs e^{ɛ}eyasowē lāq qa k·îlx·sEmēs. Wä, lä 70
pāx^{ɛ}its lāx walālaasasa ōba^{ɛ}yasa tElxts!â lāx ōdzoxsda^{ɛ}yasa g·înā-nEmē lāg·aa lāx tElxsīdzē. Wä, hëEm L̤ēgadEs k·!Exsaak^{u} k·!āk·!El-gŭdzowē.

Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa aēk·!aak^{u} q!ō^{ɛ}yaak^{u} k·ādzEk^{u} k·!ēs q!ēnEma qa^{ɛ}s LāqI^{ɛ}lälēsēs e^{ɛ}eyasowē lāq qa pEldzowē. Wä, lä 75
q!anēpI^{ɛ}lälaq qa yūduẋ^{u}dEnēs lāxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wadzōsgEmasas. Wä, la hëEm ^{ɛ}wāsgEmē ^{ɛ}wādzEgEg·aasasa x·ōmdza-sasa xaāp!ē hë gwēx·s^{ɛ}Emē qEnōłē Wä, lä ^{ɛ}wībEndxa p!alEm tEl-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child rests on it when its neck is bent back, | so that it may have a long neck when it grows up. It is called | "cedar bark pillow near the bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the woolen pillow, where the head of the child will | rest, and it is called "wool next to the pillow." | Then she takes well-rubbed yellow cedar-bark, | which is very soft, and measures with her hand until it is| one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark, and ties up | one end of it so that it is like this:

This is called | "cedar-bark cushion for the side of the face." Two of these are made, and the ends| of these show on each side of the face above the ears when the child lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a length of | one span and two finger-widths. There she | cuts it off. Then she splits a narrow strip of cedar-bark, | gathers up one

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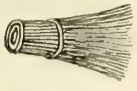
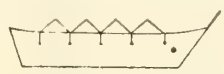
q!wap!ē qa^{s}s ăxabodēsa qenōłbida^{s}wē lāx ăwābâ^{s}yasa p!alEmē
80 tElq!wap!ē qa häs ăxāłē ōxḶaatâ^{s}yasa g·înānEmē qa L!ōt!Exâłēs qa g·ilt!Exowēs qo q!ŭlyax̣^{s}wīdLō. Wä, hëEm Ḷēg̣adEs max·ts!â k·ādzEk^{u} tElgwap!ē.

Wä, g·îl^{s}mēsē g̣wāłExs laē ăx^{s}ēdxa p!alEm qa^{s}s hë^{s}mēxat! g̣wēx·^{s}īdqēs g̣wēg·ilasaxa max·ts!â k·ādzEk^{u} tElg̣wap!ē. Wä, ăxdzōts
85 lāx ēk·!adza^{s}yasa p!alEmē tElgwap!ē laxaax ăxāsLas ōxḶaatâ^{s}yasa g·înānEmē. Wä, hëEm Ḷēg̣adEs p!alEm mag·ap!ē tElg̣wap!ē Wä, g·îl^{s}mēsē g̣wāłExs laē ăx^{s}ēdxa aëk·!aakwē q!ō^{s}yaak^{u} dēx̣wa qa âlēs tElqwa. Wä, lä bāł^{s}ītsēs q!wāq!wax·ts!āna^{s}yasa ^{s}nEmp!Enk·axs laē t!ōts!Endxa dēx̣wē. Wä, la^{s}mē lēx^{s}ŭndEq qa lēx·^{s}Enēs
90 ăpsba^{s}yas. Wä, lä dzExāxōdxa ts!eq!adzowē dēx̣wa qa^{s}s k·!îlx·^{s}īdēs lāx ăpsba^{s}yas qa g·ēs g̣wałag·a (*fig.*). Wä, hëEm Ḷēg̣adEs dēx̣^{u} tElTElg̣ŭnōLEmē. Wä, lä małts!aqē ăxa^{s}yas. Wä, hëEm nēnłbała lāx ēwanoLEma^{s}yasa g·înānEmaxs laē t!ēx·ts!âxēs xaāp!a, yîxs hë^{s}maē lāg·iłas ēxEnōLEmālaxēs tElTElg̣ŭnōLEma^{s}yē qa k·îlx·Emē-
95 gōg̣ŭma^{s}yasa g·înānEmē qō q!ŭlyax̣^{s}wīdLō.

Wä, g·îl^{s}mēsē g̣wāłExs laē ăx^{s}ēdxa dēx̣wē qa^{s}s bāł^{s}īdēsēs q!wās q!wax·ts!āna^{s}yēxa ^{s}nEmp!Enk·ē, hë^{s}misa małdEnē ^{s}wāsgEmasas laē t!ōts!EndEq. Wä, lä dzExōdxa ts!Eq!adzō. Wä, lä aëk·!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in ‖ this way:  This is called "cedar-bark head-presser." It is | put on the forehead of the child so that its face may be flattened a little, and so that the | forehead may not grow to be too round, and so that | the upper end of the nose may be flat, and the eyes not set deep in the face. | The cedar-bark cushion for the side of the face and the forehead-presser together bring the face of the child to a good shape, ‖ in the way the Indians want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is ‖ to be laid under the forehead-presser, and it is called "soft wool for the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she made on the upper side of the cradle; and ‖ when it goes through, she takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, | in this way:  This is called "hole for the twisted hair | rope of the head-presser." |

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x·ᶜīdxa ăpsbaᶜyē qaᶜs yîłᶜīdēsa ts!ēq!adzowē dēx̣ᵘ lāxa la wīłbēsg·a g̣wäłēg·a (*fig.*). Wä, hëEm ḷēg̣adEs dēx̣ᵘ t!āk·Emē. Wä, hēEm ăxāła lāx ōgwiwaᶜyasa g·înānEmē qa pāpagEmāłēs g̣ōg̣ŭmaᶜyas ḷōᶜ qa k·!ēsē xEnLEla qōqŭyâ ōgwiwaᶜyas. Wä, hëᶜmis qa pExᶜEnēs ëk·!Ebaᶜyas x·îndzasas qa k·!ēsēs wāłwŭnxstâ. Wä, laEm g·awaLâlēda dēx̣wē t!āk·Emē ḷEᶜwa tEltElg̣ŭnōLEmē nāᶜnaqēᶜstaaxa g̣ōg̣ŭmaᶜyasa g·înānEmē lax g̣wEᶜyâsa bāk!umē qa g̣wēx·sdEms.

Wä, g·îlᶜmēsē g̣wāłēda dēx̣wē t!ak·Emēxs laē ăxᶜēdxa p!alEmē qaᶜs Lāqiᶜlälēsēs eᶜeyasowē lāq qa pEldzowēs. Wä, hëᶜmis qa q!EsmElkwēs. Wä, laEm hëEm mEnᶜyats!ē ōgwiwaᶜyasa g·înānEmē g·äg·îLEla lāx g̣ēg̣EyagEsas lāg·aa lāx ōxLäᶜyas. Wä, hëEm la tElg̣wabEᶜwēsē dēx̣wē t!āk·îmaᶜya. Wä, hëEm ḷēg̣adEs p!alEm tElqwīwē.

Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxa sElEmē qaᶜs sElx·sōdēxa ᶜnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx g·äg·îLEla lāx ōxtâᶜyasa xaāp!ē. Wä, g·îlᶜmēsē lāx·sâwē sElāᶜyas laē ēt!ēd sElx·ᶜīdxa hëᶜmaxat! walała g·äg·îLEla lāxa ăpsaxdzaᶜyasa xaāp!ē. Wä, g·îlᶜmēsē lāx·sâxs laē ăxᶜēdxa x·īxsEmāla g·îlt!a wīł lēx·En t!ēsEm qaᶜs L!Enx·sōdēs lāxēs sElaᶜyē qa lalēxᶜēdalēs. Wä, hëᶜmis qa qēstowēsēs sElaᶜyēxa g·a g̣wäłēg·a (*fig.*). Wä, hëEm ḷēg̣adEs nēx·sâlatsa sEᶜyak·!Enē łamag̣EnōLEmaᶜyē.

After she has done so, she takes the long hair of a woman and ‖ makes it into a string. She stops when the string is five spans | long. Then she puts one end through the hole. | It serves to tie down the forehead-presser, | so that it fits closely to the forehead of the child on the upper part of the | nose. It is called "hair rope for head-presser." ‖

After this has been done, she takes strips of dressed deer-skin, | and measures off a strip three finger-widths wide and cuts it off. | Now it is a long strip. Then she measures off three | spans, and she cuts off | four of these. These are called "deer-skin head-strips." ‖ There are four of these three | finger-widths wide, and three | spans long. When this is done, she | takes cedar sticks and splits them into thin pieces one finger-width wide, | and half a finger-width ‖ thick, and a short span long. | After she has made | four of these, she takes two more cedar-sticks and measures | the width of the head-piece of the cradle near the bottom. | She breaks them off in this length. Then she takes another measure at the end of the back-rest ‖ and she breaks it off. She takes a strip of | narrow split cedar-bark, and with it she ties them together, making a grate of the | four pieces

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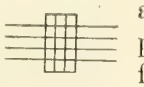
Wä, g·îlᵉmēsē g̣wāłEXs laē ăxᵉēdxa g·îlsg·îlt!a sEᵉyasa ts!Edāqē qaᵉs mēt!ēdēq. Wä, g·îlᵉmēsē sEk·!ap!Enk·ē ᵉwāsg̣Emasas lāxEns q!wāq!wax·ts!ānaᵉyē laē g̣wāła. Wä, lä nēx·sōts lāxa nēx·sâlatsa sEᵉyak·!Enē łamag̣EnōLEmaᵉya. Wä, hëEm łEk!ŭdayōxa dēx̣wē t!āk·Emē qa âlēs q!Esāła lāx ōgwiwaᵉyasa g·înānEmē Ḷōᵉ ëk·!Ebaᵉyas x·îndzasas. Wä, hëEm Ḷēg̣adEs mēdEkᵘ sEᵉyak·!En łamag̣EnōLEmēᵉ. Wä, g·îlᵉmēsē g̣wāła laē ăxᵉēdxa ălāg·îm t!Emāk·îmē. Wä, lä mEnsᵉīdxa yūdux̣ᵘdEnē lāxēs q!wāq!wax·ts!ānaᵉyē laē t!ōsᵉīdEq. Wä, laᵉmē g·îlsg·îldEdzōwa. Wä, la ēt!ēd mEnsᵉīdxa yūdux̣ᵘp!Enk·ē lāxēs q!wāq!wax·ts!ānaᵉyē lāxa ălāg·îmē qa ᵉwāsg̣Emats. Wä, la mōxᵘsē t!ōsaᵉyas hë g̣wēx·sē. Wä, hëEm Ḷēg̣adEs ălāg·îmdzō t!Emāk·îmē. Wä, laᵉmē mōxsa yūdux̣ᵘdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ăwâdzEᵉwasas. Wä, lä ẏūdux̣ᵘp!Enk· lāxEns q!wāq!wa·xts!ānaᵉyēx yîx ăwâsg̣Emasas. Wä, g·îlᵉmēsē g̣wāłEXs laē ăxᵉēdxa k!waᵉxLāwē qaᵉs pāpEx·sEndēqxa ᵉnEmdEnas ăwâdzEᵉwasē lāxEns q!wāq!wax·ts!ānaᵉyēx; wä, lä k·!ōdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâgwasas. Wä, lä ts!Ex̣ᵘts!ānaᵉyē ăwâsg̣Emasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē g̣wāła mōts!aqē ăxäs laē ăxᵉēdxa māłts!aqē ōgŭᵉla k!waᵉxLāwa qaᵉs mEnsᵉīdēs lāx ᵉwādzEg̣Ewasas ōxtEwīłts!âwasa xaāp!ē lāxa mag·îxsē laē k·ōxsᵉEndEq. Wä, lä ēt!ēd mEnsᵉītsa ᵉnEmts!aqē lāx ōbaᵉyasa Lādenēg·ē. Wä, laxaē k·ōxsᵉEndEq. Wä, lä ăxᵉēdxa dzExEkwē ts!ēq!adzō dēx̣wa. Wä, laᵉmē k·!Elg·Emnox̣ᵘs yîxs laē yîbEdzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.[1]) | This is put under what has already been put in at the || head end of the cradle. Then she takes the four pieces of dressed deer-skin | (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-presser; and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar-bark woven head-cover." | It is used to cover the head of the child when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | long, narrow strips, and she makes a thin | rope. When she thinks

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g·îlē xâya mōts!aqē yîxs hë^{ɛ}maē yîpdEmasa małts!aqē k!wa^{ɛ}xLō ałē k·ōqwēs. Wä, g·îl^{ɛ}mēsē gwāł k·!îlk·aqēxs laē g·a gwälē^{ɛ}g·a LādapE!ē.[1] Wä, la^{ɛ}mē ăxabōts lāxa la^{ɛ}maḷāł ăxts!â qa q!EdzExsēs lāxa ōxtEwīlts!âwasa xaāp!ē. Wä, lä ăx^{ɛ}ēdxa mōxsa ēElāg·îm t!Emāk·îmē xa yūduẋ^{u}p!Enk·as ăwâsgEmasē qa^{ɛ}s ăxabōdēs nēnEgoyâ^{ɛ}yas lāxa LādapE!ē lāxa g·a gwälēg·a (*fig.*). Wä, hëEm qEk·E^{ɛ}yēxa dēẋwe t!Emāk·îmē yîxa ălāg·îmē t!Emāk·îmē. Wä, g·îl^{ɛ}mēsē gwāł łak!ŭti-^{ɛ}lälasōxs laē qEk·Eyîndayowēda mēdEkwē sE^{ɛ}yak·!En lāq qa^{ɛ}s lä nēx·so^{ɛ}yō lāxa ăpsōtägа^{ɛ}yasa xaāp!ē. Wä, lä q!ēp!Enx·sō lāxa ^{ɛ}wāx·saNōLEma^{ɛ}yasa xaāp!ē, yîxs laē âlak·!āla łEk!ŭlasō^{ɛ}sa māmayōłtsīla.

Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa dēẋwē qa^{ɛ}s dzEdzExs^{ɛ}Endēq qa ts!ēłts!Eq!astowēs. Wä, lä yîbEdzōdEq. Wä, lä ^{ɛ}nEmp!Enk· lāxEns q!wāq!wax·ts!āna^{ɛ}yēx, wä, hë^{ɛ}misa mōdEnē laxEns q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wāsgEmasas. Wä, hëEmxaāwisē ^{ɛ}wādzowēs ^{ɛ}wāsgEmasē. Wä, hëEm ḷēgadEs dēẋ^{u} yîbEdzEwak^{u} ^{ɛ}naẋumē Wä, laEm ^{ɛ}nāẋumēsa g·înānEmaxs laē t!āk·îmālaxēs dēẋwē t!āk·îma^{ɛ}yaxs laē mēxts!âxēs xaāp!ē. ^{ɛ}wī^{ɛ}la ^{ɛ}naẋwāła lāxa xaL!ała nēłałas gōgŭma^{ɛ}yas ḷE^{ɛ}wis dēẋwē t!āk·îma^{ɛ}ya.

Wä, g·îl^{ɛ}mēsē gwāłExs laē ăx^{ɛ}ēdxa dEnasē qa^{ɛ}s dzEdzExs^{ɛ}Endēq qa g·îlsg·îltstowē ts!ēłts!Eq!astâ. Wä, la mElx·^{ɛ}îdEq qa^{ɛ}s wī^{ɛ}Enēs

[1] See fig. on p. 660.

she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ‖

When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is suspended. ‖ Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.[1] This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax·daᵉxᵘ and Kwāg·uł, and the various things that belong to the ‖ cradle, and their names. |

Treatment of the Infant.—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done, the kelp band around the head is also oiled, ‖ and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

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dɛnɛma. Wä, g·îlᵉmēsē k·ōtaq laɛm hēłᵉasgɛm lāxēs mɛlāg·ilaqēxs laē gwāła. Wä, ăxᵉāʟɛlōts lāxa t!ɛx·t!ɛmag·ɛxsē. Wä, laᵉmē nēx·sawiᵉläla lāq. Wä, hëɛm ɫ̣ēgadɛs dɛnsɛn t!ɛmak·ēdɛmē.

Wä, g·îlᵉmēsē gwāłɛxs laē ăxᵉēdxa dɛnasē qaᵉs dzɛdzɛxsᵉɛndēq. Wä, lä mɛlx·ᵉīdɛq qa g·îlt!ēs dɛnɛma. Wä, g·îlᵉmēsē hēłᵉāla lāx tēgwēlɛmsa xaāp!ē laē gwāł mɛla. Wä, la ăxᵉēdxa tēgwiłdɛmasa xaāp!ē. Wä la ăxᵉaʟɛlōtsa tēgwēlɛmsa xaāp!a lāx ōbaᵉyasa x̣ŭsɛlabaᵉyasa tēgwēłdɛmasa xaāp!ē. Wä, g·îlᵉmēsē gwāłɛxs laē ɫ̣āg·alīłas lāxa ᵉnɛx̣wāła lāx k!waēlasas ăbɛmpasa g·înānɛmē. Wä, g·îlᵉmēsē gwāłɛxs laē mōx̣ᵘbɛntsa wīlē dɛnɛm lāx ōbaᵉyas.[1] Wä, hëɛm ɫ̣ēgadɛs nēxayo dɛnɛm, yîxs q!wäg·ałaēda g·înānɛmē. Wä, laɛm gwāła ēaxɛlaxa xaāp!. Wä, laɛm gwāła yîx gwēg·ilasasa Nāk!wax·daᵉxwē ɫ̣ɛᵉwa Kwāg·ułaxa ᵉwāxax·idalaasasa gwēłgwälasa xaāp!ē ɫ̣ōᵉ ɫ̣ēɫ̣ɛgɛmas.

Treatment of the Infant.—Wä, g·îlᵉmēsē mōp!ɛnx̣waᵉsē ᵉnāläsēxs laē qwēłoyowēda ᵉwāᵉwadē qɛx·sɛmēs x·ōmsasa g·înānɛmē. Wä, la aēk·!a q!ɛlsētsɛᵉwē x·ōmsasa g·înānɛmasa dzēk!wisē. Wä, g·îlᵉmēsē gwāłɛxs laē q!ɛlēdzōtsɛᵉwēda ᵉwāᵉwadē qɛx·sɛmēsa x·ōmsasa g·înānɛmē. Wä, g·îlᵉmēsē gwāłɛxs laē qɛx·sɛmdayō lāx x·ōmsasa g·înānɛmē. Wä, laᵉmē łɛk!ŭtɛla. Wä, g·îlᵉmēsē gwāłɛxs laē xaapts!ōdayō lāxēs xaāp!ē. Wä, laᵉmē ᵉnāx̣wa la łak!ŭtiᵉläɫasɛᵉwēda ălāg·îmē t!ɛmāk·îmē ɫ̣ɛᵉwa sɛᵉyak·!înē łamag̣ɛnōɫɛmē. Wä, g·îl-

[1] See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the ‖ cradle. |

If the child is a girl, the mother of twins, | a good-looking woman, is called to come to the house of the parents of the child | when they untie the head-band the second time. This is after eight | days, when the mother of twins is coming to put her tongue to the eyes and face of the child; ‖ and then she presses her mouth on the child's face, so that she may be good-looking when she grows up. When | the child has had the head-band of kelp around its head for eight days, | they call a woman, the mother of twins, to come in the | morning, and to take the child out of the cradle. As soon as | she comes, she sits down where they put down the cradle. She first ‖ unties the head-line, and opens the | ends of the skin strips. Then she turns back the forehead-presser, | takes the wool off the forehead, and she also takes off the cedar-bark | cushions on the sides of the face. | Then she unlaces the cedar-bark rope. And when | all this is off, she takes off the bedding of the child; and when all this is off, ‖ she takes the child in her arms out of the cradle. (I forgot that she | unties the kelp head-band of the child, before the woman | puts her feet into the water.) The father of the child brings her the | wash-basin, and puts it down where the mother of twins is sitting, | for she will wash the child. Then they pour ‖ cold rain-water into

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ᵉmēsē gwāła aaxsīläxa g·înānEmē laē tēx̣ᵉwalēlEm lāxa tēgwēlEmasa xaāp!ē.

Wā, g·îlᵉmēsē ts!āts!adagEmē laē LēᵉlālasEᵉwēda yîkwīlayag·ōlē ëx·sōkᵘ ts!Edāqa qa g·āxēs lāx g·ōkwasa g·īg·aōłnokwasa g·înānEmē qō ēt!ēdEł qwēłoyōLē qEx·sEmaᵉyas x·ōmsaxa małgŭᵉnałp!Enx̣waᵉsLa ᵉnālał qa ElᵉElxstowēsa yîkwēlayag·ulē ts!Edāqxa g·înānEmē Ḷōᵉ qa p!ēp!Eq!ŭgEmēsēq qa ëx·sokwēs qō q!ŭlyax̣ᵉwīdLō. Wä, g·îlᵉmēsē małgŭᵉnałExsē ᵉnāläsa g·înānEmē qEx·sEmālēs x·ōmsaxa ᵉwāᵉwadē qEx·sEmēsa x·ōmsa, laas LēᵉlālasEᵉwēda yîkwīlayag·ōłē ts!Edāqaxa gaāla qa g·āxēs qwēłtsEmdxa g·înānEmē lāxēs xaāp!ē. Wä, g·îlᵉmēsē g·āx k!wāg·alīła lāx haᵉnēlasasa xaāp!ē. Wä, lä hëEm g·îl qwēłᵉētsōsēxa sEᵉyak·!Enē łamagEnōLEmē. Wä, lä ēt!ēdxa ᵉwax·s-bax·ᵉīdxa ălāg̣îmē t!Emāk·îmē. Wä, la nELōdxa dēx̣wē t!ak·îmē. Wä, lä ăxōdxa p!alEmē tElqwīwē. Wä, lāxaē ăxōdxa dēx̣wē tEltElgŭnōLEme. Wä, lä qwēłâlaxa t!Ex·t!Emag·Exsē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē ᵉwīᵉla ăxâlax maᵉmasa g·înānEmē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē q!Ełwŭłts!ōdxa g·înānEmē lāxēs xaāp!ē. (L!ElēwayEnLaqēxs qwēłōdaaxa ᵉwāᵉwadē qEx·sEmēs x·ōmsasa g·înānEmax, k·!ēsᵉmaē dzēx̣ᵘstēda ts!Edāqaxa ᵉwapē.) Wä, lā ōmpasa g·înānEmē, ăxᵉēdxa kwädzats!ēLaq qaᵉs g·āxē hăng·alīłas lāx k!waēlasasa yîkwīlayag·ōlē ts!Edāq qaxs hēᵉmaē kwäsāłxa g·înānEmē. Wä, la gŭxts!ōyowa ᵉwŭdaᵉsta tsātsoxḶē lāxa kwädzats!ēLaq. Wä, lä k·!îpstānowēda

the wash-basin, and put | one red-hot stone into the water in the wash-basin | for the child. When the water is just getting warm, they take out | the stone. The mother of twins puts her | left foot into the water in the wash-basin, || and puts the child on her instep. | Then she takes well softened yellow cedar-bark, and | she squirts water on it out of her mouth four times, and she says, | "Now, my darling, I give you my good health, for I never get sick, | and everything comes to me without difficulty. You shall grow up well, || and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she kept hidden, and which is almost full of | her urine. She holds it in her right hand || and speaks again, and says: "Now, | my darling, I will put on your body this of which all kinds of sickness are afraid, | that it may protect you against danger, and that the spirits may be afraid of you." |

And when her prayer is at an end, she pours this water into the chamber-vessel | in which she is going to wash the child. She takes yellow cedar-bark, and dips || it into the urine and water. Then she begins at the | right-hand side of the head of the child and washes it with the yellow cedar-bark, going along the right side of the body; | and after she finishes the right side, she | washes the left side

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ᵉnEmsgEmē x·ĭxsEmāla t!ēsEm lāxa la q!ōts!â ᵉwāp lāxa kwädzats!ēLaxa g·înānEmē. Wä, g·îlᵉmēsē k·oẋᵘstax·ᵉîdExs laē k·!îpwŭstanowēda t!ēsEme. Wä, läda yîkwīlayag·ōłe ts!Edāq dzēẋᵘstasēs gEmxōłtsîdzaᵉyē g·ōgŭᵉyō lāxa ᵉwābEts!âwasa kwädzats!ēLaxa g·înānEmē. Wä, la k!wäg·ałtsîdzEtsa g·înānEmē lāxēs ăwīg·ałtsîdzaᵉyē. Wä, lä ăxᵉēdxa aēk·!aakwē tātElq!waakwē q!ōyaakᵘ dēẋᵘ qaᵉs mōp!Enē sEłboqasēs ᵉwāpāēL!Exawaᵉyē lāq. Wä, la ᵉnēk·a: "Wä, ādatsagä, laᵉmEn lâsasEn hēlētsīnaᵉyē lâL, yîxg·în k·!ēsēk· ts!Ex·q!aēnoẋwa ḷōxgŭn âᵉmēk· wālâlatsa dādEk·asē; wä, hēᵉmis qaᵉs hēłEmg·ustâōs g·ig·ägEmdālax ḷōḷaElgEmaᵉyasa g·īg·Egămaᵉyasa lēlqwălaLaᵉyē qaᵉs łāᵉwŭnEmx·ᵉîdLōs."

Wä, g·îlᵉmēsē gwāł ts!Elwaqaxs laē ăxᵉēdxēs q!ūlāḷEkwēxēs kwākwädzEmēxa hălsElaEm k·!ēs qōt!axa kwäts!ēxa hEsᵉmaxa yîkwīlayag·ōlē ts!Edāq äsmēsa. Wä, lä dałasēs hēłk·!ōłts!ānaᵉyē lāxa kwakwädzEmē. Wä, la ēdzaqwa yāq!Eg·aᵉła. Wä, la ᵉnēka: "Wä, ādatsagä, laEmk· lāłg·ada k·îlEmg·asa ᵉnāẋwa ts!ēts!Ex·q!ōlEma lāg·aaLElał lâL qa dādamEwēLōł qaᵉs k·îlEmaōsasa haăyałīlalagasē."

Wä, g·îlᵉmēsē q!ūlbē ts!Elwagaᵉäyâs laē gŭxstEntsa kwäts!ē lāxēs kwädzasLaxa g·înānEmē. Wä, la ăxᵉēdxa dēẋwē qaᵉs dzōpstEndēs lāxa kŭkwēqEla ᵉwāpa. Wä, hēᵉmis g·äg·îLEla hēłk·!ōtEmaᵉyasa g·înānEmaxs laē kwäsᵉîdEq häxEla lāx hēłk·!ōt!Enaᵉyas gŭsētasa dēẋwē. Wä, g·îlᵉmēsē gwālxa hēłk·!ōt!Enaᵉyaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of my eyes, that you may not have bad eyes hereafter when you grow

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kwäs^{ɛ}īḍEX gEmxōt!Ena^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāłExs laē dēg·ītasa tātElq!waakwē q!ō^{ɛ}yaak^{u} dēx^{u} lāx x·ōmsas ḶE^{ɛ}wis ōk!wina^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłExs laē hăx^{u}k·äx·întsa g·înānEmē lāxēs ōkwäx·a^{ɛ}yē gwēxtâłaxa g·înānEmē lāx gEmxōt!Ena^{ɛ}yasa yîkwīlayag·ōłē ts!Edāqa. Wä, la ăx^{ɛ}aLElōts qōmāsēs hëłk·!ōłts!āna^{ɛ}yē lāx gEmxōdēg·a^{ɛ}yas qEnāsasa g·înānEmē. Wä, lä ăx^{ɛ}āLElōtsēs ^{ɛ}nōlax·ts!āna^{ɛ}yē lāx hëłk·!ōdēg·a^{ɛ}yas qEnatsa. Wä, la k·îmgE^{ɛ}nākŭlas lāx nEgēg·a^{ɛ}yas ăwīg·a^{ɛ}yasa g·înānEmē. Wä, la ^{ɛ}nēk·axs häē gwēg·ilē: "Hëlōx^{u}LEs ādatsagä qasō q!ŭlyax^{u}^{ɛ}wīdLō; k·!ēsLEs q!ēq!Ek·!EsL lāx ha^{ɛ}mapē, āLas pEnL!ēsLōł."

Wä, la mōp!Ena k·îmgE^{ɛ}nakŭlasēs qōma ḶE^{ɛ}wēs ^{ɛ}nōlax·ts!āna^{ɛ}yē lāx ăwīg·a^{ɛ}yasa g·înānEmē. Wä, la mōp!Endzaqwa âEm nEgEłtōdxēs g·ālē wāłdEma. Wä, g·îl^{ɛ}mēsē gwāłExs laē nEłtsē^{ɛ}stEndxa g·înānEmē qa nēłk·äx·ēlīlēs lāx ōkwäx·a^{ɛ}yas. Wä, lä p!aq!Esasa māłē lāx q!wāq!wax·ts!āna^{ɛ}yasēs hëłk·!ōłts!āna^{ɛ}yēxēs ts!Emālax·ts!āna^{ɛ}yē ḶE^{ɛ}wē ^{ɛ}nōlax·ts!āna^{ɛ}yē. Wä, la k!ŭnqē q!wāq!wax·ts!āna^{ɛ}yas laē p!ēp!Eq!ŭgEmaxa g·înānEmē hëEm g·îl p!ēq!wasōsē bEnk·!ōt!Ena^{ɛ}yas aEnas ḶŌ^{ɛ} ^{ɛ}wāx·sōt!Ena^{ɛ}yas x·îndzasas. Wä, lä ^{ɛ}nāxwa p!ēq!wi^{ɛ}lälax gōgŭma^{ɛ}yasa g·înānEmē. HëEm gwE^{ɛ}yōsa bāk!umē naqē^{ɛ}stEndEX gōgŭma^{ɛ}yasa g·înānEmē. Wä, g·îl^{ɛ}mēsē gwāłExs laē El^{ɛ}Elxstōd gīgE^{ɛ}yagEsas. Wä, lä ^{ɛ}nēk·ēda yîkwīlayag·ōłaxs k·!ēs^{ɛ}maē El^{ɛ}Elxstōdeq: "Wä, ādatsagä, la^{ɛ}mEn lâsasg·în ëx·sōk!wēnōk^{u} lâL ḶōgŭN ëx·sEmstoēnēk· qa^{ɛ}s k·!ēsēLōs ^{ɛ}yäg·îlxstōł qasō q!ŭlyax^{ɛ}wī-

up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

When her speech is ended, she takes oil of the silver-perch and ‖ oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ‖ everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, | and what was used for wiping its body, were put. This ‖ box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman receives the same pay. | They take off the kelp ‖ head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

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dELŌ qa^{e}s māmawidālagēLōs yîs ḷ̣ōḷ̣aElg̣ema^{e}yas g·îg·îg̣ăma^{e}yasa lēlqwălaLa^{e}yē; hë^{e}mis qa^{e}s x·āx·Elsg̣EmēsEwēLōsasa ^{e}nāx̣wa ḷ̣ōḷ̣aElg̣ăma^{e}yas g·îg·îg̣ăma^{e}yasa lēlqwălaLa^{e}ya, ādatsag̣a."

Wä, g·îl^{e}mēsē q!ŭlbē wāldEmas laē ăx^{e}ēdxa dzēk!wisē qa^{e}s q!Elsīt!ēdēs lāx ōk!wina^{e}yasa g·înānEmē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la q!Elēkwe ōk!wina^{e}yas laē q!EltsEmdEx x·ōmsas. Wä, āl^{e}mēsē g̣wālExs laē âlak·!āla la LEqsa dzēk!wisē x·ōmsasa g·înānEmē; wä, g·îl^{e}mēsē g̣wālExs laē qEx·sEmdEx x·ōmsasa g·înānEmasa ^{e}wā^{e}wadē qEx·sEmēs x·ōmsē. Wä, â^{e}mēsē ^{e}wī^{e}la ăx^{e}aLElōdalas mēmamasa g·înānEmē ḷ̣E^{e}wa g̣wēłg̣wālas x·ōmsasa g·înānEmē. Wä, g·îl^{e}mēsē g̣wālExs laē q!ap!ēx·^{e}īdxa dēg·ēdayo dēx̣^{u} ḷ̣E^{e}wa k·ādzEkwē qa^{e}s ăxts!ōdēs lāxa aEmxaakwē g·îldasa yîx la g·ēts!Ewatsa k!wa^{e}xLawēsE^{e}was ăbEmpasa g·înānEmaxs g·ālaē g̣wāł māyoLa, ḷ̣E^{e}wa g·ālē ămāx·^{e}idayosa g·înānEmē ḷ̣E^{e}wa dēg·īdanâq la ^{e}wī^{e}la g·ēts!â lāq. HëEm ḷ̣ēg̣adēda g·îldasas k·ādzEgwats!ē.

Wä, g·îl^{e}mēsē g̣wāła yîkwīlayag·ōłē ēaxElaxa g·înānEmaxs laē hăłāqasō^{e}sa mōxsa p!ElxElasg̣Ema. Wä, hëEmxaāwisē ^{e}wāxa hăłag̣Emaxa māmayōłtsīla ts!Edāqaxa aaxsīläxa ts!Edāqaxs g·ālaē māyoLasa g·înānEmē. Wä, la hëmEnāłaEm qwēłoyowēda ^{e}wā^{e}wadē qEx·sEmēsa x·ōmsēxa małgŭ^{e}nāłExsa ^{e}nāla qa^{e}s x̣wēlaqē qEx·Emdayōxs laē g̣wāł q!EltsEmtsE^{e}wē x·ōmsasa g·înānEmē lālaa lāxa mōsg̣Emē ^{e}mEkŭla. Wâ, g·îl^{e}mēsē mōsg̣Emg·ilaxa ^{e}mEkŭläxs laē

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of twins | also singes off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg·uł, Nāk!wax·da^{ɛ}x^{u}, Gwa^{ɛ}sEla, || and Awīk·!ēnox^{u}. |

The reason why the long-heads of the Koskimo and | Gwats!ēnox^{u}, G·âp!ēnox^{u}, L!asq!ēnox^{u}, and | L!aL!asiqwăla, and NăqEmg·îlisăla are different, is that | the kelp head-band is kept on for twelve days at a time, until the girl || is ten months old. It is a little different when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwāg·uł women do with their children. ||

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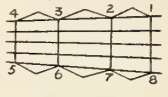
gwāł qEx·sEmālē ·x·ōmsasa g·înānEmaxa ^{ɛ}wā^{ɛ}wadē qEx·sEmēsa x·ōmsē. Wä, g·îl^{ɛ}mēsē gwālEmx·s laē lats!oyo lāxa k·ādzEgwats!ē g·îldasa. Wä, lāḷa k·!êâs lawo^{ɛ}yo lāxa ^{ɛ}nāẋwa gwēłgwälasa g·înānEmē, yîxs āł^{ɛ}mēLē lawälExs läł hēłogwilaLa g·înānEmē.

Wä, g·îl^{ɛ}mēsē hēłogwīlaxs laē ^{ɛ}wī^{ɛ}la lawōyEwē k·ēk·adzEk^{u} ḷE^{ɛ}wa dēẋwē ḷE^{ɛ}wa p!ēpalEmē gwēłgwälasa g·înānEmē qa^{ɛ}s lä lats!ōyo lāxa k·ādzEgwats!ē g·îldasa. Wä, g·îl^{ɛ}mēsē gwāł ts!Ex·îłtsEmtsE^{ɛ}wē x·ōmsasa g·înānEmē ḷE^{ɛ}wa kŭnẋwēdEm yîxs hë^{ɛ}maēxa yîkwīlaya-g·ōłē ts!Edāq ts!Ex·îłtsEmdEx x·ōmsasa g·înānEmē. Wä, hëEmxaā-wis. kŭnẋwētaq. Wä, hëEmxaāẉis la q!ŭlālaxa k·ādzEgwats!ē g·îldas lāxa k·ādzEk!waasē.

Wä, hëEm gwayi^{ɛ}lä^{ɛ}latsa Kwākwŭkwakwē ḷE^{ɛ}wa Nāk!wax·da^{ɛ}xwē ḷE^{ɛ}wa Gwa^{ɛ}sEla ḷE^{ɛ}wa Ăwīk·!ēnoxwē.

Wä, g·a^{ɛ}mēs lāg·ilas ōgŭqāła g·îlsg·îltEma Ǧōsg·imuẋwē ḷE^{ɛ}wa Gwats!ēnoxwē ḷE^{ɛ}wa G·âp!ēnoxwē ḷE^{ɛ}wa L!asq!ēnoxwē ḷE^{ɛ}wa L!aL!asiqwăla ḷE^{ɛ}wa NăqEmg·îlisăla yîxs małExsag·îyuwaē ^{ɛ}nālās qEx·sEmālēs ts!āts!ādagEmē xunōẋ^{u}xa ^{ɛ}wā^{ɛ}wadē qEx·sEmēs x·ōmsa, lālaa lāxēs hēłōgwīlaēna^{ɛ}yē. Wä, lä xāL!a ōgŭqāła laqēxs bābagŭ-maē, yîxs nEqap!Enẋwa^{ɛ}saē ^{ɛ}nālās qEx·sEmālēs x·ōmsaxa ^{ɛ}wā^{ɛ}wadē qEx·sEmēs x·ōmsa. Wä, la małgŭnāłtsEmg·ilaxs laē ăxōyâ. Wä, la hëEmxat! q!EltsEmdayōsēx x·ōmsasa g·înānEma dzēk!wisē lāx gwēg·ilasasa Kwākŭg·ōlaxsEmaxēs xŭnōkwē.

Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg·uł women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg·uł. ‖ The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it down flat ‖ where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:



She takes the | narrow strip of deer-skin and uses it to sew on at (1). | After that she measures off the cedar-withes and sews it on at (2), | and then she also sews it on at (3), ‖ and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ‖ If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

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Wä, laems q!âł^{s}alelax lāg·iłas g·îlsg·îltema ts!ēdāqasa G·ōsg·imuxwē. Wä, la ^{s}nāxwaem ^{s}nemāx·îsē gwēłgwālasa xaāp!äsa Ḡōgŭts!axsemē Ḷe^{s}wa Kwākŭg·olaxsemē, yîxs hë^{s}maē lāg·iła q!eyōxwa p!alemasa ^{s}melxlowaxs k·elxwase^{s}waasa Ḡōgŭts!axsemē lāxa Kwāg·ułē.

Wä, lēx·a^{s}mēs ōgŭqāłaxa t!ex·t!emag·exsē lāxa Ḡōgŭts!axsemē, yîxs laē ăx^{s}ēdxa k·!elx·ēwakwasa gēwasē qa^{s}s t!ōsōdēxa ts!ēq!adzowē lāqxa k·!ōdenē lāxens q!wāq!wax·ts!āna^{s}yēx yîx ^{s}wādzewasas. Wä, la g·îlsg·îldzowa. Wä, la małexsa t!ōsa^{s}yas. Wä, g·îl^{s}mēsē gwāła ts!edāqē t!ōsaqēxs laē ăx^{s}ēdxa lādenēg·a^{s}yē qa^{s}s pax^{s}alīlēs lāxēs k!waēlasē. Wä, lä ăx^{s}ēdxa g·îlsg·îlt!a wīswŭłtowē selbek^{u} dewēxa qa^{s}s k·at!alelōdēs ōba^{s}yas lāxag·a gwāłēg·a (*fig.*). Wä, lä ăx^{s}ēdxa ts!ēq!adzewē k·!elx·iwakwē qa^{s}s t!emg·aalelōdēs lax (1). Wä, g·îl^{s}mēsē gwāła laē k·!eselaxa dewēxē laē ēt!ēd t!emg·aalelōdex (2). Wä, g·îl^{s}mēsē gwāłexs laē ē!tēd t!emg·aalelōdex (3). Wä, g·îl^{s}mēsē gwāłexs laē ēt!ēd t!emg·aalelōdex (4). Wä, lä hëemxaat! gwēx·^{s}īdxa ăpsenxa^{s}yasa ladenēg·a^{s}yē. Wä, g·îl^{s}mēsē gwāłexs laē pāx^{s}entsa lādenēg·a^{s}yē lāxa lādenēg·ēx·dema. Wä, laem gwāła. Wä, hëem ḷēgades k·!elx·īwak^{u} t!emāk·ägēsa t!ex·t!emāg·exsē. Wä, hëem âlak·!āla g·îldzesē gwāłaasas lāxa Ḡōgŭts!axsemē.

Wä, g·îl^{s}mēsē łe^{s}lēda g·înānemē laē ^{s}wī^{s}laem layowa xaāp!ē lāxa k·ādzek!waasē Ḷe^{s}wēs gwēłgwāla lāxēs ^{s}wāxax·^{s}īdāłaasē. Wä, g·îl-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle in case the first-born child should have a younger sister. |

Twins.[1]—They only change the cradle when a woman has twins; | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into two holes drilled in the notched headboard | of the cradle, two at each side, in this way: |

Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

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ᵉmēsē hēłEmg·ustâ q!wāxēda g·înānEmē lä axēlasEᵉwēda xaāp!ē ḷEᵉwis LadEnēg·aᵉyē. Wä, lāḷa ᵉwīᵉlaEm la q!ŭlāLa gwēłgwälas ḷEᵉwēs dēx̣wē t!akEmaᵉyē lāxa k·adzEk!waasē, yîxs hëᵉmaē lāg·ilas ăxēlasEᵉwēda xaāp!ē qō ts!aᵉyanōx̣ᵘLēs g·ālē māyōḷEma.

Twins.—Wä, lēx·aᵉmēs L!āyowatsa xaāp!äxs yîkwīłaē yîxa ts!Edāqē, yîxs ālᵉmaē yîkwīłExs laē q!Eyōkwēs sāsEmē. Wä, âᵉmēsē g·ēxasEᵉwēda xaāp!ē.

Wä, lä g·ag·ōᵉnasEᵉwēda g·ît!ēnoxwē qaᵉs xaāpēlēx yîkwēᵉlats!ämałExLa qēqExEg·Eᵉyō xēxaap!a. Wä, hëx·ᵉidaᵉmēsē ēăxᵉidēda g·ît!ēnoxwē qaxs hayałomālaē gwālamasxa māłExLa qēqExEg·Eyō xēxaāp!axs k·!ēsᵉmaē mōp!Enēła yîkwīᵉlEmē g·îng·înānEma. Wä, g·îlᵉmēsē gwāła māłExLa qēqExEg·Eyo xēxaāp!axs laē yūdŭx̣ŭxsēk·Elēda yîkwīᵉlEmē g·îng·înānEma laē Lasēdayowēda maēmałts!aqē g·aᵉyōł lāxnāxsdEyᵉasa kwēkwē lāxa la maēmałdzEkᵘ sElē lāxa qēqExEg·iwaᵉyasa xēxaāp!ēxa g·a gwälēg·a (*fig.*).

Wä, laEm âEm q!Eq!EnēpsEmlīłēda yîkwīᵉlEmaxa aëk·!aakwē tatElq!waakwē dēx̣wa ḷEᵉwa k·ādzEkwē. Wä, la gomēx̣ᵘsa gŭg·umyEma yîkwīᵉlEmē g·îng·înānEma. Wä, hëEmxaāwisē gwälē ăbEmpas ḷEᵉwēs ōmpē, yîxs âᵉmaē la sEldēła ōmpasa yîkwīᵉlEmē g·îng·înānEma yîxs k·!ēsaē hēłq!ōlEm ăxax·sālasēs g·ōkŭlōtē, wāx·ᵉma lEqwa ḷEᵉwa ᵉwāpē la k·!ēs hēłq!ōlEm la ăxᵉēdEq. Wä, laᵉmē hëda ḷēḷEḷâläs la hëmEnała k!wämēłEq qaᵉs ăxēxa ᵉnāx̣wa ăxᵉēxstsōᵉsxa lEqwa ḷEᵉwa ᵉwāpē ḷEᵉwa hēᵉmaōmasē qaxs k·!ēsaē hēłq!ōlEm aᵉmēlas-

[1] See also pp. 631–635.

water and food ‖ for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand side of ‖ another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a notched head-board is used, and that the four ‖ feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging the bedding ‖ in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of the child belonging to the Salmon. ‖ And this is different in regard to

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nōkwa hayasEk·âla ḷE^{s}wis yîkwī^{s}lEmē L!āL!Eyadza^{s}ya g·îng·înānEma.

Wä, g·îl^{s}mēsē mōxsēk·îlēda yîkwī^{s}lEmē L!āL!Eyadza^{s}ya g·îng·înānEmē yîxs laē lawäyē ts!EyōxḷA^{s}ya. Wä, la^{s}mē ăx^{s}ētsE^{s}wēda māłExLa qēqExEg·Eyowē xēxaāp!a qa^{s}s lä hănalī^{s}lEma ^{s}nEmēxLa lāx hëłk·!otagawalīłasa ōgŭ^{s}la^{s}maxat! yîkwīlayag·ōł ts!Edāqa. Wä, hăng·alī^{s}lEma ^{s}nEmēxLa lāx gEmxagawalīłas lāx laēna^{s}yas ^{s}wī^{s}la gwałałē ăxts!âwē gwēłgwäläsa māłExLa qēqExEg·Eyowē xēxaāp!a, yîxs k·!eâsaē ōgŭx^{s}īts gwēłgwäläs lāx gwēłgwälasa ^{s}nEmōk!wēdza^{s}yē mayōḷEma lax ōgŭ^{s}lä lāxa qēqExEg·Eyowē xēxaāp!ā ḷE^{s}wa maēmots!aqē ts!Elts!Elk·s nāxsdE^{s}yasa kwēkwaxs laē ḷāḷała lāx âg·iwa^{s}yasa qēqExEg·Eyowē xēxaāp!a; Wä, hë^{s}misa yîkwēlEmē g·îng·înānEmxs laē hëmEnałaEm gŭmsa ḷE^{s}wēs g·īg·aōłnokwaxa maēmoxsa ^{s}nāla lālaa lāx hëłōgwīlax·dEmLasa yîkwī^{s}lEmē g·îng·înānEma.

Wä, g·îl^{s}mēsē gwāła yîkwīlayag·ōlē ts!Edāq hēłax gwēłgwäläs ōts!â^{s}wasa ^{s}nEmēxLa qExEg·Eyō xaāp!axa ha^{s}nī^{s}lē lāx hëłk·!ōtagawalīłasa yîkwīlayag·ōlē ts!Edāqa. Wä, g·îl^{s}mēsē gwāła laē q!EłElīłaxa g·ālē mayoł^{s}īdayō L!āL!Eyadzē g·înānEma. Wä, lä ăxōdEx q!Enēp!Ena^{s}yas dēx^{u} ḷE^{s}wa k·ādzEkwē. Wä, g·îl^{s}mēsē ^{s}wī^{s}lâxs laē ăx^{s}ēdxa ^{s}wā^{s}wadē LEpsaakwa qa^{s}s qEx·sEmdēs lāx x·ōmsasa L!āL!Eyadzē g·înānEma. Wä, hëEm ōgŭqālayōsa yîkwī^{s}lEmē g·înānEma,

twins; | that they do not put on the head-band until the navel-string comes off on the | fourth day; and after putting the head-band around the head of the | child belonging to the Salmon, the woman who has had twins (before) speaks | and says (Prayer for the twins): "O friend! || that is the reason why you come. You come to benefit those who have come to be your | parents, and you have come to make them rich and to | defend them against sickness, O friend Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belonging to the Salmon | into the cradle with the notched head-board, and she || follows the way that is done with those who are not twin-children. |

When this has been done, she turns her face to the other | cradle with the notched head-board, arranges everything in it; and after that, | she takes in her arms the child belonging to the Salmon, takes off the bedding | of yellow cedar-bark and red cedar-bark; and when it is all off, she takes the || split kelp and puts it around the head of the child | belonging to the Salmon; and after this she puts it into the | cradle with the notched head-board; and the woman who had borne twins before speaks, | pressing with her left hand on the chest of the child belonging to the Salmon, | and says (a prayer for the second || twin-child in the cradle): "O friend! I beg you, Supernatural-One, to | grow up well with your brother, Yāyaxwᴇᶜya, and that you do |

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yîxs āłᶜmaē qᴇx·sᴇmtsᴇᶜwē x·ōmsasēxs laē lawäyē ts!ᴇyōxḷaᶜyasxa la mōp!ᴇnx̣wᶜas ᶜnāla. Wä, g·îlᶜmēsē g̣wāł qᴇx·sᴇmdᴇx x·ōmsasa l!āl!ᴇyadzaᶜyē g·înānᴇma, wä, la yāq!ᴇg·aᶜłēda yîkwīlayag·ōlē ts!ᴇdāqa. Wä, lä ᶜnēk·a (ts!ᴇlwaqaxa yîkwīᶜlᴇmē g·înānᴇma): "Yūl, qastä, hëq!amaaqōs g·āxēłē qaᶜs g·āxaōs ëk·anōmaxōs g·āxaqōs g·īg·aōłnōkwa. Wä, hëᶜmēs g·āxēłōs qaᶜs q!ēq!ōmg·ilaōsaqᵘ; wä, hëᶜmis qaᶜs dadamâyaōsaqᵘ, qastä, mᴇyōxwaᶜna, yūl, ᶜnawalakᵘ."

Wä, g·îlᶜmēsē q!ŭlbē ts!ᴇlwaq!ēnaᶜyas, laē q!ᴇłts!ōtsa l!āl!ᴇyadzaᶜyē g·înānᴇm lāxa qᴇxᴇg·ᴇyowē xaāp!a. Wä, laᶜmē âᴇm nᴇgᴇłtᴇᶜwēx g̣wāyiᶜlälasē qaēda k·!ēsē yîkwīᶜlᴇma.

Wä, g·îlᶜmēsē g̣wāłᴇxs laē gwēgᴇmg·îlīł lāxa ᶜnᴇmēxla qᴇxᴇg·ᴇyowē xaāp!a qaᶜs hëliᶜläl̄ēx g̣wēł̣wälas. Wä, g·îlᶜmēsē g̣wāłᴇxs laē q!ᴇłᴇlīłaxa l!āl!ᴇyadzaᶜyē g·înānᴇma. Wä, lä ăxâlax q!ᴇnēpsᴇmaᶜyasxa dēx̣ᵘ ḷᴇᶜwa k·ādzᴇkwē. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē ăxᶜēdxa lᴇpsaakwē ᶜwāᶜwadē qaᶜs qᴇx·sᴇmdēs lāx x·ōmsasa l!āl!ᴇyadzaᶜyē g·înānᴇma. Wä, g·îlᶜmēsē g̣wāłᴇxs laē q!ᴇłts!ōtsa g·înānᴇmē lāxa qᴇxᴇg·ᴇyowē xaāp!a. Wä, lä yāq!ᴇg·aᶜłēda yîkwīlayag·ōlē ts!ᴇdāqa lāxēs lᴇxwāłaēnaᶜyasēs g̣ᴇmxōłts!ānaᶜyē lāx ōbâᶜyasa l!āl!ᴇyadzaᶜyē g·înānᴇma. Wä, la ᶜnēk·a (ts!ᴇlwaqaxa āłē xaāpts!oyo yîkwīᶜlᴇma): "Yūl, qastä, laᶜmᴇn hăwāxᴇlalōl ᶜnawalakᵘ qaᶜs wäg·ilōs hëłmâlag·îlisłōł ḷᴇᶜwōx ᶜnᴇmwᴇyōtēx Yāyaxwᴇᶜya, yîx qaᶜs

not leave us! Make your parents happy! | for they will always give away property, so that you may always obtain | new names, O Ek!'ēqElag'ila! friend Salmon! || you, Supernatural-One! Do not come to bring us misfortune! Come to do good! You bring | wealth, you, Abalone-Maker! You have come from the sea to us with your | brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow cedar-bark and of red cedar bark and that of wool; and || after this has been done, she puts on the cedar-bark forehead-presser, and the pillow; | and when this has been done, she puts down the cradle with notched head-board. She | puts the first one, with the child belonging to the Salmon, on the | right-hand side of the bed of the mother (of the new-born twins); and she puts the | other cradle with the notched head-board, and the || child belonging to the Salmon in it, on the left-hand side of the mother; | and after the mother of twins has done this, she puts in order the sleeping-place | of the twin-children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens || the points, and drives them into the floor, one of them backwards | from the place where the heads of the mother of twins | and of her husband are; and the other one she drives into the floor at the | place where their feet are; and she drives one into the floor | outward from the place where their heads are, and the other one outward from

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k'!ēsēLōs awēq!wālaLōł; wä, hë^{s}mis qa^{s}s hëmEnałamaōs ëk'!ēqElamasxōx g'īg'aōłnōkwēx qa hëmEnāła^{s}mēsōx ^{s}wā^{s}walasdEmx'sila qa alēg'ēsēs ḷēḷEgEmōs yūLaxs ëk'!ēqElag'ilaēx, qāst mEyōxwa^{s}na, yūL ^{s}nawalak^{u} ^{s}yak'anōmasōs lāxēs g'āx^{s}ēna^{s}yōs yîxs ëk'anōmaaqōs yîxs q!ōmx'salisaaqōs yūL ëx'ts!Emg'ila, yūLaxs g'āxsalīsaēx ḷōgwa ^{s}nEmwEyōtEk' ^{s}nawalak^{u} mEyōxwa^{s}na, qāst."

Wä, g'îl^{s}mēsē q!ŭlbē ts!Elwaq!ēna^{s}yas laē mamēlalas ^{s}wāxax'^{s}idałaasasa dēxwē ḷE^{s}wa k'ādzEkwē ḷE^{s}wa p!alEmē. Wä, g'îl^{s}mēsē gwāłExs laē ăx^{s}āLElōtsa dēx^{u} t!āk'Emēs ḷE^{s}wis hēlEwabâ^{s}yē. Wä, g'îl^{s}mēsē gwāła laē k'ag'îlīłaxa qExEg'Eyowē xaāp!a, yîxa g'ālē q!Ełts!ōdaatsēsa L!āL!Eyadza^{s}yē g'înānEma qa^{s}s lä k'āg'alīłas lāx hēłk'!ōdEnōLEmalīłas kŭlē^{s}lasas ăbEmpas. Wä, lä k'āg'îlīłaxa ^{s}nEmēxLa qExEg'Eyowē xaāp!a, yîxa ałē q!Ełts!ōdaatsēsa L!āL!Eyadza^{s}yē g'înānEma qa^{s}s lä k'ag'alīłas lāx gEmxanōLEmalīłas ăbEmpas. Wä, g'îl^{s}mēsē gwāła yîkwīlayag'ōłē ts!Edāqa laē ēax^{s}ēdEx kŭlē^{s}lasasa L!āL!EL!Eyadza^{s}yē g'îng'înānEm ḷE^{s}wēs ăbEmpē.

Wä, la^{s}mēs ăx^{s}ēdxa mōts!aqē dzE^{s}sEqwaxa k'!ēsē ḷEsḷEkwa. Wä, lä ^{s}nāł^{s}nEmp!Enk' lāxEns bāLäqē ăwâsgEmasas. Wä, lä dzōdzoẋ^{u}bEndEq wīłētâ^{s}yas. Wā, lā dēx^{s}walīłasa ^{s}nEmts!aqē lāxa ālōdEtâlīłasa kŭ^{s}lē^{s}lasasa yîkwīłē ts!Edāqa ḷE^{s}wis L!āL!EL!Eyadza^{s}yē sāsEma ḷE^{s}wis łā^{s}wŭnEmē. Wä, lä ēt!ēd dēx^{s}wa^{s}līłasa ^{s}nEmts!aqē lāx

where their feet are; || and after this has been done, she takes an olachen-net and | hangs one corner to the top of the rear post at the head,| and she hangs one corner to the rear post at the foot of the bed; and | after this has been done, she takes red cedar-bark and measures off two spans. | There she cuts it off. She || splits it into narrow strips. After she has split them, she | folds them in the middle, and hangs them to the net | which has been hung up. They are placed two spans apart. | When she reaches the end of the bed of the| mother of the twins, she puts them in, two spans || under the first row. There are four rows of red cedar-bark. | Then she takes the tail of a white-tailed eagle, pulls out the feathers, | and, when she has them all off, she takes spun nettle-bark. | This is used to tie on the feathers, which are hung between the | red cedar-bark, in this way:

Now it is done. || Then she takes two thin poles and puts them across the two | posts over which the net has been hung, and she places the | other pole over the outside posts. Then she takes a new, | large mat and places it across as a roof, and she also puts a new | mat at each end

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wālałaasas g·ōg·Egŭyâs. Wä, lä ēt!ēd dēxᵉwaᵉlīłasa ᵉnEmts!aqē lāx L!āsōdEtâᵉyas; wä, lä ēt!ēd dēxᵉwaᵉlīłasa ᵉnEmts!aqē lāx L!āsᵉalīłas g·ōg·Egŭyâs. Wä, g·îlᵉmēsē gwālē ăxaᵉyas laē ăxᵉēdxa p!Egwayâxa dzāx̣ŭn qaᵉs gēx̣ŭtōdēs ăpsEnxaᵉyas lax ōxtâᵉyasa ālōdEtâlīłē Ļāma. Wä, lä gēx̣ᵉwŭtōts ăpsEnxaᵉyas lāxa Ļāmasa ōx̣ᵘsīdzālīłē. Wä, g·îlᵉmēsē gwāła laē ăxᵉēdxa L!āgEkwē qaᵉs bāłᵉīdēsa maᵉłp!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!ānaᵉyaxs laē t!ōsᵉīdEq. Wä, lä dzEdzExsᵉEndEq qa t!ēłts!Eq!astowēs. Wä, g·îlᵉmēsē gwāł dzExaqēxs laē bEsᵉīdEq qa naEngExLäłēs. Wä, tētEgŭdzōdālas lāxa p!Egwayo la gēᵉwīła. Wä, la maēmałp!Enk·ē ăwâlagâłaasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē lābEndEx ᵉwāsgEmasasa kŭᵉlēlasasa yîkwīlē laē ēt!ēdxa· małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx lāx baᵉnēLElāsēs g·ālē ăxaᵉya. Wä, lä mōts!agEᵉnakŭlaxa L!āgEkwē. Wä, lä ăxᵉēdxa naxsdEᵉyasa ᵉmElᵉmElba kwēkwa qaᵉs nexâlēxā ts!Elts!Elk·as. Wä, g·îlᵉmēsē ᵉwīᵉlâmasqēxs laē ăxᵉēdxa mEdEkwē gŭn. Wä, hëᵉmis la yîĻEmsēxs laē tētak·odalasa ts!Elts!Elk·ē lāx ăwāgawaᵉyasa L!āgEkwē g·a gwałēg·a (*fig.*). Wä, laᵉmē gwāła. Wä, la ăxᵉēdxa małts!aqē wīswŭł dzōx̣ŭma qaᵉs k·ādEtōdēs lāxa małts!aqē Ļēļāma yîx la gēx̣ŭtâlaxa p!Egwayowē. Wä, la k·adEtōtsa ᵉnEmts!aqē dzōx̣ŭm lāxa L!āsalīłē Ļēļāma. Wä, la ăxᵉēdxa ts!Ex·asē ᵉwālas łēᵉwaᵉya qaᵉs LEpEyîndēs lāq qa sälas. Wä, ts!ēts!Ex·asᵉEmxaäwisē ᵉnāłᵉnEm łēElᵉwaᵉyē sāsEbaᵉyas ᵉwāx·sbaᵉyasa kŭᵉlēᵉlasa-

of the bed of the || mother of the twins and her Salmon children. After this has been done, | she takes eagle-down and puts it on the red cedar-bark, | and the feathers which hang from the net on the rear of the wall of the bedroom. |

When this has been done, she takes the after-birth of the twins and washes it, so that all the blood comes off; and after doing so, she || hangs it up near the bed of the | mother and of the twins; and she takes the wrapping of the children, and | puts it into the cedar-bark box, which she places at the | outside of the head of the bed that she made for the mother of the twins, for that is the name of the | bed of the twin mother and of her children. When this has been done, the || woman who has had twins before speaks, and says to the mother of the new-born twins and her | husband, to her who is still sitting on the floor where she gave birth to the | twins near the fire of the house, and she says: | "Now, take care, friends! for you will take up in your arms these | cradles with the supernatural ones, when you go to this house which I made for them; for you || will really take care of both of those whom you have obtained by good luck, your | friends, so that they can not complain of us if they should get sick. | I say so, that you may do everything in the right way. | (I mean that the Salmon children are jealous; | for it kills one of the || twins if one if them is treated well. And | the one whom you do not treat well will become weak at once, go away, and leave behind his |

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sa yîkwīłē ḷEᶜwis L!āL!EL!Eyadzaᶜyē sāsEma. Wä, g·îlᶜmēsē g̣wāłExᶜ laē ăxᶜēdxa qEmxwäsa kwēkwē qaᶜs qEmx̣ᶜwīdēs lāxa L!āL!Eg̣Ekŭla ḷEᶜwa ts!Elts!Elk·îläsa la k·!ōgwīg·alīł p!Egwaᶜyōs kŭᶜlēᶜlasa.

Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxa maēnasa yîkwīᶜlEmē g·îng·înānEma qaᶜs aëk·!ē ts!ōx̣ᶜwīdEq qa ᶜwiᶜlâwēs Elkwa. Wä, g·îlᶜmēsē g̣wāł ts!ōx̣waqēxs laē g̣ex̣walīłas lāxa ᶜnEx̣wāła lāxa kŭᶜlēlasasa yîkwīłē ḷEᶜwis sāsEmē. Wä, lä ăxᶜēdxa q!Enēpemx·däs qaᶜs ăxts!ōdēs lāxa k·ādzEgwats!ē g·îldasa. Wä, lä hăng·alīłas lāx L!āsōdEtâlīłasēs ăxaᶜya yîkwīᶜlats!ē g·aēlasa, qaxs hëᶜmaē ḷēg̣Ems kŭᶜlēᶜlasasa yîkwīłē ḷEᶜwis sāsEmē. Wä, g·îlᶜmēsē g̣wāła, laēda yîkwīlayag·ōłē ts!Edāq yāq!Eg·aᶜła. Wä, la ᶜnēk·a lāxa yîkwīłē ḷEᶜwis łāᶜwŭnEmaxs hëᶜmaē k!ŭdzīłē mayoḷēlasasa yîkwīłasa maᶜlōkwē yîkwīᶜlEms lāxa ᶜnEx̣wanâlisē lāx lEg̣wīłasa g·ōkwē. Wä, lä ᶜnēk·a: "Wäg·îł la yāL!âLEx ᶜnēᶜnEmōkᵘ qaᶜs ᶜnEmāx·ᶜīdaᶜmēLōs q!EłElīłałxa xēxaāpts!âla ᶜnāᶜnawalakwa qasō g·āxL lāxg·în g·ōkwēlek· qaōx, qaxs âlak·!alīLaqōs ᶜnEmālał aëk·ilał qaōxs wāwałk·inaᶜyaqōs, ᶜnēᶜnEqaxs mōkᵘ, qa k·!eâsēs q!Emk·!ālayōłtsōx qō lelagŭlxᶜēdlaxō. Wä, hëᶜmēsEn lāg·iła ᶜnēx· qaᶜs walEmk·āłaxdaᶜxwaōs aëk·ila lāxēs ᶜnāx̣waLaōs g̣wayiᶜlälasLEqᵘ. (HëdEn ᶜnēᶜnak·iłē yîxs ōdzEg̣Emak·aēxwa L!āL!Eyadzaᶜyēx g·îng·înānEma, yîxs hëᶜmaē g·ayalatsa ᶜnEmōkwē lāxa yîkwīᶜlEmē g·îng·înānEmxs aëk·ilasEᶜwaēxa ᶜnEmōkwē qaᶜs hëx·ᶜidaᶜmēs lēlagŭlxᶜidaxa k·!ēsē aëk·ilasEᶜwa qaᶜs lä łōwałᶜītsēs

brother, and will go home to the Salmon tribe from which he came.) | That is what I mean, friends! that you may take good care of those | whom you obtain by good luck." Thus says the woman who has had twins before, || to the woman and her husband. |

As soon as her speech is ended, the young mother of twins | and her husband arise, and both take up at the same time the cradles with the notched head-boards. | Together they go,—the woman who has had twins before and | husband and wife,—side by side, going towards the bed in the room; || and when they reach it, they put down the cradles on each side of the | place where the mother of the (new-born) twins is going to lie down. Now she lies down between the twins, | and her husband sits down near her bed. | After this the woman who has had twins before takes a rest, for they | never pass four days without changing the || kelp head-bands of twin-children. |

When four days have passed, the woman who has had twins before unties | the head-band of the twin-children. She takes | perch-oil and oils their heads and | also their bodies. When the heads of the twin-children are soaked with perch-oil, || she takes the kelp head-bands and | puts them around their heads, with the right tightness; | and after she has done so, she paints their faces. She paints them both in the same way, | and she also puts the same |

ᶜnEmwEyōtē qaᶜs lä näᶜnakwa laxēs g·aᶜyaᶜnakŭlasē mäesila.) Wä, yūᶜmēsEn ᶜnēᶜnak·ilō ᶜnēᶜnEmōkᵘ qaᶜs âᶜmēLōs yāL!âł lāxēs aēk·ilasLaōs, qaōs waᶜwałk·inaᶜyēx," ᶜnēx·ᶜlaēda yîkwīᶜlayag·ōłē ts!Edāqa lāxa yîkwīlē hayasEk·âla.

Wä, g·îlᶜmēsē q!ŭlbē wāłdEmas laē ᶜnEmāx·ᶜîd ḷaẋᶜŭlīłēda yîkwīlē hayasEk·âla qaᶜs ᶜnEmx·ᶜīdē dāg·îlīłaxa qēqExEg·Eyō xēxaāp!a qaᶜs lä g·ālag·iwālēda yîkwīlayag·ōłē ts!Edāqa. Wä, la ᶜnEmāgōLEmāłēda yîkwīlē hayasEk·âlaxs laē gŭyōłEla lāxēs kŭᶜlēᶜlasLē. Wä, g·îlᶜmēsē lāg·aa lāqēxs laē ᶜnEmx·ᶜīd hăng·alīłas lāx ᶜwāx·sanōdzaᶜyas kŭᶜlēᶜlasLasa yîkwīlē. Wä, laᶜmē kŭlkwagōdxēs yîkwīᶜlEmē. Wä, âᶜmēs la k!wāg·alīlē łāᶜwŭnEmas lāxa ᶜnEẋwālalīlē lāxa kŭᶜlēᶜlasē. Wä, laᶜmē gwāł lāxēq yāwasᶜīdēda yîkwīᶜlayag·ōłē ts!Edāqa, qaxs k·!ēsaē hăyāqax mōp!Enẋwaᶜsa L!āL!Eyadzaᶜyē qEx·sEmālēs x·ōmsaxa ᶜwāᶜwadē.

Wä, g·îlᶜmēsē mōp!Enẋwaᶜsa g·āxaasa yîkwīlayag·ōłē ts!Edāq qwēłōdEx qEx·sEmaᶜya x·ōmsasa L!āL!EL!Eyadzaᶜyē; wä, la ăxᶜēdxa dzēk!wēsē qaᶜs q!Elsᶜīdēs lāx x·ōmsasa L!āL!EL!Eyadzaᶜyē. Wä, lä ōgwaqax ōk!wīnaᶜyas. Wä, g·îlᶜmēsē LEqasa dzēk!wēsē x·ōmsasa L!āL!EL!Eyadzaᶜyaxs laē ăxᶜēdxa ᶜwāᶜwadē qEx·sEmēs x·ōms qaᶜs qEx·sEmdēs lāx x·ōmsas. Wä, la hēlᶜâłē łEk!ŭtāłaēnaᶜyas. Wä, g·îlᶜmēsē gwāłExs laē gumsᶜīdEx g·ōgŭmaᶜyas ᶜnEmāla ḷEᶜwa ᶜnE-

painting on the faces of the mother and father; that is, two bands running across the eyes, || one beginning at the end of the eyebrows and passing the ends of the | eyes to the lower end of the cheeks, the other across the | middle of the eyes down to the lower end of the cheeks.[1] | After this has been done, she puts the children into the cradles; | and the woman who has had twins before comes back every four days to || untie the head-bands of the twin-children, and | to oil with perch-oil their heads and bodies. | This continues for four months. |

After four months she stops putting the head-bands around the | heads of the twin-children. All the time || the faces of the children and of their parents are painted with ochre, until the twin-children are ten months old. | Mostly the | children continue painting with ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins || first puts the twin-children into the cradles with the notched | head-boards, when they are four days old, another person who has had twin-children, a man, | is called to come and sit down, and the | numaym of the father of the (new-born) twin children is called to | come into his house. When they are all inside, || the chief of the numaym of the father of the (new-born) twins speaks, | and says: |

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48 mōkᵘ. Wä, laᶜmē ᶜnEmax·îsē ġŭmsaᶜyas. Wä, hëEmxaāwisē gwäła ġŭmsaᶜyasa ăbEmpas ḷEᶜwis ōmpē, yîxs ḷāḷExstâlaaxa maēmałts!aqē
50 g·äg·îLElaxa ᶜnemts!aqē gŭms lāx ōbaᶜyas aEnas la ᶜwābEndālax gEᶜyagEsas lāg·aa lāx bEnbaᶜyas ăwōdzaᶜyas. Wä, lä nEXsEmdālaxa ᶜnEmts!aqē ġŭmsē lāx gEᶜyagEsas g·āxᶜaLEla lāx bEnbaᶜyas ăwōdzaᶜyasg·a gwałēg·a.[1] Wä, g·îlᶜmēsē gwāłExs laē xaāpts!ōts. Wä, hëmEnała g·āxēda yîkwīlayag·ōłē ts!Edāqxa mōp!Enẋwaᶜsē qaᶜs
55 qwēłᶜsōdēx qEx·sEmaᶜyas x·ōmsasa L!āL!EL!Eyadzaᶜyē g·îng·înānEma qaᶜs q!Elsᶜīdēsa dzEk!wēsē lāx x·ix·ōmsas ḷEᶜwis ēōk!winaᶜyē. Wä, lä mōsgEmg·ilaxa ᶜmEkŭla hë gwēg·ilē.

Wä, g·îlᶜmēsē mōsgEmg·ilaxa ᶜmEkŭläxs laē gwāł qEx·sEmāla x·ōmsasa L!aL!EL!Eyadzaᶜyē. Wä, lāḷa hëmEnāłaEm ġŭmsasōᶜsa
60 ġŭġŭmᶜyEmē ḷEᶜwis g·īg·aōłnōkwē lāg·aa laqēxs laē hëłogwīlaxa L!āL!EL!Eyadzaᶜyē g·îng·înānEma. Wä, ᶜnāłᶜnEmp!Ena hëmEnāłaᶜma g·îng·înānEmē ġŭmsasa ġŭġŭmᶜyEmaxs wāx·ᶜmaē la q!ŭlsq!ŭlyakwa. Wä, laEm gwāł lāxēq.

Wä, lEn k·!ēs gwāgwēx·sEx·ᶜīd lāqēxs g·îlᶜmaē gwāła yîkwīlaya-
65 g·ōłē ts!Edāq xaapts!ōtsa yîkwīᶜlEmē g·îng·înānEm lāxa qēqExEg·Eyowē xēxaāp!axs laē mōxsēk·îlaxs laē LēᶜlālasEᶜweda ōgŭᶜla yîkwīlayag·ōłē bEgwānEma qa g·āxēs k!waēła. Wä, la ᶜwīᶜla LēᶜlālasEᶜwē ᶜnEᶜmēmotasa ōmpasa yîkwīᶜlEmē L!āL!EL!Eyadzaᶜya qa g·āxēs ᶜwīᶜlaēLEla lāx g·ōkwas. Wä, g·îlᶜmēsē ᶜwīᶜlaēLExs laē yāq!Eg·aᶜłē
70 g·īġămaᶜyasa ᶜnEᶜmēmotasa yîkwīlē bEgwānEma. Wä, laᶜmē ᶜnēk·a:

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[1] On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72
the twins, | that you may make a dance for these children belonging
to the Salmon, for | we will let our world know about these who came
from the sea, from the house of Swimmer (the Salmon). ‖ We will 75
take these supernatural ones who belong to the Salmon out of this
house. | Now he shall carry them in his arms." Thus he says, and
calls the name of the | man who has had twins before, and he also
calls a woman who has had twins, whom he calls | his wife, although
the | man who has had twin-children may not be her husband. ‖

As soon as his speech is ended, the man who has had twin-children | 80
goes to where the woman who has had twin-children is seated, | and
for a short time they act as though they were husband and wife. He
asks for ochre | and eight tail-feathers of an eagle. | Then the elder
brother of the (new-born) twin-children ‖ is called by the man who 85
has had twin-children before to come and sit down by his side | and
by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he
sits | down with them, and they paint themselves with ochre,—the
three (the man and the woman) | and Salmon-Head, for this is the
name of the woman's child ‖ born before she has given birth to twins. | 90
As soon as a woman gives birth to twins, | the name of her elder
child is Salmon-Head; and if the child born before the twin children

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"Yîxs häē Lē^{ɛ}lālag·ił qa g·āxēs ^{ɛ}wī^{ɛ}laēLEla lāxa yîkwī^{ɛ}lats!ē g·ōkwa 72
qa^{ɛ}s wäg·i kwēxElaxa L!āL!EL!Eyadza^{ɛ}yē g·îng·înānEma qEns wäg·i
nēłałxEns ^{ɛ}nālax yîsa g·āxs^{ɛ}alīsēx g·āx·^{ɛ}īd la g·ōkwas mēmEyoxwa^{ɛ}na.
Wä, la^{ɛ}mēsEns lāwīlsałtsōxwa L!āL!EL!Eyadza^{ɛ}yēx ^{ɛ}nā^{ɛ}năwalakwa. 75
Wä, la^{ɛ}mēsōx q!EłElaLōx," ^{ɛ}nēx· Ḷēx^{ɛ}ēdEx Ḷēgemasa yîkwīlayag·ōłē
bEgwānEma. "Wä, yu^{ɛ}mēsōx gEnEmaxs" ^{ɛ}nēx· Ḷēx^{ɛ}ēdEx Ḷēgemas
gEnEmasxa yîkwīlayag·ōłē ts!Edāqa, yîxs wāx·^{ɛ}maē k·!ēs lā^{ɛ}wadEsa
yîkwīlayag·ōłē bEgwānEma, ^{ɛ}nēk·ē.

Wä, g·îl^{ɛ}mēsē q!ŭlbē wāłdEmas laē hēx·^{ɛ}ida^{ɛ}ma yîkwīlayag·ōłē 80
bEgwānEm q!ap!ēg·alîł Ḷe^{ɛ}wa yîkwīlayag·ōłē ts!Edāqa. Wä, la^{ɛ}mē
yāwas^{ɛ}īd hă^{ɛ}yasEk·ōgwalīła. Wä, la^{ɛ}mē dāk·!alax·da^{ɛ}xŭq gŭgŭm^{ɛ}ye-
ma Ḷō^{ɛ} małgŭnałts!aqa ts!Elts!Elk·sa naxsdE^{ɛ}yasa kwēkwē. Wä,
hë^{ɛ}misē ^{ɛ}nōläsa yîkwī^{ɛ}lEmē L!āL!EL!Eyadzē g·îng·înānEma. Wä, la^{ɛ}mē
Lē^{ɛ}lālasō^{ɛ}sa yîkwīlayag·ōłē bEgwānEm qa g·āxēs k!wāg·îlīłaxa 85
yîkwīlayag·ōłē bEgwānEm Ḷe^{ɛ}wis yāwas^{ɛ}īdē gEnEma.

Wä, g·îl^{ɛ}mēsē g·āxē Hēx·t!a^{ɛ}yē yîx ^{ɛ}nōläsa L!āL!EL!Eyadza^{ɛ}yē k!wā-
g·îlīłaq. Wä, lāx·da^{ɛ}xwē gŭms^{ɛ}īsa gŭgŭm^{ɛ}yEmē lāxēs yūdukwaē
la Ḷō^{ɛ} Hēx·t!a^{ɛ}yē, qaxs hë^{ɛ}maē Ḷēgemsa g·ālagawa^{ɛ}yē māyoḶemsa
ts!Edāqaxs k·!ēs^{ɛ}maē yîkwīła. Wä, la ētlēd bEwēx^{ɛ}wīda. Wä, 90
g·îl^{ɛ}mēsē māyōł^{ɛ}īsa ma^{ɛ}lōkwēs yîkwī^{ɛ}lEmē, wä, la hēx·^{ɛ}idaEm la
Ḷēgadē ^{ɛ}nōläsēs Hēx·t!a^{ɛ}yē, wäx·ē ts!āts!adagEmē ^{ɛ}nōläsa yēkwī-

is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||

"Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the eagle, | and four feathers are on the head-band of the || parents of

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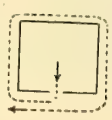
93 ᶜlEmē g·îng·înānEma la ḷēgadEx·ᶜits Hēx·t!ēga. Wä, g·îlᶜmēsē gwāł gŭmsaxs laē ᶜnāx̣wa qEx·îmtsa L!āgEkwē lāxēs yūdukwaē. Wä, lä ăxᶜēdxa yîkwīlayag·ōłē bEgwānEmxa małguᶜnāłts!aqē ts!Elts!Elk·sa naxsdEᶜyasa kwēkwē. Wä, la L!āg·Eyōtsa ᶜnEmts!aqē lax nEqēwaᶜyas L!āgEkumaᶜyas Hēx·t!aᶜyē. Wä, lä L!aāp!Entsa ᶜnEmts!aqē laxaaq. Wä, lä L!ag·Eyōtsa ᶜnEmts!aqē lāxēs gEnEmbōła. Wä, lä L!aāp!Entsa małts!aqē lāq. Wä, hëEmxaāwisē gwālē hăsaqē la gwāłaatsē gEnEmbōła. Wä, lä dāk·!ālax qEmx̣wāsa kwēkwē, yîxa yîkwīlayag·ōłē bEgwānEma. Wä, lä ts!âsōᶜsā qEmx̣wa. G·îlᶜmēsē dāx·ᶜīdqēxs laē k!ŭlk!ŭlpsālaq qa ămᶜămayastowēsa qEmx̣wa. Wä, g·îlᶜmēsē gwāła, laē qEmx̣ᶜwīdEx Hēx·t!aᶜyē. Wä, g·îlᶜmēsē gwāł qEmx̣waqēxs laē qEmx̣ᶜwīdEx ts!āts!aᶜyās Hēx·t!aᶜyēxa maᶜlōkwē yîkwiᶜlEm L!āL!EL!Eyadzaᶜya. Wä, g·îlᶜmēsē gwāł qEmx̣waqēxs laē qEmx̣ᶜwīdxēs gEnEmbōła. Wä, g·îlᶜmēsē gwāła laē q!ūlx·sᶜEm qEmx̣ᶜwida. Wä, g·îlᶜmēsē gwāła laē ḷaxᶜŭlīł ḷEᶜwis gEnEmbōła. Wä, la LēᶜlālaX Hēx·t!aᶜyē qa läs ḷāḷEXwawēq. Wä, lä yāq!Eg·aᶜłēda yîkwīlayag·ōłē bEgwānEma. Wä, la ᶜnēk·a:

"Wäg·îł la q!wāg·îlīlEX, ᶜnēᶜnEmōkᵘ, qEns lālag·îł hōqŭwŭlsL qEns nāᶜnaxbaamēx wāldEmas mäesilä," ᶜnEx·laēxs laē ᶜnEmāx·ᶜīd q!wāg·îlīlēda ᶜnāx̣wa bēbEgwānEm la ᶜnāx̣wa ḷāḷanâlis qēqEx·Emaᶜyē L!āgEx̣ᵘxa ᶜnałᶜnEmts!aqē ts!Elts!Elk·asa naxsdeᶜyasa kwēkwē. Wä, la maēmots!aq ts!Elts!Elk·ē q!waq!wanâᶜyax qEx·Emaᶜyē L!ā-

the (new-born) twins. Then the parents who had twin-children before | take up the cradles with notched head-boards. And their leader is | Salmon-Head, who is followed by his father; and last by his mother. | Then follows the man who has had twin-children before; and | next to him, the woman who acts as his wife; and behind follow || all the men. They go out of the house of the twin-children. | Salmon-Head and those next to him— | that is, the father of the (new-born) twins, and behind him the mother of the (new-born) twins,—that is, | the parents of Salmon-Head. Next to them is the man who had twin-children, | who is carrying one of the twin-children in its cradle with the notched head-board; || and next to him follows his wife with the | other cradle with the notched head-board and the other twin-child in it; | and behind them goes the numaym of the father of the young twins. | Now, Salmon-Head turns to the | right when he comes out of the door of the house, || and the whole number follow him; and when they come to the space between | the house in which the twins were born and the next one, they walk through the passage, | come out behind the house, and they walk behind the house in which the twins were born. | They come out at the right-hand side of the house | in this way:  Then they walk along the front of the house from which they started, || and walk (past) | the house in which the twin-children were born and the next house, and) through the passage between (that

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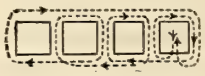
g̣ᴇx̣ᵘsa yîkwīłē hăᶜyasᴇk·âla. Wä, laᶜmē q!ᴇłᴇlīłēda yēyîkwīlaya-g·ōłxa ᶜnāłᶜnᴇmēxʟa qēqᴇxᴇg·ᴇyowē xēxaap!a. Wä, la g·ālag·iwaᶜyē Hēx·t!aᶜyē. Wä, lä māk·îlē ōmpasēq; wä, lä ᴇlxʟ̣aᶜyē ăbᴇmpa-sēq; wä, hēᶜmis la māk·ᴇlēda yîkwīlayag·ōłē bᴇgwānᴇmq. Wä, laᶜmēs māk·îlē g̣ᴇnᴇmbołäsēq. Wä, laᶜmēsē ᶜwīᶜla la ᴇlxʟ̣aᶜya ᶜnāx̣wa bēbᴇgwānᴇmqēxs laē hōqŭwᴇls lāxa yîkwīᶜlats!ē g·ōkwa. Wä, lä hëᶜnakŭlē g·ālabaᶜyasē Hēx·t!aᶜyē ʟ̣ᴇᶜwa māk·îläq yîxa yîkwīłē bᴇgwānᴇmq. Wä, la ᴇlxʟ̣aᶜya yîkwīłē ts!ᴇdāqa, yîx g·īg·a-ōłnōkwas Hēx·t!aᶜyē; wä, hĕᶜmis māk·îlaqēxa yîkwīlayag·ōłē bᴇ-gwānᴇma lāxēs k·alaēnaᶜyaxa xaāpts!âlasasa ʟ!āʟ!ᴇyadzaᶜya qᴇxᴇ-g·ᴇyowē xaāp!a. Wä, la māk·îlaqēs g̣ᴇnᴇmē ōgwaqa k·ālaxa ᶜnᴇmēxʟa qᴇxᴇg·ᴇyowē xaāp!a xaāpts!âlatsa ᶜnᴇmōkwē ʟ!āʟ!ᴇya-dzaᶜya. Wä, hëᶜmis la ᴇlxʟ̣aᶜyaa ᶜnᴇᶜmēmotasa yîkwīłē bᴇgwānᴇ-ma. Wä, laᶜmē hēg̣ᴇmᶜnakŭlē Hēx·t!aᶜyē lāx g̣wäg̣awaᶜyaasasēs hëłk·!ōłts!ānaᶜyaxs g·ālaē lāwᴇls lāx t!ᴇx·îläsa yîkwīᶜlats!ē g·ōkwa. Wä, lä qāsᶜīd ᶜwīᶜla lāxēs ᶜwāxaasē. Wä, g·îlᶜmēsē lāg·aa lāx ăwāg̣a-waᶜyasa yîkwīᶜlats!ē g·ōkwa ʟ̣ᴇᶜwis ăpsālasē laē qāqᴇsōlsaq qaᶜs lä nēła lāx āʟanâᶜyasa g·ōkŭla. Wä, g·āxē āʟak·axa yîkwīᶜlats!ē g·ōkwa. Wä, g·āxē nēłᶜīd lāx hëł·k!ōdᴇnwaᶜyasa yîkwīᶜlats!ē g·ōkwa; g·a g̣wäłeg·a (*fig.*). Wä, g·āxē ʟ!āsanōdālaxēs g·äg·îlīlasē g·ōkwa qaᶜs lēxat! qāqᴇsᴇlsa ăwāg̣awaᶜya g̣ᴇmxag̣awalasē g·ōkwa. Wä, la

and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:



When they have | gone around the four houses they come proceeding toward the left, until to the last | house they go along the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. | When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe. He gives him no names | for the twin-children, for the right to give names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the copper" when || it is done in this way. |

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hëEmxat! gwēx·ᵉīdēs g·îlx·dē gwēx·ᵉidaasa, yîxs mōsgEmaē g·ig·ōkwē gEmxsēᵉstālasEᵉwē läᵉstālasEwaxag·a gwäłēg·a (*fig.*). Wä, g·îlᵉmēsē ᵉwīᵉla läᵉstElsElaxa mōsgEmē g·īg·ōkwalaē gEmxagElsElaxa āłElxsdaᵉyē g·ōkwa qaᵉs lä hëyēk·a ālanodālaxa mōsgEmē g·ōkwa. Wä, la L!āsEx·sâ lāx hëłk·!ōdEnwaᵉyasa yîkwīᵉlats!ē g·ōkwa. Wä, lä hōgwīLa ᵉwīᵉla lāq. Wä, g·îlᵉmēsē ᵉwīᵉlaēLExs laē âEm q!wag·aᵉlīłēda yîkwīłē bEgwānEm ḶEᵉwis gEnEmē Ḷōᵉ Hēx·t!aᵉyē ḶEᵉwa yîkwīlayag·ōłē bEgwānEm ḶEᵉwis gEnEmē lāxēs q!wāłxEᵉwnEkŭlaēnaᵉyē k·ālaxa qēqExEg·Eyowē xēxaāp!axa xēxaāpts!âlasasa yîkwēlEmē L!āL!EL!Eyadzaᵉya lāxēs yîpEmlīᵉlēnaᵉyē. Wä, hēᵉmis la Ḷāx̣ᵉŭlīᵉlats bEgwānEmē nEgŭmpsa yîkwīlē bEgwānEma. Wä, laᵉmē wāwałqälasa L!āqwa lāxēs nEgŭmpē qa p!Esᵉēdayosēxēs g·ōkŭlōtē. Wä, la k·!eâs ḶēgEm layōs qa ḶēgEmsa yîkwīᵉlEmē g·îng·înānEma qaxs hēts!emasaa Ḷēxᵉēd qa ḶēḶEgEmsa yîkwīᵉlEmē g·îng·înānEma la q!ŭlyakᵘ bEgwānEm yîkwīᵉlEm. Wä, la hë q!ŭnāla Ḷēxᵉēd qa ḶēḶEgEmsxa yîkwīᵉlEmē ts!Edāqa.

Wä, laᵉmē LēłElasEᵉwē g·ōkŭlōtasa yîkwīlē bEgwānEm qaᵉs g·āxē x·îts!ax·îlaxa maᵉlōkwē yîkwīᵉlEm L!āL!EL!Eyadzaᵉya qaxs âᵉmaē wŭłᵉEm Ḷēxᵉēdxa L!āqwa, qaxs gwalīłᵉmaē dādEk·asas nEgŭmpasa yîkwīlē bEgwānEma. Wä, hëEm ḶēgadEs k·îlx̣ᵘsEmdäxa L!āqwaxa hë gwēx·ᵉīdē.

When the tribe have all come in, | the father-in-law (of the father) of the young twins buys his own copper. He does this, | that the twin children may have a name on account of the | copper sold at the time when they were born. Now, || the father of the young twins, and his wife, are dressed up. They wear blankets set with | abalone shells, for they wish the twins to be loved. | They are the ones who do no work for four years, and | they carry each a copper when they are going around the four | houses. The reason why they each carry a copper is that || they wish to be able to obtain them easily; for they often carry valuables when they do so, | going around the four houses. They do it, because they have to work | for their beloved one (that is, the chief's daughter), who must not do any work. | Those who have many relatives do this, for it is said by the Indians that | all the relatives will die if they do not follow our customs; || that, although the father of twins | and his wife may not want to follow the rules, all the relatives beg them to do so, | and to purify themselves every fourth day in water after the twins are | four days old, and that they do not | forget to paint themselves with ochre after purifying themselves in water, || the twins as well as the married couple. They continue to do this until the twins are | ten months old. When the minds | of the married couple who are the parents of twins are really strong, they do not do any work for four years; |

Wä, g·îlˢmēsē g·āx ˢwīˢlaēLa yîx g·ōkŭlōtas. Wä, lä k·îlx̣wa yîx nEgŭmpasa yîkwīłē bEgwānEmxēs hEsmaq L!āqwa. Hët! hëg·îłts gwēx·ˢīdē qa läs ḷ̣ēgadaxa yîkwīˢlEmē g·îng·înānEmē lāxōtg·iłaxa L!āqwäxs g·ālaē mayołˢīdayâ. Wä, laˢmē ˢnEmāla q!wālEnkwa yîkwīłē bEgwānEm ḷ̣Ewis gEnEmē yîxs ˢnEx̣ˢŭnālaaxa ëëx·ts!Emsgemē ˢnaEnx̣ˢŭnaˢya, yîxs ˢnēk·aē qaˢs łax̣ŭlanōkwēsēs yîkwīˢlEmē g·îng·înānEma. Wä, hëEm mōxˢŭnxēla k·!eâs ēaˢxēnaˢya. HëEm dālaxa ˢnāłˢnEmsgEmē L!āL!Eqwaxs laē läˢstElsElaxa mōsgEmē g·īg·ōkwa, yîxs häē lāg·iłas dālaxa ˢnāłˢnEmsgEmē L!āL!Eqwa qaˢs hōłEmalēq, yîxs q!ŭnālaē dālaxa nāx̣wa łElx̣ŭlaēmaxs häē gwēx·ˢīdē yîxs läˢstElsElaaxa mōsgEmē g·ig·ōkwa. Wä, hëEm gwēg·ilas qaēda łaElˢwinaˢyēxa k·!eâsē ēaˢxēnaˢya. Wä, hëEm hë gwēx·ˢidēda q!ēnEmas ḷ̣ēḷ̣Eḷ̣âla qaxs ˢnēk·aēda ˢnāx̣wa bāk!umqēxs ˢwīˢwŭlg·îlīłēlaēxa ḷ̣ēḷ̣Eḷ̣âläxs k·!ēsaē ˢwīˢla nāˢnaxts!EˢwaxEns la gwāgwēx·sˢāla, yîxs wāx·ˢmaē q!Emsa aēk·ilaxa yîkwīłē bEgwānEm ḷ̣EˢwisgEnEmē; lä ˢnāx̣waˢmē ḷ̣ēḷ̣Eḷ̣âläs hăwāxElaq qa hëmEnałaˢmēsē laˢsta lāxa ˢwāpaxa maēmop!Enx̣waˢsē ˢnāla g·äg·îLEla laqēxs laē mōxsēk·îlēs yîkwīˢlEmē L!āL!EL!Eyadzaˢya; wā, hëˢmis qa k·!ēsēs L!Elēwē gŭmsˢīdxēs gōgŭmaˢyaxs laē gwāł laˢsta lāxa ˢwāpē ḷ̣EˢwisyîkwīˢlEmē L!āL!EL!Eyadzaˢyaxa hăyasEk·âla, lālaa lāxa hēłogwīlax·dEmLasēs yîkwīˢlEmē. Wä, g·îlˢmēsē âla łōk!wēmasē nēnâqaˢyasa yîkwīłē hăyasEk·âlaxs laē mōxˢŭnxēlaxa ts!ăwŭnxē k·!eâs

that is, when there are many to look after them to get fire-wood and | food for them. ||

This is the way of those who have twin-children and who have no relatives,— | those who do work before they have twin-children. When (a woman) gives birth to two | children, what she often does is to ask | the midwife to choke the twin- | children, that they may go back home to where they came from; and || the midwife is not allowed to disobey the wishes of the one | of whom she is taking care. Then she at once strangles the twins | that belong to the Salmon. She tries to do this | before anyone else sees the woman who has given birth; and when | the twins are dead, they ask the father of the twins || to go and tell his relatives that his wife has given birth to two dead twins. | Then the midwife takes the afterbirth and washes it well; | after washing it, she hangs it up to dry. | Then the two men who climb the burial-tree are asked | to come and bury the twins. | When || they come, they quickly make two boxes for the | twin-children. They are of exactly the same size. | When they have been finished, they take a board out of the right-hand side of the | wall of the house in which the twins were born to take out the twins; | for they make the box outside of the || house, because the Indians say

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78 ēa^{ɛ}xēna^{ɛ}ya yîxs q!ēnEmaēs hēleg·îmē qa ănēqaxa lEqwa ḷō^{ɛ} qa hă-^{ɛ}mēk·Eyāla qaē.

80 Wä, g·a^{ɛ}mēs gwäyi^{ɛ}lälatsa k·!eâsē ḷēḷEḷâla yîkwīlē hăyasEk·âla, yîxa ēēaxElaēnoxwaxs k·!ēs^{ɛ}maē yîkwīl^{ɛ}ēda. Wä, g·îl^{ɛ}mēsē māyōł^{ɛ}ītsa ma^{ɛ}lōkwē gîng·înānEma. Wä, hët!a q!ŭnāla gwēx·^{ɛ}idaatsēxs ăxk·!ālaēda yikwīlē ts!Edāqxa māmayōłtsīläq qa q!wēts!Exōdēsēxa yîkwī^{ɛ}lEmē g·îng·înānEm qa läs aēdaaqa nä^{ɛ}nak^{u} lāxēs gä·x·^{ɛ}īdaasa. Wä, la k·!eâs gwēx·^{ɛ}idaatsa māmayōłtsīla ts!Edāq lālēgweg·ēx wāldEmasēs māmayōłtsīlasE^{ɛ}wē. Wä, lä hëx·^{ɛ}īdaEm q!wēts!Exōdālaxa yîkwī^{ɛ}lEmē l!āl!El!Eyadza^{ɛ}ya. Wä, la^{ɛ}mē hayälomālaa hë gwēx·^{ɛ}īdqēxs k·!ēâs-^{ɛ}maē g·āx ōgŭ^{ɛ}la dōqwaxa māyoLa ts!Edāqa. Wä, g·îl^{ɛ}mēsē łēlE^{ɛ}lēda yîkwī^{ɛ}lEmē g·îng·înānEma, laē hëx·^{ɛ}ida^{ɛ}mēs ōmp lāxsdäs ăxk·!āla qa läs nēłasE^{ɛ}wē ḷēḷEḷâläsēxs łE^{ɛ}lâlaē yîkwī^{ɛ}lEmasēs gEnEmē. Wä, la^{ɛ}mē ăx^{ɛ}ēdēda mamayołtsīla ts!Edāqxa maēnē qa^{ɛ}s aēk·!ē tsōẋwaq. Wä, g·îl^{ɛ}mēsē gwāł ts!ōẋwaqēxs laē gēẋ^{ɛ}walīlaq qa lEmẋ^{ɛ}wīdēs. Wä, la^{ɛ}mē lē^{ɛ}lālasE^{ɛ}wēda ma^{ɛ}lōkwē hēhEwēnox^{u} lāxa dEx·p!ēqē ḷâsa qa g·āxēs wŭnEmtaxa yîkwī^{ɛ}lEmē l!āl!El!Eyadza^{ɛ}ya. Wä, g·îl^{ɛ}mēsē g·āxExs laē hālabāla wŭlx·^{ɛ}īdxa ma^{ɛ}ltsEme qa g·īts!Ewatsa ma^{ɛ}lōẋ^{u}dē l!āl!El!Eyadzē^{ɛ} g·îng·înānEma, yîxs âlaē ^{ɛ}nEmālasa g·îlg·îldasē. Wä, g·îl^{ɛ}mēsē gwāłExs laē k·!Exsōtse^{ɛ}wē hëłk·!ōdEnwālasasa yîkwī-^{ɛ}lats!ē g·ōkwa qa q!Eltsōdaasxa la łēlE^{ɛ}l yîkwī^{ɛ}lEm l!āl!El!Eyadzē g·îng·înānEma qaxs häē wŭlāsE^{ɛ}wēda g·īts!Ewasē l!āsanâ^{ɛ}yasa yîkwī-

that it brings short life to those who make the | box if the bodies are p ıt into it inside the house of the parents, even | in the case of those who are not born as twins. After the twins | have been put into the box, they paint their faces with ochre. Now, | the faces of the two dead children have been painted with ochre. || When this has been done, they put wrappings around them, | and put them into the box. Then | they take a long cedar-bark rope and put it around the burial-box | to hold down the cover, and also for the four men to carry them, | when they bury them. Then it is in this way: After || the ropes have been put around, eight Salmon people come | and stand by the sides of the burial-boxes, two | on each side; so that there are four people carrying | each burial-box of those who are dead. Then they go to bury them. | The two men who climb the || burial-tree go a long distance ahead, each carrying one short board, and they | look for a good tree with good branches on which to place the boards, on which the | burial boxes of the twins are placed. As soon as they find what they are looking for, | they climb up, and put down the boards where | they are to be. After they have done this, those who are going to bury them arrive, and || place the burial-boxes at the foot of the twin burial-tree. Then | the eight Salmon people sit on the ground. Now one of the tree-climbers comes down, takes the | rope, and puts it around the middle

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ᶜlatsɬē g·ōkwa, yîxs ᶜnēk·aēda bākɬumaqēxs wīwŭlg·îlīlīlaēxa wŭlaxa g·ītsɬEᶜwasLasa ŁEᶜlē lax ăwīLEläs g·ōkwasa g·īg·aōłnōkwasa wāx·ᶜEm k·ɬēs yîkwēlEma. Wä, g·îlᶜmēsē latsɬoyowēda yîkwīᶜlEmē lāxa g·ītsɬEᶜwasas laē g̱ŭmsᶜītsōᶜsa g̱ŭg̱ŭmᶜyEmē. Wä, laᶜmē hamElqEmdEyowa g̱ŭg̱ŭmyEmē lāx gōg̱ŭgEmaᶜyasa maᶜlōkwē lēŁEᶜl g·îng·înānEma. Wä, g·îlᶜmēsē g̱wāłExs laē qɬEnēpsEmtsōsēs qɬEnēbEmē. ·Wä, lawīsL̤ē latsɬoyo lāxēs g·īg·itsɬEᶜwasē. Wä, g·îlᶜmēsē g̱wāłExs laē ăxᶜētsEᶜwēda g·îltɬa dEnsEn dEnEma qaᶜs qEx·sEmdayâxa g·ītsɬEᶜwasē qa Elāłayâsa yîkŭyaᶜyē; wä, hëᶜmis qa dāłaatsa m̱ōkwē bēbEgwānEm qō lāł wŭnEmtaLEqxa g·a g̱wāłēg·a (*fig.*). Wä, g·îlᶜmēsē gwāła wŭlxsEmaᶜyē g·āxaasa małgŭnaᶜlōkwē LɬāLɬELɬEyadzaᶜya qaᶜs lä L̤aL̤onElsaxa g·ītsɬEᶜwasasa LɬāLɬELɬEyadzaᶜyēxa maēmaᶜlokwē lāx ēpsānâᶜyas lāx maēmōkɬwinaᶜyasa LɬāLɬELɬEyadzaᶜyē dālaxa ᶜnEmsgEmē g·ītsɬEᶜwatsa la łēŁEᶜla. Wä, lā qāsᶜidēda wŭnEmta yîxs g̱Eyōłaaḷał qāsᶜidēda maᶜlōkwē bēbEgwānEmxa hēhEᶜwēnoxwaxa dEx·pɬēqē L̤âsa dālaxa ᶜnāłᶜnEmxsa tsɬātsɬEtsɬăx̱ᵘsEma. Wä, laᶜmē ālāx ëk·a L̤âs lāx hëłałäs LɬEnāk·ē qa paqałaatsa hănx·dEmaLasa dEg·atsɬäsa LɬāLɬELɬEyadzaᶜyē. Wä, g·îlᶜmēsē qɬāxēs ālāsEᶜwē laē g̱wāłElaEm la hăx̱ᶜwīda qaᶜs lä paxᶜāLElōtsa tsɬātsɬax̱ᵘsEmē lāx ăxāsLas. Wä, g·îlᶜmēsē g̱wāłē ăxaᶜyas g·āxaasa wŭnEmta qaᶜs hăng·aElsēxa dēdEg·atsɬē lāx ōxL̤aᶜyasa LɬāLɬELɬEyadzēpɬēqē L̤âsa. Wä, la kɬŭsElsēda małgŭnāᶜlōkwē LɬāLɬELɬEyadzaᶜya. Wä, g·āxē g·āxa-

of one of the burial-boxes. | He throws up the other end,
25 which is used as a hoisting-rope. Then it is caught ‖ by the other climber, who hoists up the burial-box. | The other climber goes up at the same time, holding the box,| so that it does not knock against the burial-tree while it is being | hoisted up. When it reaches the board on which the burial-box | of the twins is to be placed,the one
30 climber ‖ who has remained in the tree takes it and puts it on the | board where it is to stay. After this has been done, he | lets go of the rope; the other | climber goes down, and puts the end of the rope | around the
35 middle of the other burial-box. Then it is hauled up by the ‖ climber who stays behind, and the other | climber holds the box as it is being hoisted up. When it reaches the place, | it is put on top of the first one that they have put up. Then | the end of the rope of the burial-box is untied and is thrown down. | The one climber goes down with
40 it; ‖ and when he reaches the ground, he ties another board to the | end of the rope. This is hauled up by the climber who stays in the tree; | and when it reaches the board where | the two burial-boxes have been placed, it is taken by the climber who remains | in the tree. He puts

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22 xēda ᶜnEmōkwē lāxa hēhEᶜwēnoxwē bēbEgwānEm qaᶜs ăxᶜēdēxa dEnEmē qaᶜs qEx·sEmdēs lāx nEgoyăᶜyasa nᶜEmsgEmē dEg·ats!ä. Wä, lä ts!Eqōstōts âpsbaᶜyasa dEng·ostâlaᶜyō dEnEma. Wä, la dādala-
25 sōᶜsa ᶜnEmōkwē hăᶜwēnoxwa. Wä, lä dEng·ustōdxa dEg·ats!ē. Wä, lēda ᶜnEmōkwē hăᶜwēnoxᵘ la ᶜnEmaᶜnākŭla ēk·!ōłEla dāłaxa dEg·ats!ē qa k·!ēsēs xEmsaLEla lāxa L!āL!EL!Eyadzēp!ēqē ḷâsExs laē dEng·ostâlayâ. Wä, g·îlᶜmēsē lāg·aa lāxa ts!āts!aẋᵘsEmē hăndzosa dEg·ats!äsa L!āL!EL!Eyadzax·dē. Wä, lä dādanodēda hăᶜwēnoxwē bEgwā-
30 nEmxa hĕx·sä lēda ēk·!ē. Wä, lä dāx·ᶜīdEq qaᶜs hăndzōdēs lāxa ts!āts!aẋᵘsEmē hăndzōsa dEg·ats!ē. Wä, g·îlᶜmēsē gwāłaaLElaxs laē ēt!ēd ts!Enkwaxōtsa dEnEmē. Wä, laᶜmēsē lāsgEmaᶜya ᶜnEmōkwē hăᶜwēnoxᵘ qaᶜs lä lāxa. Wä, lä qEx·sEmts ōbaᶜyasa dEnEmē lāxaax ᶜnEgōyâᶜyasa dEg·ats!ē. Wä, g·îlᶜmēsē gwāłExs laē dEng·ustōyosa
35 hăᶜwēnoxwē bEgwānEm lāxa ēk·!ē. Wä, laᶜEmxaāwisa ᶜnEmōkwē hăᶜwēnoxᵘ dāłaqēxs laē ēk·!ōłEla. Wä, g·îlᶜmēsē lāg·aaxs laē hănk·ăyEndayo lāxa g·ālē la hănālaLEla. Wä, g·îlᶜmēsē gwāła laē qwēłoyowē ōbaᶜyasa dEnEmē lāxa dEg·ats!ē qaᶜs ts!Eqaxōdēs ōbaᶜyasa dEnEmē. Wä, la lāsgEmaᶜya ᶜnEmōkwē hăᶜwēnoxŭq.
40 Wä, g·îlᶜmēsē lāg·îlsExs laē ăxᶜēdxa ts!āts!aẋᵘsEmē qaᶜs yîḷōyodēs ōbaᶜyasa dEnEmē lāq. Wä, laᶜmē dEng·ustōyosa hĕx·sä lēda ēk·!ē hăᶜwēnoxwa. Wä, g·îlᶜmēsē lāg·ustâwēda ts!āts!aẋᵘsEmē lāxa la mExElaLElatsa maᶜltsEmē dēdEg·ats!ä laē dāx·ᶜītsōsa hĕmEnalaLEla lāxa ēk·!ē hăᶜwēnoxᵘ bEgwānEma qaᶜs pāqEyîndēs lāx ōkŭyaᶜyasa

it on top of the ‖ upper burial-box; and then the other climber goes up,| and helps his friend tie the | burial-box to the twin burial-tree with the rope which they have used for hoisting the burial-boxes. | When this has been done, both come down; | and as soon as they reach the ground, the eight ‖ Salmon people rise and they go home together with the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were born, | in the evening, all the men ‖ of the tribe of the parents of the twins sit down outside of their houses; | and when they are all there, a man who is | told by the tribe to speak, addresses them, for this man is not | one of the chiefs; but the chiefs have asked him | to speak, for the chiefs are afraid of the parents of twins, ‖ because nobody ever succeeds in anything if the parents of twins wish ill to him. | Therefore the chiefs do not show that what is said is | the speech which they wish to be made. The man says, | "O tribe! I invited you to come here and be seated, that I may ask the parents of twins | whether they intend to keep the taboos. Now I will go and ask them." ‖ Thus he says, and walks into the house in which the twins were born; | and when he goes in, the woman, the mother of the twins, says at once | that she has heard what was said by the people

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ëk·!ēLEla dEg·ats!ä. Wä, g·îl^{ɛ}mēsē gwāła laē ëk·!ē^{ɛ}stēda ^{ɛ}nEmōkwē hă^{ɛ}wēnoxwa qa^{ɛ}s lä g·ōx^{ɛ}wīdxēs ^{ɛ}nEmōkwaxs laē yîl^{ɛ}aLElōtsa dēdEg·ats!ē lāxa L!āL!EL!Eyadzēp!ēqē Ļâsa, yîsēs dEng·ustâlayōx^{u}dē dEnEma. Wä, g·îl^{ɛ}mēsē gwāła g·āxaē ^{ɛ}wī^{ɛ}la hōqwaxaxs ma^{ɛ}lōkwaē. Wä, g·îl^{ɛ}mēsē g·āxElsa laē ^{ɛ}wī^{ɛ}la q!wāg·îlsēda małgŭna^{ɛ}lōkwē L!āL!EL!Eyadza^{ɛ}ya qa^{ɛ}s lax·da^{ɛ}x^{u} ^{ɛ}nEmāx·^{ɛ}īd näɛnak^{u} ĻE^{ɛ}wa ma^{ɛ}lōkwē hēhE^{ɛ}wēnox^{u} bēbEgwānEma qaxs k·!ēâsaē las g·īg·aōlnōkwasa la łēłE^{ɛ}l L!āL!EL!Eyadza^{ɛ}ya.

Wä, g·îl^{ɛ}mēsē yūduẋ^{u}p!Enẋwa^{ɛ}s gwasēs māyołdEmasa yîkwīlē hăyasEk·âla; wä, g·îl^{ɛ}mēsē dzāqwaxs laē k!ŭs^{ɛ}Elsēda ^{ɛ}nāẋwa bēbEgwānEms g·ōkŭlōtasa yîkwīlē hăyasEk·âla lāx L!āsanâ^{ɛ}yas g·ōkwas. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·aElsExs laē yāq!Eg·a^{ɛ}łēda bEgwānEmē yîxa ăxk·!ālasE^{ɛ}wasēs g·ōkŭlōtē qa yāq!Ent!āla, yîxs k·!ēsaē g·ayōł bEgwānEmē lāxa g·īg·Egăma^{ɛ}yē. Wä, lāĻa hē^{ɛ}ma g·īg·Egăma^{ɛ}yē ăxk·!āla qa yāq!Ent!ālēs qaxs k·îlEmaēda yîkwīlasa g·īg·Egăma^{ɛ}yē qa^{ɛ}s k·!ēsaē wEyōL!ēnoxwa yîkwīlaxs hănkwaaxēs gwE^{ɛ}yâ qa łE^{ɛ}lēs. Wä, hē^{ɛ}mis lāg·iłas k·!ēs nēłtsEmāła hē yāq!Eg·a^{ɛ}lēda g·īg·Egăma-^{ɛ}yasēs wāłdEmēxsdē. Wä, lä ^{ɛ}nēk·ēda bEgwānEmē: "HēdEn lāg·iła ^{ɛ}nēx· qEns g·āxē k!ŭs^{ɛ}Elsa, g·ōkŭlōt, qEn wŭLēxwa yîkwīlax hăyasEk·âla aëk·īlaEmLīlaō Ļō^{ɛ} k·!ēs. Wä, la^{ɛ}mēsEn lāł wŭLāłqō," ^{ɛ}nēk·Exs laē qās^{ɛ}ida qa^{ɛ}s lē laēL lāxa yîkwī^{ɛ}lats!ē g·ōkwa. Wä, g·îl^{ɛ}mēsē laēLExs laē hëx·^{ɛ}ida^{ɛ}mēda yîkwīlē ts!Edāq hē g·îl yāq!Eg·a^{ɛ}ła qaxs wŭLela^{ɛ}maax wāłdEmasa bEgwānEmē lāx L!āsanâ^{ɛ}yasēs

outside of the | house. And the woman, the mother of the twins, says, "We shall not | observe the taboos. We are going to dress in our work-clothes in ‖ the morning, and you shall come and beat rapid time when we go out of this | house in which the twins were born." As soon as she ends her speech, | the man goes out, and repeats to his tribe what the | mother of the twins has said; and the man tells his | tribe to rise early, when daylight comes, and beat rapid time ‖ for the parents of the twins, in front of the house in which the twins were born. Thus he says. | And when he ends his speech, the men all go home | to their houses. In the morning, when it gets day, | the men arise from their sleep, and | sit down outside of the house in which the twins were born; and when ‖ they arrive, they take their batons and distribute them | one to each man; and when | each man has one, the one who spoke before, | when the tribe first sat down, goes into the house. He does not stay there a long time, before | he comes out of the door of the house in which the twins were born, and says, ‖ "Now, beat time rapidly!" And when he says so, all | the men beat time rapidly on boards. First the | father of the twins comes out, and he has hanging on his back the wedge-bag in which are his wedges | and his stone hammer. In his right hand he carries |

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g·ōkwē. Wä, lä ᵉnēk·ēda yîkwīłē ts!Edāqa: "K·!ēsēłg·anuᵉχ̣ᵘ ᵉnEmālāł aēk·ilał. Ēsᵉmaēḷanuᵉχ̣ᵘ q!walEnχ̣ᵘłtsEnuᵉχ̣ᵘ ēeaxElayâx gaālaLa qaᵉs g·axlag·iLōs LēxᵉŭłtsłōdEł g·āxEnuᵉχ̣ᵘ lāxwa yîkwīᵉlats!ēx g·ōkwa," ᵉnēk·Eq. Wä, g·îlᵉmēsē q!ŭlbē wałdEmas laē lāwElsēda bEgwānEmē qaᵉs lē ts!Ek·!ałElas wāłdEmasa yîkwīłē ts!Edāq lāxēs g·ōkŭlōtē. Wä, hëᵉmis wāłdEmsa bEgwānEmaxēs g·ōkŭlōtē qa ᵉwīᵉles gag·ostâ qō ᵉnāx·ᵉīdLō, qaᵉs g·āxlag·īł LēxEwEl-saxa yîkwīłe hăyasEk·âla lāxēs yîkwīᵉlats!ē g·ōkwa, ᵉnēk·ē. Wä, laEm q!ŭlbē wāłdEmas lāxēq. Wä, hëx·ᵉidaᵉmēsē la näᵉnakwēda ᵉnāχ̣wa bēbEgwānEm lāxēs g·ig·ōkwē. Wä, g·îlᵉmēsē ᵉnāᵉnakŭlaxa gaāläxs laē ᵉwīᵉla ḷaχ̣ᵉwidēda mexāx·dē bēbEgwānEma qaᵉs lä k!ŭsᵉEls lāx L!āsanâᵉyasa yîkwîᵉlats!ē g·ōkwa. Wā, g·īlᵉmēsē ᵉwīl-g·aElsa laē ăxᵉētsEᵉwēda t!ēt!Emyayowē qaᵉs ts!Ewanagemaēxa ᵉnāłᵉnEmts!aqē lāxa ᵉnāłᵉnEmōkwē bEgwānEma. Wä, g·îlᵉmēsē q!wāłxoxtâwēda bēbEgwānEmxs laē laēLēda yāq!Ent!ālax·dē bEgwā-nEmxs g·ālaē k!ŭsᵉElsē g·ōkŭlōtas. Wä, k·!ēst!ē gäłaxs g·āxaē g·āxăwEls lāx t!Ex·îläsa yîkwīᵉlats!ē g·ōkwa. Wä, la ᵉnēk·a: "Wëg·a LēxEdzōdEx," ᵉnēk·Exs laē ᵉnEmāx·ᵉīd LēxEdzōdēda ᵉnāχ̣wā bēbEgwānEmxa paq!Esē LēxEdzowē saōkwa. Wä, hëᵉmē g·ālaba ᵉya yîkwīłē bEgwānEma tēgwēk·Elaxēs q!waats!äsēs LEmlEmg·ayo ḷōxs ᵉmEχ̣ᵘts!âēs pElpElqē lāq. Wä, lāxaē dāk·!ōłts!ānasēs hëłk·!ōł-ts!ānaᵉyē lāxēs sēᵉwayowē. Wä, lä dālasēs gEmxōłts!ānaᵉyaxēs

his paddle, in his left hand his ‖ mat, as he comes walking along. Next to him comes | his wife, who carries on her back her clam-digging | basket, and in it is her berrying basket. | In her right hand she carries her paddle and her digging-stick; | in her left hand, her mat and her bailer made of ‖ a large horse-clam shell, which she uses when digging clams; | and an old mat is spread over her back. Both of them, | she and her husband, wear belts. The | three go out, following one another,—first the man who spoke, | next, the father of the twins, and last the mother of the twins. ‖ Then they come walking along, and stand | outside the door of the house, and when they stop walking, | all the men stop beating time; and that | man, the only one who speaks, addresses them, and tells all | the people that the parents of the twins will not obey the taboos, ‖ and that they will continue to work as they used to do before, and that for this reason | they have come in their working-dresses. Then he | promises a potlatch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this has been done, ‖ the man and his wife, the parents of the twins, are at once allowed to work, when she gets strong enough to work. | Now this is ended. |

łē^{ɛ}wa^{ɛ}yaxs g·āxaē ëx·^{ɛ}Em qä^{ɛ}nakŭla. Wä, hë^{ɛ}mēs māk·îlaqēs ġEnEmē. Wä, laEmxaē t!ēgwik·Elaxēs dzēg·ats!äxa g·āwēq!anEmē lExa^{ɛ}ya. Wä, la hănts!âsō^{ɛ}sa hămyats!ē lExa^{ɛ}ya. Wä, lāxaē dāk·!ōłts!ānasēs hëłk·!ōłts!āna^{ɛ}yē lāxēs sē^{ɛ}wayowē ḷE^{ɛ}wis k·!îlākwē. Wä, la dālasēs ġEmxōłts!āna^{ɛ}yē lāxēs łē^{ɛ}wa^{ɛ}yē ḷE^{ɛ}wis xElōłts!âlayo ^{ɛ}wālas xalaētsōx mEt!ana^{ɛ}yax dzēk·aaxa g·āwēq!ānEmē laxēs lEbēk·îlaēna^{ɛ}yaxa k·!āk·!obana. Wä, lä ^{ɛ}nEmālaEm wīwŭsēg·oyâla ḷE^{ɛ}wē łā^{ɛ}wŭnEmē. Wä, la^{ɛ}mē dEnōxḷālaxs yūdukwaē yîxs hë^{ɛ}maē g·ālabēsa hăyasEk·âlaxa yāq!Ent!ālax·dē bEgwānEma. Wä, lä māk·îlaqēxa yîkwīłē bEgwānEma. Wä, la Elxḷa^{ɛ}ya yîkwīłē ts!Edāqa. Wä, g·āxē ëx·^{ɛ}Em qä^{ɛ}nakŭla qa^{ɛ}s g·axē q!wāg·aEls lāxa L!āsalElk·asē lāx t!Ex·îläsēs g·ōkwē. Wä, g·îl^{ɛ}mēsē gwāł qāsaxs laē gwāł lExEdzâ^{ɛ}yēda ^{ɛ}nāẋwa bēbEgwānEma. Wä, la yāq!Eg·a^{ɛ}łēda bEgwānEmē, yîxa ^{ɛ}nEmōẋ^{u}sämē yāq!Ent!āla. Wä, la^{ɛ}mē nēłāxa ^{ɛ}nāẋwa bēbEgwānEmxs k·!ēsaē aëk·ilēda yîkwīłē hăyasEk·âla yîxs â^{ɛ}mēlē hăyōlīsL ăxāx·salał lāxēs ^{ɛ}nāẋwa ēa^{ɛ}xēna^{ɛ}ya. "Wä, hë^{ɛ}mis lag·īłasEk· hë ġwäła g·āx q!waq!ŭlax·LEnu^{ɛ}ẋ^{u}sg·as ēeaxElayuk^{u}." Wä, la^{ɛ}mē dzōẋwa qaēs g·ōkŭlōtē laxēq.

Wä, hëx·^{ɛ}ida^{ɛ}mēsē yaẋ^{ɛ}wīdxēs g·ōkŭlōtasa p!ElxElasgEmē. Wä, g·îl^{ɛ}mēsē gwāłExs laē hëx·^{ɛ}idaEm hëłq!ōlEmsēs g·ōkŭlōtē ăxax·salaxa yîkwīłē bEgwānEma ḷE^{ɛ}wis ġEnEmaxs laē hēłats!âla ăxax·sāla. Wä, la^{ɛ}mē gwał laxēq.

12 Now I shall talk about the mother of twins, | who, together with her husband, obeys the taboos. | When she is pregnant again, the woman || and her husband, paint their faces with ochre, when daylight comes in the | morning, and they wear around their heads rings of red cedar-bark, with | one white tail-feather of the eagle standing in the back. They wear these during the whole time of her pregnancy; | and when the child is born, is at once given the name Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-Woman. | Then they take one of the cradles with notched head-board | of the twin brothers for the cradle of Salmon-Tail, and they | do everything to him as they did to his elder brothers, the | twins. And when Salmon-Tail is ten months old, || he is taken out of the cradle. They take the cradles with notched head-boards | to the cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— | that is, if they are recognized as olachens by an old man, one of twins— | generally this is a pair of twins, consisting of a boy and a girl,— || and leg-rings and arm-rings are put on them, | an old man, one of twins, is called to give them a name obtained from the olachen. Then he looks at their hands; and when he sees that the twins have | small hands, the old man, one of a pair of twins, says to the | boy,

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12 Wa, laᶜmēsEn g̣wāg̣wēx·sᶜalał laxa yîkwīłē ts!Edāqa, yîxa aëk·i-läxs yîkwīłaēda ts!Edāqē ᶜnEmāla ḶEᶜwis łāᶜwŭnEmē. Wä, g·îl-ᶜmaē ēt!ēd bEwēx̣ᶜwida laē Lōma la aëk·ilēda ts!Edāqē ᶜnEmāla ḶEᶜwis łāᶜwŭnEmē laᶜmē q!wałxōEm g̣ŭmsasa g̣ŭg̣ŭmyEmaxa g·ālaē ᶜnāx·ᶜidxa g̣ēg̣aāla. Wä, lāxaē hëmEnałaEm qēqEx·Emalaxa L!āg̣Ekwē Ḷēḷaap!ālaxa ᶜnāłᶜnEmts!aqē ᶜmEla ts!Elts!Elk·sa nāxsdE-ᶜyasa kwēkwē; lālaa lāx hēłosg̣Emg·ilax·dEmLasa bEwēkwa. Wä, g·îlᶜmēsē mayōłᶜīda laē hëx·ᶜidaEm Ḷēg̣adEs Ts!āsnaᶜyē, yîxs bāba-g̣ŭmaē. Wä, g·îlᶜmēsē ts!āts!adag̣Ems laē Ḷēg̣adEs Ts!āsnēg̣a. Wä, laᶜmē ăxᶜētsEᶜwēda ᶜnEmēxLa lāxa qēqExEg·Eyowē xaāp!as ᶜnōläsxa yîkwīᶜlEmas ăbEmpas qa xaāp!as Ts!āsnaᶜyē. Wä, laᶜmē âEm la ᶜwīlᶜa nEg̣EłtEwēsEᶜwē g̣wayiᶜlälasē qaē lāx g̣wayiᶜlälasax ᶜnōᶜnE-läsxa yîkwīᶜlEmasēs ăbEmpē. Wä, g·îlᶜmēsē hēłōgwila Ts!āsnaᶜyaxs laē g̣wāl xaapasEᶜwa. Wä, laᶜmē layowa māłExLa qēqExEg·Eyowē xēxaāp!a lāxa k·ādzEk!waasē.

Wä, hēxōḶEn L!Elēwēsᶜwa, yîxs g·îlᶜmaē hëłogwīlēda yîkwīᶜlEmē L!āL!EL!Eyadzaᶜya yîxa małt!ełē dzāx̣ŭna, yîsa la q!ŭlyakᵘ yîkwī-ᶜlEma, yîxs q!ŭnālaē bEx̣ᵘk·!ōdEqEla, wä, lä ts!Edāqa ᶜnEmōkᵘ. Wä, g·îlᶜmēsē ᶜwīᶜla qEx·ᶜaLElē kwēkŭnx̣wēdEmas laē Lēᶜlālasᶜwēda la q!ŭlyakᵘ yîkwīᶜlEma qaᶜs Ḷēxᶜēdēs Ḷēg̣Emas lāxēs g·ayōlasa dzāx̣ŭnē, yîxs häē dōqwasōsē ēeyasâs. Wä, g·îlᶜmēsē dōqŭlaqēxs ămᶜămēx·ts!ānaᶜyēxa yîkwīᶜlEmē L!āL!Eyadzaᶜya, wä, la ᶜnēk·ēda

"O friend Making-Satiated! you are an olachen," || for that is a name coming from the home | of the olachen; and he looks at the other one of the twins, | and he names her Making-Satiated-Woman. When the twins come from | the Silver-Salmon, then the girl twin is called Abalone-Woman, | and the boy is called Only-One; || and when the twin-children come from | the Sockeye-Salmon, the girl is called Head-Dancer and | the boy is called Head-Worker. |

Now I shall talk again about the woman, the mother of | Salmon-Tail, the younger brother of the twins. You already || know that the cradles with notched head-board of the | twins, after they have been used for their younger brother Salmon-Tail, | are taken to the cedar-bark cave. The mother of twins does not keep their cradles. | If the woman expects another child, | the Indians are careful not to make the cradle before || the child is born, for often the child will be dead when it is born; | therefore the cradle is made after the child is born. | When the child is born, | they make the cradle at once. Then | the child and his parents go straight back to the old ways. There are none of the customs that are being observed with twins, || and with their parents, and the | child of the mother who had given

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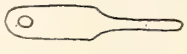
yîkwī^{ɛ}lEmē bEgwānEma: "Dzāx̣ŭns, qāst, mēmEnłētEla," lāxa bEx^{u}k·lōdEqEla, qaxs hë^{ɛ}maē ɫ̣ēgEms lāxēs g·äx·^{ɛ}idaasē ăwīnagwisasa dzāx̣ŭnē. Wä, lä dōx^{ɛ}wīdxa ^{ɛ}nEmōkwē yîkwī^{ɛ}lEmē L!āL!Eyadza^{ɛ}ya wä, la ɫ̣ēx^{ɛ}ēdEs MāmEnłEyēga lāq. Wä, g·îl^{ɛ}mēsē g·āyōła yîkwī^{ɛ}lEmē lāxa dzăx^{ɛ}wŭnē laē ɫ̣ēx^{ɛ}ēdayuwē Ex·ts!Emg·īyēga lāxa ts!āts!adagEmē yîkwī^{ɛ}lEma. Wä, lä ɫ̣ēx^{ɛ}ēdayuwē ^{ɛ}nEmg·E^{ɛ}yē lāxa bābagumē. Wä, hë^{ɛ}mis ɫ̣ēgEmsa g·ayōłē yîkwī^{ɛ}lEmē g·îng·înānEm laxa mEłēk·ē Yāyaxŭyiga yîxs ts!āts!adagEmaē. Wä, hë^{ɛ}mis ɫ̣ēx^{ɛ}ēdayowē HayałEyē lāxa bābagumē.

Wä, la^{ɛ}mēsEn ēt!ēdEł gwagwēx·s^{ɛ}ālał lāxa ts!Edāqē, yîx ăbEmpas Ts!āsna^{ɛ}yē, yîxs ts!ā^{ɛ}yāsa yîkwī^{ɛ}lEmē L!āL!EL!Eyadza^{ɛ}ya, yîxs lE^{ɛ}maaqōs q!ālaqēxs lE^{ɛ}maē lāyowēda māłExLa qēqExEg·Eyowē xēxaāp!asa yîkwī^{ɛ}lEmē L!āL!EL!Eyadzēxs laē gwāł xaāpasE^{ɛ}wē ts!ā^{ɛ}yāsē Ts!āsna^{ɛ}yē lāxa k·ādzEk!waasē. Wä, laEm k·!eâs la ăxēlasō xaāp!äsa yEkwīlayag·ōlē ts!Edāqa. Wä, g·îl^{ɛ}mēsē bEwēx^{ɛ}wīd ēt!ēda, wä, hëmEnała^{ɛ}ma bāk!umē aëk·ila gEyōł xaāpēlaxa xaāp!äxs k·!ēs^{ɛ}maē māyōł^{ɛ}īdēda ts!Edāqē, qaxs q!ŭnālaē łE^{ɛ}lâlēda g·înānEmaxs māyōɫ̣Emaē. Wä, hë^{ɛ}mis lāg·iłas āł^{ɛ}Em xaāpēlasE^{ɛ}wēda xaāp!äxs laē māyōł^{ɛ}īdēda ts!Edāqē. Wä, g·îl^{ɛ}mēsē māyōł^{ɛ}īdēda ts!Edāqasa g·înānEmaxs laē hëx·^{ɛ}idaEm xaāpēlasE^{ɛ}wēda xaāp!ē. Wä, laEm naqē^{ɛ}stēda g·înānEmē ɫ̣E^{ɛ}wis g·īg·aōłnōkwē. La^{ɛ}mē k·!eâs la ăxālas yîkwī^{ɛ}lēnēx·däs lāxa hăyasEk·âla. Wä, laEmxaāwisē k·!ēs la L!āL!Eyadza^{ɛ}yē

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ‖ 60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to 65 the twins when they were born; and when ‖ the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medi-5 cine. ‖ The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in 10 this way:  And if a man or a woman is sick, ‖ they go to the mother of twins to be | cauterized by her.

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56 māyōḷEmas g·înānEma, yîsa yîkwīlayag·ōłē. Wä, laᶜmē g·înānEmq!ālama yu gwēx·sa ᶜnEmōk!wēdzaᶜyēx g·îng·înānEma.

Wä, lēx·aᶜmēs ōgŭxᶜīdaatsa g·înānEmaxs laē ēt!ēd yîkwīlēs ăbEmpē. Wä, laᶜmē ḷēgadEs Hēx·t!aᶜyē lāxēq. Wä, g·îlᶜEm ēt!ēd yîkwīłē 60 ăbEmpasēxs laē gwāł hēłōg·ilaxa lāxat! ēt!ēd Hēx·t!aᶜya laas âEm g·ēxasEᶜwē xaāp!ās. Wä, la ēt!ēd xēxaapīlasEᶜwēda małExLa qēqExEg·Eyowē xēxaāp!a qa xēxaāp!äsa lä ēt!ēd yîkwīᶜlEm L!āL!EL!Eyadzaᶜyē g·îng·înānEma. Wä, laᶜmē âEm naqEmg·îłtEwēx g·ālē gwēg·ilas qaēs g·ālē yîkwīᶜlEma L!āL!EL!Eyadzaᶜya. Wä, g·îlᶜmēsē 65 ēt!ēd mayōłᶜīdEs ts!āᶜyäsa yîkwīᶜlEmē, wä, laEmxaāwisē ḷēgadEs Ts!āsnaᶜyē. Wä, lawīsḷa gwāła gwāgwēx·sᶜāla lāxEn ᶜnāẋwa wāłdEmiᶜläla lāx māyōL!ēnaᶜyasa ts!Edāqē.

1 **Cauterizing.**—Wä, hëᶜmisa maēnas, yîxs laē aëk·!a ts!ōẋwasōᶜ qaᶜs lä gēẋᶜwalīᶜlEma qa âlak·!alēs lEmẋᶜwida. Wä, g·îlᶜmēsē lEmẋᶜwidExs lāē aëk·!a k·!ōẋᵘsEmtsEᶜwa qaᶜs lē g·îts!oyo lāx g·îldasasa yîkwīłē ts!Edāqa. Wä, laᶜmē pēspats!ânoẋᵘs. Wä, g·îlᶜmēsē gwāła 5 laē ăxᶜēdēda yîkwīłē ts!Edāqxa gŭnē aëk·!aakwē xŭnkwa qaᶜs lēxat! g·its!ōts lāxa maēnats!ē g·îldasa. Wä, laᶜmē ᶜnāẋwa q!ālē g·ōkŭlōtasa yîkwīłē ts!EdāqExs axēlaaxa maēnē. Wä, hëᶜmisa x·ōbEdzowē pEgEdzowē kwaẋᵘba k!waᶜxLāwa. HëEm la g·its!âxa maēnats!ē ē g·îldasaxa g·a gwāłēg·a (*fig.*). Wä, g·îlᶜmēsē ts!Ex·îlē 10 ōk!winaᶜyasa bEgwānEmē ḷōᶜma ts!Edāqē, laē lāxa yîkwīłē ts!Edāq

Then the mother of twins opens her | box and pinches off some of the dry afterbirth, | and she takes some of the soft nettle-bark, and also her stick for cauterizing. | She takes these to the house of the one whom she is going to cauterize. Generally they cauterize || the knees or the chest, or both sides of the head, | if a person has headache; or, if a | man or woman has backache, they cauterize on each side | of the small of the back; or if they have pains in the chest, they | cauterize on each side of the collar-bone, or sometimes above the nipples; || or when there is pain on each side of the head, they cauterize both temples | or often on the back of the neck and of the head, | but most frequently they cauterize the knees. |

When the mother of twins arrives, she sits down. She takes the | afterbirth and breaks it up into small pieces. She takes the || rubbed nettle-bark and loosens it. She mixes it with a piece of the afterbirth, | and takes the cauterizing-stick. She puts the afterbirth and | nettle-bark which are mixed into the hole at the end; and when the hole of the | cauterizing stick is full, she lays it on the place where she is going to cauterize. She takes | cedar-wood, puts one end into the fire, and, when it burns, she || sets fire to the material in the cauterizing-stick. And when it burns evenly, | she presses it down with

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qa^{ɛ}s lä x·ōpasōs. Wä, hëx·^{ɛ}ida^{ɛ}mēsēda yîkwīłē ts!Edāq x·âx̣^{ɛ}wīdxēs maēnats!ē g·îldasa qa^{ɛ}s ēpōdēxa g·ayołē lāxa lE^{ɛ}mōkwē maēna. Wä, hë^{ɛ}misa q!ōyaakwē gŭna. Wä, hë^{ɛ}misēs x·ōbEdzowē. Wä, la^{ɛ}mē dālaqēxs laē lāx g·ōkwasēs x·ōpasōLē. Wä, hëEm q!ŭnāla x·ōpasowa ăwagọLa^{ɛ}yaqEns ỊE^{ɛ}wŭns hăq!ŭbâyēx ỊE^{ɛ}wŭns ēwānōLEma-^{ɛ}yēx, yîxs ts!Ex·ts!âlaēda bEgwānEmē. Wäx·ī ăwāgoxỊēqEnōwēda bEgwānEmē ỊŌ^{ɛ}ma ts!Edāqē lē x·ōx·apoxỊEntsōsa ^{ɛ}wax·sōt!Ena^{ɛ}yasEns xEmōmowēg·a^{ɛ}yēx. Wäx·ē ts!EnpEla la maēmałtsEma x·ōpa^{ɛ}yē lāxEns hănasxawa^{ɛ}yēx Ỉōxs yâē lōx ëk·!anâ^{ɛ}yaxsEns dzāmēx, wäx·i ts!Ex·ts!âla lä ^{ɛ}wāx·sanōLEma^{ɛ}ya ^{ɛ}nāł^{ɛ}nEmsgEmē x·ōpa^{ɛ}ya Ỉōxs q!ŭnālaē ^{ɛ}nEmsgEma x·ōpa^{ɛ}yē lāxEns ōxLäyēx Ỉ^{ɛ}wŭns ăwāp!a-^{ɛ}yēx. Wä, yūEmxat! q!ŭnāla x·ōpasE^{ɛ}wēda ōkwäx·a^{ɛ}yē.

Wä, g·îl^{ɛ}mēsē g·āx k!wāg·alīlēda yîkwīłē ts!Edāqa laē ăx^{ɛ}ēdxa maēnē qa^{ɛ}s tsōtsEts!Endēq qa âlēs ăm^{ɛ}ămāyastâ. Wä, ăx^{ɛ}ēdxa q!ōyaakwē gŭna qa^{ɛ}s bēł^{ɛ}ēdēq. Wä, lä gwēgŭlqasa q!wēlkwē maēn lāq. Wä, la ăx^{ɛ}ēdxa x·ōbEdzowē. Wä, lä dzōpstōtsa maēnqEla gŭn lax kwax̣^{u}ba^{ɛ}yas. Wä, g·îl^{ɛ}mēsē qōt!astowa kwāx̣^{u}ba^{ɛ}yasa x·ōbayowaxs laē pax^{ɛ}aLElōts lāxēs x·ōpasōLē. Wä, lä ăx^{ɛ}ēdxa k!wa^{ɛ}xLāwē qa^{ɛ}s mēx·LEndēs ōba^{ɛ}yas. Wä, g·îl^{ɛ}mēsē x·īx^{ɛ}ēdExs laē tsēx·tōts lāxēs x·ōbayowē. Wä, g·îl^{ɛ}mēsē ^{ɛ}nEmāla x·īx^{ɛ}ēdē ^{ɛ}wādzEgasasa x·ōbayo laē Lāqwałaxa yîkwīłē ts!Edāqsēs gEmxōłts!āna^{ɛ}yē

her left hand | into the hole, so that it may not move; for generally the | person moves about when he feels the burning on his skin. This is the thickness | of the cauterizing-stick, and this the size of the hole at the end.[1] When || it is all burnt up, she lifts the cauterizing-stick, and only | the ashes of the afterbirth and of the nettle remain sticking to the skin. The mother of twins presses on it | with her first-finger, so that the ashes go in; and | after she has finished cauterizing, she is paid one pair of | blankets for every place she has cauterized. Sometimes she will cauterize in four places, || and she is paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the Salmon, but who are not twins. | When a woman gives birth to a one-eyed child, then | all the men say that it belongs to the Salmon. | When a woman gave birth to a girl with a red spot like a || strawberry on the forehead, here at Fort Rupert, | it was said that (the girl) belonged to the Salmon; and a Koskimo woman gave birth | to a boy whose right leg was bent, who belonged to the Salmon; | and Kŭnx̣ŭ-layugwa, a | L!aL!asiqwăla woman, gave birth to a child | who was white on one side of the face, and he also belonged to the Salmon; and || Ayaga, a Koskimo woman, gave birth to | a boy who had a scar on the face; | and also those who have scars on the body or who | lack a finger,—all these about whom I am talking are said to

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lāxa x·ōbayowē qa k·!ēsēs LēgŭLEla qaxs q!ŭnālaē yawīx·Elīlēda bEgwānEmaxs laē lEq!ŭt!ēdēs L!ēsē. Wä, g·aEm wâgwatsa x·ōbayowēg·a.[1] Wä, g·a^{s}mēs ^{s}wādzEgats kwax̣^{u}ba^{s}yasēg·a. Wä, g·îl^{s}mēsē q!ŭlx·^{s}īdExs laē wēx·^{s}īdxa x·ōbEdzowē. Wä, â^{s}mēsē la k!ŭtālē gŭna^{s}yasa maēnqEla gŭn. Wä, â^{s}mēsa yîkwīlē ts!Edāq ts!Emsg̣Emtsēs ts!Emālax·ts!āna^{s}yē lāq qa lābEtēsa gŭna^{s}yē. Wä, g·îl^{s}mēsē gwāła yîkwīlē ts!Edāq x·ōpaxs laē hăłaqasōsa ^{s}nāł^{s}nEmxsa p!ElxElasg̣Em qaēda ^{s}nāł^{s}nEmsg̣Emē x·ōpēs, yîxs ^{s}nāł^{s}nEmp!Enaē mōsg̣Emē x·ōpa^{s}yas. Wä, la hăłaqasō^{s}sa mōxsa p!ElxElasg̣Ema.

Cripples.—Wä, la^{s}mēsEn gwagwēx·s^{s}alał lāxa k·!ēse yîkwi^{s}lEm L!āL!Eyadza^{s}ya, yîxs q!ŭnālaē mayōLēda ts!Edāqasa k!ŭxstō; wä, laEm hëx·^{s}idaEm ^{s}nēk·ēda ^{s}nāx̣wa bEgwānEmqēxs L!āL!ayadza^{s}yaē. Wäx·a ^{s}nEmōkwē ts!Edāq mayoł^{s}īdaa ăxāłaēda L!axsEmē hë gwēx·s lEgō lāx ōgwiwa^{s}yasa ts!āts!adagEmē lāxg·a Tsāxisek·, wä, laEmxaē ^{s}nēx·sōxs L!āL!ayadza^{s}yaē. Wäx·ēda māyōLEmasa Ḡōts!axsEmē wāk·ałē hëlk·!ōłtsīdza^{s}yasa bābagumē. Wä, laEmxaē L!āL!ayadza^{s}ya. Wäx·ē mayōLEmas Kŭnx̣ŭlayugwa L!āL!ăsiq!waxsEmēxa ^{s}mElk·!ōtEma bābaguma. Wä, laEmxaē L!āL!Eyadza^{s}ya. Wäx·ē māyōLEmas Ayagaxa Ḡōts!axsEmēxa q!ŭt!ōsaēs māyoLEmē bābaguma. Wä, hë^{s}mēsa q!ŭtäs ōk!wina^{s}yē Ḷōxs q!Ex̣^{u}ts!āna^{s}yēxa g·āyołē lāx q!wāq!wax·ts!āna^{s}yas hëstaEm gwE^{s}yō L!āL!EL!Eyadza-

[1] 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.[1] | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelpline over it at the narrow part of the || hunter's paddle.[2] The navel-string of the | boy is put under a wrapping of dried kelpline. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. This is the navel-string right | where the cross is.[3] Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

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ᵉyEn la gwāgwēx·sᵉālasa. Wä, lEn ᵉnāχwaEm dōqŭlaqēxs laē nEgEłtEwēEmq g·ayEmōlasas lēElqwălaLēxēs gwēg·ilasē qaē lāxēs gwēg·ilasē qaēda yîkwīᵉlEmē L!āL!EL!Eyadzaᵉya. Wä, lāxaē g·īg·aōlnōkwē ᵉwīᵉlaEm nEgEłtEwēx aëk·ilasasa yîkwīłē L!āL!EL!Eyadzaᵉya.

Navel-string.—Wä, hëᵉmisē g·īg·aōlnōkwas axēlaxa ts!ētsEyōxᵘLaᵉyas LōXs g·îlᵉmaē bEgwānEma ᵉnEmōkwē lāx yîkwīᵉlEmas laē q!Enēpsemtsa k·ādzEkwē lāxa ts!Eyōxᵘ Laᵉyē qaᵉs ts!Ewēs lāxēs māg·iłē LēLELâlaxa ălēᵉwīnoxwē qa ălēᵉwinoxwēłtsēs yîkwīᵉlEmē. Wä, hëx·ᵉidaᵉmēsēda ălēᵉwinoxwē la g·apōtsa ts!Eyōxᵘ Laᵉyē lāx ăwāgawaᵉyas ōxLaᵉyas dzēgumasēs mastowēxa gayoyâla g·Ebēl!Exawaᵉyaatsa ts!Eyōx Laᵉyē.[1] Wä, lä ᵉnāłᵉnEmp!Ena la pāq!Exawaᵉya ts!Eyōxᵘ Laᵉyax ōxawaᵉyasa ălēχᵘsaᵉyas sēᵉwayâsa ălēᵉwinoxwē yîx lāg·ilas qEnχᵘsa sanap!ałē lāx ōxawaᵉyas[2] ălēχᵘsayo sēᵉwayâsa ălēᵉwīnoxwasa g·ālē bEgwānEma. Wä, laᵉmē qāqak·îna ts!Eyōxᵘᵉ Laᵉyasa bābagumē lāx ăwābâᵉyasa lEmōkwē sānap!āła, yîxs ᵉnāχwaᵉmaē hë gwēg·ilasEᵉwē ts!Eyōxᵘ Laᵉyasa yîkwīᵉlEmē LEᵉwa k·!ēsē yîkwīᵉlEma.

Wäx·ē ᵉnēx·sōᵉ qaᵉs Lēq!ēnoxwēLa bābagumē qaᵉs lē g·îp!ālElōdayowēs ts!Eyōxᵘ Laᵉyē lāx ăwābâᵉyas yîLEmē k·!îlx·ēwaχᵘsa k·!îmLayâsa Lēq!ēnoxwaxa χwāk!ŭna. HëEm ts!Eyōxᵘ Laᵉyē nEqōstâwasa gayoyâla. Wä, la q!ŭnāla tēχᵉwŭnaᵉya ts!Eyōᵘ Laᵉyaxa qEnxawaᵉyasa Lēq!ēnoxwē Lōᵉma ălēᵉwinoxwē. Wä, g·îlᵉmēsē wāłagEla qa

[1] In the angle between the two prongs. The figure showing the cross has been omitted.

[2] Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

[3] Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in the end with a thick drill. || The hole goes in deeply, sometimes three finger-widths | deep. When this has been done, they | fold up the navel-string lengthwise, and push it into the drill-hole | at the heavy end of the song-leader's baton. They cut | a round plug of cedar-wood and drive it over the navel-string; and || it goes in tightly, for they wish it to be held very firmly. | And after they have driven it in, they cut off the cedar-stick | so that it is even with the end of the baton. |

There is another way of doing this. They let the boy sit | in the drum; and they ask the song-leader to beat the || drum, not too loud, while he is singing. He does not beat hard | on the drum when he is beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisherman, | they put the navel-string into the neck ring of a fisherman || who catches all kinds of fish; and the same is done with the halibut-fisherman; | he also puts the navel-string into his neck ring. | All the expert workmen wear the naval-strings of boys, | and wear them around their necks. |

And they do the same with the navel-strings of girls. || There are two ways. They are worn around the wrist | by a mat-maker or

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18 bābagumē qa^{ɛ}s nâgadēs qō q!ŭlyax^{ɛ}wīdLō laē ăx^{ɛ}ētsE^{ɛ}wē t!Emya-yâsa nâgadē qa^{ɛ}s sElbEntsE^{ɛ}wēsa ḷEkwē sElEma. Wä, k!wäbEta-
20 ^{ɛ}mēsē sEla^{ɛ}ya, yîxs ^{ɛ}nał^{ɛ}nEmp!Enaē yūduẋ^{u}dEn lāxEns q!wāq!wax·-ts!āna^{ɛ}yēx yîx ^{ɛ}wālabEdasasa sEla^{ɛ}yē. Wä, g·îl^{ɛ}mēsē gwāłExs laē k·!ōx^{ɛ}ŭntsE^{ɛ}wēda ts!EyōxuḷA^{ɛ}yē qa^{ɛ}s wīgwīḷEmē lāxa sEla^{ɛ}yē lāx ḷEx^{u}ba^{ɛ}yasa nâxsa^{ɛ}yasē t!Emyayâ. Wä, lä k·!aẋ^{ɛ}wītsE^{ɛ}wēda k!wa^{ɛ}x-
25 Lāwē qa lēx·^{ɛ}Enēs. Wä, la dēgwēg·înts lāxa ts!EyōxuḷA^{ɛ}ye lāx tEk·Elaēna^{ɛ}yasa lēx·^{ɛ}Ena k!wa^{ɛ}xLāwa qaxs ^{ɛ}nēk·aē qa âlēs Elāła. Wä, g·îl^{ɛ}mēsē gwāł dēqwaqēxs laē k·!îmtōdEx ōxtâ^{ɛ}yasa k!wa^{ɛ}xLāwē qa âlēs ^{ɛ}nEmabāła ḷō^{ɛ} ōba^{ɛ}yasa t!Emyayowē.

Wä, g·a^{ɛ}mēs ^{ɛ}nEmx·^{ɛ}idāła gwēg·ilasg·ada yîxs k!wats!ōyâēxa bābagumē lāxa mE^{ɛ}nats!ē. Wä, lä ăxk·!ālasE^{ɛ}wēda nâgadē qa mEx·Elēxa
30 mE^{ɛ}nats!äxs dEnxElaē k·!ēs hāsEla. Wä, lāxaē k·!ēs ēâłtsilaxs mEx·Elaaxa mE^{ɛ}nats!ē. Wä, la mōp!Ena hë gwēx·^{ɛ}ītsE^{ɛ}wēda bābagumē.

Wäx·ē ^{ɛ}nēx·sō^{ɛ} qa^{ɛ}s yäłnEk!wēnoxwēxa k·!ōtEla ḷE^{ɛ}wa p!â^{ɛ}yē, wä, la qEnxōdayowēda ts!EyōxuḷA^{ɛ}yē lāxa yäłnEk!wēnox^{u} bEgwā-
35 nEmxa ^{ɛ}nāẋwa k·!ōk!ŭtEla. Wä, hëEmxaāwisē gwäłaxa lōq!wē-noxwaxa p!â^{ɛ}yē, laEmxaē qEnxâlaxa ts!EyōxuḷA^{ɛ}yē. Wä, lä ^{ɛ}nā-ẋwaEm lāyowa ts!EyōxuḷA^{ɛ}yasa bābagumē lāxa ^{ɛ}nāẋwa ēeaxElaē-nox^{u} bēbEgwānEm qa läs qēqEnxâ lāq.

Wä, lāxaē hëEm gwēg·ilasE^{ɛ}wē ts!EyōxuḷA^{ɛ}yasa ts!āts!adagEmē,
40 yîxs māłaē lälälasas gwēg·ilasaxa ts!EyōxuḷA^{ɛ}yas, yîxs qEx·ts!āna-

basket-maker, | or around the neck by a woman who knows how to | dry halibut or who knows how to cut salmon, or by those who know how to dig | all kinds of clams; that the girl, when she grows up, may get these without difficulty. || And also, when they wish | a girl or a boy to be a good dancer when he or she grows up, they put | the navel-string of the girl around the legs of a woman who is a good dancer; | and when she knows well how to tremble with her hands, | they put it around the wrist of her right hand. They do this, || that the girl may know well how to tremble with her hands when she dances. | And they do the same with the navel-string of the boy; it is | put around the wrist of an expert cannibal-dancer, that he may become a good dancer | when he grows up. That is all. |

Maturity

This is the princess of the real chief of the numaym | Maămtag·ila. He is the head chief of all the numayms of all | the tribes of the whole people. They are the ones about whom I talked, | who have for their chief ᵉmāx̣ŭyālidzē. The chief has for his princess || K·!ēdēłēᵉlakᵘ. The name K·!ēdēłēᵉlakᵘ of the princess comes | from her father, when she becomes mature, and is sitting in the house for the maturing girl; | therefore she is called princess (K·!ēdēł, "sitting still in the house"). The word k·!ēdēł has two meanings. | She does not move while she is sitting there, her knees

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ᵉyaasa k·!Ets!ēnoxwaxa łēᵉwaᵉyē ʟEᵉwa L!ābatilaēnoxwē ts!Edāqa. Wä, lä qEnxâlaxa ts!Eyōxᵘʟaᵉyasa ts!āts!adagEmēxa t!Elts!ēnoxwaxa k·!āwasē ʟEᵉwa xwāL!ēnoxwaxa k·!ōtEla ʟEᵉwa ʟāwēnoxwaxa ᵉnāx̣wa ts!ēts!Ek!wēmasa qa hōłEmalīłtsa ts!āts!adagEmaq qō q!ŭlyax̣ᵉwīdLō. Wä, hëᵉmīsēxs wālagEłaē qaᵉs yEᵉwīnoxwēs qō q!ŭlyax̣ᵉwīdLō, yîxa ts!āts!adagEmē ʟ̣ōᵉma bābagumē. Wä, laEmxaē lā qEx·sīdzaᵉyax ts!Eyōxᵘʟaᵉyasa ts!āts!adagEmasa yEᵉwīnoxwē ts!Edāqa. Wä, g·îlᵉmēsē xŭlēq!wēnoxwa yEᵉwīnoxwē ts!Edāqa laē qEx·ts!ānaᵉyax ts!Eyōxᵘʟaᵉyē lāx hëłk·!ōłts!ānaᵉya. Wä, hëEm lāg·iłas hë gwālē qa x̣ŭlēqŭlēsas ts!āts!adagEmaxs laē yEᵉwīnoxwa. Wä, lāxaa hëEm g̣wēg·ilasEᵉwē ts!Eyōxᵘʟaᵉyasa bābagumē, yîxs laaxat! qEx·ts!ānēsa yEᵉwīnoxwē hāmats!a qa yEᵉwinoxwēLEs qō q!ŭlyax̣ᵉwīdLō yîxa bābagumē. Wä, laEm g̣wāła.

Maturity

Hëᵉmaē k·!ēdēłasa âlak·!āla g·īg̣ămēsa ᵉnEᵉmēmotasa Maămtag·ila, wä, hëEm xāmagEmālatsa ᵉnax̣wa ᵉnāłᵉnEᵉmēmasa ᵉnāx̣wa lēlqwălaLaᵉyasa loxâla, laxEn wāłdEmxg·în läx·dēk· gwāgwēx·sᵉāllāqēxs g·īgadaas ᵉmāx̣ŭyālidzē. Wä, lēda g·īg̣ămaᵉyē k·!ēdadEs K·!ēdēłēᵉlakᵘ. Wä, hëEm g·äg·îLElats K·!ēdēłēᵉlakᵘ la k·!ēdēłtsēs ōmpaxs g·ālaē ēxEnt!ēda, yîxs g·ālaē lāts!âg·alīł lāxēs k·!ēdeᵉlats!ē ēxEndats!ä. Wä, laᵉmē k·!ēdēł lāq. Maᵉlē gwēbalaasasa k·!ēdēłē. Wä, laᵉmē âEm sEldēłExs k!waēłaē tEsalēs ōkwäx·aᵉyē

pressed | against her breasts; she is sitting still on the floor. And when she eats, ‖ she eats four pieces of broken dried salmon, which are put into the dish of the | princess; and there is a little oil into which the four | small pieces of broken dried salmon are dipped. And when this has been put into the dish, her | attendant, who is always a shaman, takes up the dish and | puts it before the princess, and the princess only looks at the ‖ dish which is placed in front of her. Then the attendant goes to draw | water, and gives it to the princess. Then the attendant | shaman-woman of the princess takes her drinking-tube of bone | taken from the wing of an eagle, and she puts one end of the | drinking-tube into the water. The attendant shaman-woman ‖ holds the bucket with water, and the attendant woman speaks, | and says, "Now, take a drink. Don't overdo it. | Put the end of the drinking-tube into your mouth that you may have a small mouth, princess, | and do not take a large mouthful when you drink. You may swallow four times | that you may not be stout, princess." Thus she says. ‖ Then the princess puts her mouth to the end of the bone drinking-tube, | and she just opens her mouth and pushes the end of the | bone drinking-tube into it, and she just sucks at it and | swallows water four times. Then she stops, for the attendant shaman-woman watches | that she does not drink too

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lāxēs dzēdzamē. Wä, laᶜmē k·!ēdēłē. Wä, hëᶜmēsēxs laē hămx·ᶜīda, wä, lä mōẋwēdałēda k·!ōbEkwē xaᶜmāsa ăxts!âx hăᶜmaats!äsa k·!ēdēłē. Wä, hëᶜmēsa hōlałē L!ēᶜna qa ts!Ebatsēsa mōẋᶜwidāła ămᶜămāyastōs k·!ōpē xaᶜmāsē. Wä, g·îlᶜmēsē gwāłᶜałts!âxs laēda aēxEntsēla ts!Edāq, yîxs q!ŭnālaē păxăla dag·îlīłaxa hăᶜmaats!ē qaᶜs lä k·āgEmlīłas lāxa k·!ēdēłē. Wä, âᶜmēsē dōqwałēda k·!ēdēłaxa hăᶜmaats!äxs laē k·āgEmalīłEq. Wä, lä tsēx·ᶜidēda aēxEntsēla ts!Edāqxa ᶜwāpē qaᶜs läs lāxa ēxEnta k·!ēdēła. Wä, lä ăxk·!ālēda aēxEntsēla păxăla ts!Edāqxa k·!ēdēłē qa ăxᶜēdēsēxēs nāgayowē xāxᶜEn g·āyōł lāx p!EḷEmasa kwēkwē. Wä, lä L!EnxstEnts ăpsbaᶜyasēs nāgayowē lāxa ᶜwāpē lāx hēēnēmasa aēxEntsēla păxăla ts!Edāq dāłaxa ᶜwābEts!âla. Wä, lä yāq!Eg·aᶜłēda aēxEntsēla ts!Edāqaq. Wä, lä ᶜnēka: "Wäg·îłlag·a naxᶜēdLEx. Ġwala hăyāxsEq!axs laaqōs mētq!EdzEntsōx ōbaᶜyaxsōs nāgayowaqōs qaᶜs t!ōgŭxstēLōs k·!ēdēł. Wä, hëᶜmis qaᶜs k·!ēsaōs ăwāwaEmk·a nEkwaaqōsaxa mōsgEmstowē ᶜwāpaxēs nExᶜwētsEᶜwōs qaᶜs k·!ēsēLōs pEnL!ēsLōł, k·!ēdēł," ᶜnēx·ᶜlaē. Wä, laEm hămbEndēda ēxEnta k·!ēdēłxēs xāxᶜEnē nāgayowa. Wä, laᶜmē hălsElaEm ăxᶜēdē sEmsas laē hămbEndEx ōbaᶜyasēs xāxᶜEnē nāgayowa. Wä, lä hălsElaEm k!ŭmtaq. Wä, laᶜmē mōp!EnaEm nExᶜwēdxa ᶜwāpaxs laē gwāła qaxs dōqwałaᶜmaēda aēxEntsēla păxăla ts!Edāqa, qa k·!ēsēs nānagōlost!Eqaxa ᶜwāpē. Wä,

much water. ‖ After she has finished drinking water, she takes the broken pieces of dried salmon, | dips them into the oil which is in the small oil-dish, and puts them | into her mouth. She chews very slowly, and she continues | doing this while she is eating the broken dried salmon. As soon as she has swallowed her food four times, | she stops eating, and immediately ‖ the attendant takes her dish and oil-dish and | puts them away. She draws water for the princess to drink after eating; for | the various kinds of straps are put around the body of the princess, | who wears a hat with a tassel, and abalone shells tied to the | outside of the hat and abalone shells are sewed to her blanket. ‖ This is called "the abalone-blanket of the maturing princess," | and her hat is called "the abalone-hat of the maturing princess." | If her father owns a copper, the expensive copper stands | at the right side of the maturing princess. The copper is placed there | that the princess may easily get coppers to carry on her back to her ‖ future husband. She continues sitting in the house for | a month. This is called *haqâdzâ^{ɛ}līł* ("flat things meeting inside of the house"). | She washes four times every fourth day. | Then the straps are taken off her body, and it is called "taking the straps off the body of | the maturing girl." Then the eyebrows are pulled out by the ‖ attendant shaman-woman, and she cuts off | her hair. Then

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g·îl^{ɛ}mēsē gwāł nāqaxa ^{ɛ}wāpē, laē dāx·^{ɛ}īdxa k·!ōbEkwē xa^{ɛ}māsa qa^{ɛ}s ts!Ep!ēdēs lāxa L!ē^{ɛ}na q!ōts!âxa ămaɛyē ts!Ebats!ä qa^{ɛ}s ts!Eq!Esēs lāxēs sEmsē. Wä, lä ăwāk·ālaxs laē malēkwaq. Wä, lä hëx·säEm gwēg·ilaxs hă^{ɛ}mapaaxa k·!ōbEk^{u} xa^{ɛ}māsa. Wä, g·îl^{ɛ}mēsē mōp!Ena nEx^{ɛ}wēd lāxēs hă^{ɛ}maɛyaxs laē gwāł hă^{ɛ}māpa. Wä, hëx·^{ɛ}ida^{ɛ}mēsa aēxEntsēla ts!Edāq ăx^{ɛ}ędEx hă^{ɛ}maats!äs ḷE^{ɛ}wa ts!Ebats!ē qa^{ɛ}s lä g·ēxaq. Wä, lä tsēx·^{ɛ}īdxa ^{ɛ}wāpē qa nāgēg·ēsä ēxEnta k·!ēdēła lāxēs laēnaɛyē ^{ɛ}wī^{ɛ}laEm qēqEx·ālaLElē qEx·ēdEmasa ēxEnta k·!ēdēła ḷE^{ɛ}wis qwāḷExLäla LEtEmła. Wä, la^{ɛ}mē q!Enq!Enāłēda ēx·ts!Emē lāx ōsgEmaɛyas LEtEmłas. Wä, laxaē q!Enq!Enāłēda ëx·ts!Emē lāx nEx̣^{ɛ}ŭnaɛyas. Wä, hëEm ḷēgadEs ēxEndEmk·!En ēx·ts!Emāla nEx̣^{ɛ}ŭnaɛyē. Wä, hë^{ɛ}misē LEtEmłas yîxs ḷēgadaas ēxEntEmł ēx·ts!Emāla LEtEmł. Wä, g·îl^{ɛ}mēsē ōmpas ăxnōgwatsa L!āqwa, laē ḷaēła q!Eyōxwē L!āqwa lāx hëłk·!ōdEnōLEmalīłasa ēxEnta k·!ēdēła, yîx lāg·iłas hë gwaēła L!āqwa qa hōłEmalēsa k·!ēdēłaxēs L!āqwēg·iLa lāxēs łā^{ɛ}wŭnEmLa. Wä, la^{ɛ}mē lālaa hë gwaēł lāxēs ēxEndats!ē g·ōkwa, lāxēs ēt!ēdEx·dEmLa ēxEntał. Hëem ḷēgadEs haqâdzâ^{ɛ}līłxa ēxEntäxs laē mōp!Ena kwäsa lāxa maēmop!Enx̣wa^{ɛ}sē. Wä, laEm ^{ɛ}wī^{ɛ}la lawōyowē qēqEx·ēdEmas laxēq. Wä, hëEm ḷēgadEs qwēłēt!ēdEx qēqEx·Eläsa ēxEnta. Wä, la^{ɛ}mē k!ŭlx·^{ɛ}ītsE^{ɛ}wē aEnasa ēxEnta k·!ēdēł yîsa aēxEntsēla ts!Edāq păxăla. Wä, hëEmxaāwis k·!EbEłtsEm-

the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess on to the tree. When ‖ this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

The Sweat-Bath

Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box is two spans. ‖ When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a large basket; ‖ and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he takes the seaweed ‖ and puts some of it into the bottom of the steaming-

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dex se^{ɛ}yäs x·ōmsas. Wä, la^{ɛ}mē gwāł lāxēq. Wä, la^{ɛ}mē ăx^{ɛ}ēdēda aēxentsēla ts!edāqxa qex·ide mas ḷe^{ɛ}wa k!waxlāwēsō^{ɛ} k·ādzeẋ^{u}sa ēxentax·dē k·!ēdēła qa^{ɛ}s lä lāxa āl!ē qa^{ɛ}s ālăx ēk·ētelä l!emq!a. Wä, g·îl^{ɛ}mēsē q!āqēxs laē qex·īt!ēdes qex·ide mx·däsa ēxenta lāq. Wä, g·îl^{ɛ}mēsē gwāła laē ăx^{ɛ}ēdxa k!waxlāwēse^{ɛ}wē k·ādzekwa qa^{ɛ}s läs laxa k·ādzek!waasē. Wä, lawēsḷē gwāł lāxēq.

K·!ālasa

La^{ɛ}men gwāgwēx·s^{ɛ}ālał lāx gwēg·i^{ɛ}lasasa Kwāg·ułaxa ts!āłts!ex·ītē begwānem ḷo^{ɛ}mēda ts!edāqē. Wä, hëem ăx^{ɛ}ētsowēda k·!ālasaats!ē, yîxa g·îlde g·a g·îldasaxa ^{ɛ}nemasgemg·îg·a ḷe^{ɛ}wa ^{ɛ}wāsgemxsdaasasa begwānemē ts!āłts!ex·īta, yîxs ma^{ɛ}lp!enk·ustâē lāxens q!wāq!wax·ts!āna^{ɛ}yēx yîx ^{ɛ}wālasgemasasa k·!ālasaats!ē. Wä, g·îl^{ɛ}mēsē gwāła laē ăx^{ɛ}ētse^{ɛ}wēda k·!ēsē q!ēnem t!ēsema, yîxs le^{ɛ}maē q!ēnemxs ma^{ɛ}ltsemāg·îyowaē qa^{ɛ}s xexlanowē lāxa leg̣wīłasa g·ōkwē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlx·lālaxs laē ăx^{ɛ}ētse^{ɛ}wēda ^{ɛ}wālasē lexa^{ɛ}ya qa^{ɛ}s lä lents!ēsa begwānemē lāxa l!ema^{ɛ}isaxa x·āts!aēsē dālaxa ^{ɛ}wālasē lexa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē lāg·aa lāxa l!esl!ek^{u} laē k!ŭlx·^{ɛ}īdeq qa^{ɛ}s łexts!âlēs lāxa lexa^{ɛ}yē. Wä, g·îl^{ɛ}mēsē qōt!a lexa^{ɛ}yasēxa l!esl!ek^{u} laē ōxlelaxa l!egwats!ē lexa^{ɛ}ya qa^{ɛ}s lä ōxlōsdēselaq qa^{ɛ}s lä hănōlīłas lāxa k·!ālasaats!ē. Wä, lä ăx^{ɛ}ēdxa dēdeẋŭtâ^{ɛ}yēxa q!ēnemē qa^{ɛ}s g·āxē ăx^{ɛ}ālīłas lax māg·înwalīłasa k·!ālasaats!ē. Wä, lä ăx^{ɛ}ēdxa l!esl!ekwē qa^{ɛ}s łex^{ɛ}āłts!ōdēsa waōkwē lāxa ōxḷēłts!âwasa k·!ālasaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed is four fingers | in the bottom of the steaming-box. | Then he takes tongs and takes up the red-hot stones and | puts them on the seaweed. He does the same with the other ‖ red-hot stones, but the stones are not placed close together. | When all the red-hot stones are in, he throws more | seaweed on, four fingers thick. | Then he takes yellow cedar-tips and lays them over the seaweed; | and when there are many yellow cedar-tips on it, he takes an old blanket and ‖ water and pours water into the steaming-box; | and after he has poured water over it, he spreads the old blanket over it. Now the | man lies down on his back naked in the steaming-box, and the | old blanket is taken and he is covered with it, so that only his head shows. | Then he lies for some time in the steaming-box until ‖ the stones begin to get cold. Sometimes | a sick person lies until noon in the steaming-box, if the | heat of the steam bath is right. If the heat of the body is so great that he can not endure it, | then the sick man is taken out again | and some of the hot stones are taken out, ‖ that the heat may be right. When this is done, he lies down on it again; | and the sick person does not come out of the steaming-box | until the perspiration of his body begins to get cold. Then his body is shaking | because his body is cold. Then they

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ha^{ɛ}mELxts!âwēsa L!ESL!Ekwē lāqxa mōdENē lāxENs q!wāq!wax·ts!ānaɛyēx, yîx wâgwasasa L!ESL!Ekwē lāx ōxḶē!ts!âwasa k·!ālasaats!ē. Wä, lä ăx^{ɛ}ēdxa k·!îpLālaa qa^{ɛ}s k·!îp!ēdēs lāxa x·īxsEmāla t!ēsEm qa^{ɛ}s k·!îp!Eqēs lāxa L!ESL!Ekwē. Wä, lä ha^{ɛ}nā!tsa waōkwē x·īx·EXsEmāla t!ēsEma laqēxs k·!ēsaē mEmk·âlaxa t!ēsEmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxa x·īx·EXsEmāla t!ēsEmxs laē ɬExayEntsa waōkwē L!ESL!Ek^{u} lāqxa mōdENē lāxENs q!wāq!wax·ts!āna^{ɛ}yēx yîx wâgwasas. Wä, lä ăx^{ɛ}ēdxa dēdE$\underline{x}$watâ^{ɛ}yē qa^{ɛ}s LEXwayEndālēs lāxa L!ESL!Ekwē. Wä, g·îl^{ɛ}mēsē q!ēnEma dēdE$\underline{x}$ŭtâ^{ɛ}yaxs laē ăx^{ɛ}ēdxa p!Elxa^{ɛ}ma ḶE^{ɛ}wa ^{ɛ}wāpē. Wä, lä tsādzELEyîntsa ^{ɛ}wāpē lāxa k·!ālasEla. Wä, g·îl^{ɛ}mēsē gwāł tsāsaxs laē LEpEyîntsa p!Elxa^{ɛ}ma lāq. Wä, lä xānalēda bEgwānEmaxs laē nELEyîndxa la k·!āɬEla. Wä, lä ăx^{ɛ}ētsE^{ɛ}wēda p!ElxElasgEmē qa^{ɛ}s nāsEyîndayowē lāq. Wä, la^{ɛ}mē lēx·aEm la nēłalē x·ōmsas. Wä, hëx·sä^{ɛ}mēs gwēts!â lāxa k·!ālasaats!ē lālaa laqēxs k·!ēs^{ɛ}maē wŭdEx·^{ɛ}īdēda t!ēsEm, yîxs ^{ɛ}nā!^{ɛ}nEmp!Enaē lāg·aa lāxa nEqālēda ts!ā!ts!Ex·ītē bEgwānEm kŭlgēxa k·!ālasEläq, yîxs hël^{ɛ}âłaē ts!Elqwałaēna^{ɛ}yasa k·!ālasEläq wäx·ē ts!Ets!Elxkŭna lä k·!ēs bēbak!wēma. Wä, hë^{ɛ}mis âEm la x̣wēlax^{ɛ}ŭł!Ewatsa ts!ā!ts!Ex·ītē bEgwānEm. Wä, ăxwŭqâlasE^{ɛ}wēda waōkwē ts!Elqwa t!ēsEma, qa hēl^{ɛ}âlēs ts!Elqwałaēna^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāł laē x̣wēlaqa kŭlqāq. Wä, laEm āl^{ɛ}Em lā!ts!âwēda ts!ā!ts!Ex·ītē bEgwānEm lāxa k·!ālasEläq yîxs laē wŭdEx·^{ɛ}īdē gōsäs ōk!wina^{ɛ}yas. Wä, la^{ɛ}mē xwanālē ōk!wina^{ɛ}yas qaēxs laē k·!Enaēsa. Wä, la^{ɛ}mē kwäs^{ɛ}īda qa lāwäyēsa dē$\underline{x}^{u}$-

wash him to remove the | cedar smell from his body; and when his
40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
After | this has been done, they take soft shredded cedar-bark and
wipe off his | body to remove the silver-perch oil. The reason why
they quickly rub the body with | silver-perch oil before it gets dry and
while the body is still in perspiration, | is because they do not want
45 the skin to get hard; for || they say that the skin of a sick person who
has been steamed will be | very painful the day after, if the silver-
perch oil is not rubbed on the body, | because the skin gets hard, and
he feels very sick; | but the skin of a person gets never hard if his
body is rubbed right away with | silver-perch oil before it gets dry. ||
50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
comes out of | the steaming-box, he washes his body with cold water;
and after | this is done, he wipes it with soft shredded cedar-bark.
Then another person | takes rough sandstone and puts it into water
55 which is in a || dish. Then he takes the root of blue hellebore and rubs
the root of the | blue hellebore on the rough sandstone which is in the
water in the dish. | As soon as the water in the dish becomes roily, the
sick | person sprinkles his body with the blue hellebore mixed with the
water, | after he finishes steaming; and when his body is all wet with
60 the || blue hellebore mixed with water, the sick person remains sitting

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p!āla lāx ōk!wina^{ɛ}yas. Wä, g·îl^{ɛ}mēsē gwāł dēg·itaxēs ōk!wina^{ɛ}yē
40 laē ăx^{ɛ}ēdxa dzEk!wisē qa^{ɛ}s q!Elsēt!ēdēs laxēs ōk!wina^{ɛ}yē. Wä, g·îl-
^{ɛ}mēsē gwāła laē ăx^{ɛ}ēdxa q!ōyaakwē k·ādzEk^{u} qa^{ɛ}s dēg·itēs lāxēs
ōk!wina^{ɛ}yē qa lāwäyēsa dzēk!wisē, yîx lāg·iłas hāyałomāla q!Elsētasa
dzēk!wisē lāxēs ōk!wina^{ɛ}yaxs k·!ēs^{ɛ}maē lEmx^{ɛ}ŭnx·^{ɛ}īda yîxs hë^{ɛ}maē
āłēs pōsē ōk!wina^{ɛ}yas qaxs gwaq!Ełaa L!Emx^{ɛ}ēdēs L!ēsē qa^{ɛ}laxs
45 LōmaE ts!Ex·îla^{ɛ}laE L!ēsasa ts!āłts!Ex·ītē bEgwānEmxa łEnsasēs
k·!ālasax·dEm yîxs k·!ēsaē q!Elsēt!ētsa dzēk!wisē lāxēs ōk!wina^{ɛ}yē
qaxs âla^{ɛ}maē la L!Emx^{ɛ}wīdē L!ēsas. Wä, lā^{ɛ}laē âlak·!āla ts!Ex·îla.
Wä, lā^{ɛ}laē hëwäxa L!Emx^{ɛ}īdē L!ēsasa bEgwānEmaxs hëx·^{ɛ}idaē q!Elsē-
t!ētsa dzēk!wisē lāxēs ōk!wina^{ɛ}yaxs k·!ēs^{ɛ}maē lEmx^{ɛ}ŭnx·^{ɛ}īda. Wä,
50 laEm gwāł lāxa ^{ɛ}nEmx·^{ɛ}idāła gwēg·ilasxa k·!ālasa.

Wä, g·a^{ɛ}mēs ^{ɛ}nEmx·^{ɛ}idāła gwēg·i^{ɛ}latsa k·!ālasa yîxs g·îl^{ɛ}maē lâłts!â
lāxēs k·!ālasaasē, laē ts!ōx^{ɛ}wit!ētsa wŭda^{ɛ}sta ^{ɛ}wāpa. Wä, g·îl^{ɛ}mēsē
gwāła laē dēg·itasa q!ōyaakwē k·ādzEkwa. Wä, lēda ōgŭ^{ɛ}la bEgwā-
nEm ăx^{ɛ}ēdxa k·!ōL!a dE^{ɛ}na qa^{ɛ}s ăxstEndēs lāxa ^{ɛ}wāpē q!ōts!âxa
55 łōq!wē. Wä, lä ăx^{ɛ}ēdxa L!ōp!Ek·asa âxsolē qa^{ɛ}s g·ēxēsa L!ōp!Ek·asa
âxsolē lāxa k·!ōL!a dE^{ɛ}naxa ăxstalīłē lāx ^{ɛ}wābEts!âwē lāxa łōq!wa.
Wä, g·îl^{ɛ}mēsē nēx^{ɛ}widēda ^{ɛ}wāpē ^{ɛ}wābEts!âsa łōq!wē laēda ts!āłts!E-
x·ītē bEgwānEm xōsīt!ētsa ăxsōlē^{ɛ}stāla ^{ɛ}wāpa lāxēs ōk!wina^{ɛ}yē, yîxs
laē gwāł k·!ālasa. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx̣wa la k!ŭnqē ōk!wina^{ɛ}yas yîsa
60 âxsōlē^{ɛ}stala ^{ɛ}wāpa laē â^{ɛ}ma ts!āłts!Ex·ītē bEgwānEm sEltāła k!waēła

still | to let it dry on his body; and when his body is dry,| another 61
person takes oil of the silver-perch and rubs it on the | body of the
sick person; and when his body is covered with | silver-perch oil, soft
shredded cedar-bark is taken and it is wiped ‖ off from the body, so 65
that the silver-perch oil comes off. After this it is finished. | All the
Kwakiutl tribes use the steam bath for medicine, the whole number
of tribes. | And generally the sick person gets well. | There are only a
few sick | men or women who do not get well. That is all. ‖

Death

When a beloved child is dying, | the parents keep on praying to 1
the spirit not | to try to take away their child. "I will | pay you
with these clothes of this my child, Sitting-on-Fire." ‖ Thus they say, 5
while they put on the fire the clothes of the one who is lying there
sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
Fire, | that he may pray to the souls of the grandparents of the one
who lies sick, that they may not | wish to call their grandson. And
the parents of the | one who lies there sick take four kinds of food,
dry salmon first. ‖ They break it into four pieces. When it is ready, 10
they | take cinquefoil-roots and fold them up in four pieces. | And

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qa lEmx̣ᵉwidēsēs ōk!winaᵉyē. Wä, g·îlᵉmēsē lEmx̣ᵉwidē ōk!winaᵉyas 61
laasa ōgŭᵉlaᵉmē bEgwānEm ăxᵉēdxa dzēk!wisē qaᵉs q!Elsēt!ēdēs lāx
ōk!winaᵉyasa ts!ālts!Ex·ītē bEgwānEma. Wä, g·îlᵉmēsē hamElxᵉEnxa
dzēk!wēsaxs laē ăxᵉētsEᵉwēda q!ōyaakwē k·ādzEkᵘ qaᵉs dēg·it!ēda-
yowē lāx ōk!winaᵉyas qa lawäyēsa dzēk!wisē. Wä, laEm g̣wāł lāxēq·, 65
ᵉnāx̣waᵉmaēda Kwākwak·Ewakwē pEtasa k·!ālasa lāx ᵉwāxasgEma-
gwasasa ᵉnāx̣wa lēlqwălaLaᵉya. Wä, lä q!ŭnāla hëx·ᵉidaᵉEm ëx·ᵉidēda
ts!ālts!Ex·ītē bEgwānEma. Wä, hët!a hōlała k·!ēsē ëx·ᵉidēda ts!ālt-
ts!Ex·ītē bEgwānEm ḶEᵉwa ts!ēdaqē. Wä, laEm lāba.

Death

Wä, hë′ᵉmaaxs la′ē wā′wik·!Egēda łā′ᵉwinaᵉyē xŭnō′kwa; wä, la 1
g·ī′g·aōłnōkwas hë′mEnałaEm ha′wāxᵉElaxa ha′yałīlagasē qa k·!ē′sēs
aᵉwā′łīla lā′xēs lā′lōL!aēnaᵉyasēx xŭnō′kwas. "Wä, laᵉmē′sEn
ā′yałtsg·ada g̣wēłg̣wä′lag·asg·En xŭnō′kwîk· lōL k!wā′x·lālä′," ᵉnē′-
kîxs la′ē axLE′ntsa g̣wēłg̣wä′lasa qE′lgwīlē lā′xa lEgwī′lē. 5

LaE′mᵉlaē hałā′qē g·ī′g·aōłnōkwasa qE′lgwīłaxa k!wā′x·lāla qa
hawā′xᵉEläsēxa bEx̣ᵉunā′ᵉyasa g̣ā′g̣Empasa qE′lgwīlē qa k·!ēsᵉma-
ᵉwī′sḶēs lā′lēlaqElaxēs ts!ō′x̣ᵘLEma. Wä, la ē′t!ēdē g·ī′g·aōłnōkwasa
qE′lgwīlē axᵉē′dxa mō′x̣ᵉwīdała hë′ᵉmaᵉya,—yî′xa xaᵉmā′sē g·ā′la.
Wä, la k·!ō′p!ēdEq qaᵉs mō′x̣ᵘsᵉEndēq. Wä, laᵉmē′s g̣wā′līła, wä, 10
la ē′t!ēd ăxᵉē′dxa t!Exᵘsō′sē qaᵉs k·!ō′xᵘsEmdālēxa mo′sg̣Emē

when that is ready, they take dried berry-cakes and | break them into four pieces. And when that is ready, they | take viburnum-berries, four spoonfuls. When all this ‖ is ready, the father of the one who is lying sick in bed takes the dry salmon and | throws the pieces into the fire, one by one. And the | mother of the one who lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinquefoil roots; he ‖ takes one (root) and dips it into the oil. And | the mother of the one who lies sick in bed says again, "O Sitting-on-Fire! go on, and pray to the | spirits, that they may have mercy on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it | into oil, and throws it into the fire. Then he himself says, ‖ "O Sitting-on-Fire! now do have mercy on me, and | keep alive my child here, Sitting-on-Fire! Have mercy | and press back my child here, spirit, and I will take care of this, | supernatural one, that I may still have for a while my son here! Long-Life- | Maker!" ‖

And when he has put all the berry-cakes on the fire of the house, then | he takes one of the spoonfuls of viburnum-berries, and three times he aims at | the fire of the house. The fourth time he pours them on the fire; and he | says, "Take this, Sitting-on-Fire! and

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lāq. Wä, laE'm gwā'līła. Wä, la ē't!ēd ăx^{s}ē'dxa t!Eqa' qa^{s}s k·!ō'p!ēdēq qa^{s}s mō'x^{u}s^{s}Endēq. Wä, laE'm gwā'līła. Wä, la ē't!ēd ăx^{s}ē'dxa t!E'lsē mowē'xLa k·ā'ts!Enāqa. Wä, laE'm ^{s}nā'x̣wa gwā'līła. Wä, la ăx^{s}ē'dē ō'mpasa qE'lgwīłaxa xa^{s}mā'sē qa^{s}s ^{s}nā'l^{s}nEm^{s}E'mk·ē ts!ExLā'laq lā'xa lEgwī'łē. Wä, la ^{s}nē'k·ē ăbE'mpasa qE'lgwīlē: "Wä, k!wāx·Lālä', wë'k·asqō laE'ms dā'da-^{s}mEwīlxEn xŭnō'kwaqEn, k!wāx·Lalai'!"

Wä, la ē't!ēdē ō'mpasa qE'lgwīlē ăx^{s}ē'dxa t!Ex^{u}sō'sē, qa^{s}s dā'x·^{s}ī-dēxa ^{s}nE'mē qas ts!Ep!ē'dēs lā'xa L!ē'^{s}na. Wä, la ē't!ēd ^{s}nē'k·ē ăbE'mpasa qE'lgwīlē: "Wä, k!wāx·Lalai', wë'g·il la hawā'x^{s}ElaLExa ha'ăyałīlagasa qa wax^{s}ē'dēs wâ'sEn qag·în xŭnō'kwîk·," ^{s}nē'k·ē.

Wä, la ē't!ēdē ō'mpas ăx^{s}ē'dxa ^{s}nE'mē la'xa t!Eqa' qa^{s}s ts!Ep!ē'dēs lā'xa L!ē'^{s}na. Wä, la ts!ExLE'nts. Wä, la q!ulē'x·s^{s}Em ^{s}nē'k·a: "Wë'k·asla k!wāx·Lalai', laE'ms wë'g·il g·ā'xEn qa^{s}s wā'x^{s}īdaōs qa q!ŭlā'lag·ilts g·în xŭnō'kwîk·, k!wāx·Lalai'! LaE'ms wāxL Lā'la-gwalāqāłts g·în xŭnō'kwîk·, hayā'łīlagasai' qa nōgwa^{s}mē aā'xsīlaqEk·, ^{s}na'walakwai', qa nō'gwa^{s}ma^{s}wīsḶē^{s}s xwā'yEnx̣^{u}sīlaqEk·, g·î'lg·îldō-kwilai'."

Wä, la ^{s}wī'^{s}lēda t!Eqa' lā'x·Lāla lā'xa lEgwī'łē. Wä, la ē't!ēd ăx^{s}ē'dxa ^{s}nEmē'xLa k·ā'ts!Enaq t!E'lsa qas yō'dux̣^{u}p!Enē nōx̣^{u}nō-kwas lā'xa lEgwī'łē. Wä, la mō'p!Enaxs la'ē gŭxLE'nts. Wä, la ^{s}nē'k·a: "Wë'k·as, k!wāx·Lalai', laE'ms hawā'x^{s}Elałxa hy'yałīlaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he knows that he is not going to die. And when he dreams that | his

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sasEns ā′Lagawaᵉya qa wä′g·īłtsē wāxL wâ′sᵉīdLEnuᵉx̣ᵘ ḷōgŭn g̣E-nE′mk·. Wä, laE′ms hawā′xᵉElaLEx q!wē′q!ŭlāg·ilä qa g·āx-lā′g·īłtsē wāxL hë′lek·aLExg·în xŭnō′kwîk·. Wäg·īł la waᵉx lāł ha′yalēk·!āLEq ᵉna′walakwa. Wa," ᵉnē′k·ēda ō′mpē lā′xa k!wāx·-Lā′la. Wä, la g̣wā′la.

Wä, la ăxk·!ā′lasEᵉwēda pă′xala qaᵉs q!ā′p!ałtōlīłēxs la′ē g̣wā′łē g·ī′g·aōłnukwē lax·Lā′lasa g̣wēłg̣wä′läsa qE′lgwīłē ḷEᵉwa mō′x̣ᵉwī-dāła hë′ᵉmaᵉya. Wä, hë′x·ᵉidaᵉmēsa pă′xala la qā′sᵉīda lā′xa ā′L!ē. Wä, laE′mᵉlaē lāł bā′bak·Eᵉwał ḷEᵉwa ᵉna′walakwāmasaq. Wä, la ăxsEᵉwē′da qE′lgwīłē qa ō′gwaqēs q!ā′p!ałtōlīłExs la′ē mē′xᵉēdxa g̣ā′nuLē qa wā′łdEmLasa ha′yałīlag̣asasEns ā′Lag̣awaᵉya ḷōᵉma k!wā′x·Lāla. Wä, la ō′gwaqaᵉmē g·ī′g·aōłnukwas q!ā′p!ałtōlīłExs la′ē mē′xᵉēdxa la g̣ā′nułᵉīda qaxs lEᵉma′ē ᵉnā′x̣waᵉma g·ī′g·aōłnu-kwa ḷEᵉwa qE′lgwīłē ᵉnEmā′x·îsᵉEm ḷEᵉwa ᵉwā′lasē pă′xala, qaxs hë′ᵉmaē lā′x·Lālasa g̣wēłg̣wä′la ḷEᵉwa hë′ᵉmaᵉyē lā′xa lEg̣wī′łē.

Wä, laᵉmē mē′xᵉēda. Wä, laE′mx·dē ăxᵉē′tsEᵉwēda g·ā′yołē lā′xa qE′lgwīłē qa läs ā′xēᵉlax̣ᵘs. Wä, g·î′lᵉmēsē lā lā′xēs kŭᵉlē′lasē la′ē tē′x̣ᵉwalīłaq lā′xēs ōxtâᵉlīłāsēs kŭᵉlē′lasē. Wä, g·î′lᵉmēsē g·āx nä′-ᵉnakwēda pă′xala, wä, lē kŭ′lx·ᵉīd lā′xēs kŭᵉlē′lasē. Wä, hë′mE-nałaᵉmēsē g·ī′g·aēqalaxa ăxnō′gwadäsa la g̣ē′wīł lāx kŭᵉlē′lasas. Wä, g·î′lᵉmēsē mē′xElaxa qE′lgwīłē daᵉłE′la, yîxs mē′xaē; wä, laE′m q!â′LElaqēxs k·!ē′sēLē wä′laL. Wä, g·î′lᵉmēsē mē′xElaq łā′lix·E-

hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed feel good ‖ at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

In the morning, when day comes, the hearts ‖ of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ‖ parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come back again." ‖ Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

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56 mālaxēs sE^{ɛ}ya′, la q!â′LElaɛma păxa′läqēxs ŁE^{ɛ}lē′La qE′lgwīlē. Wä, hë′^{ɛ}maaxs mē′xElaaq daɛŁE′laa; wä, hë′x·^{ɛ}idaɛmēsēda păxa′la yä′laqwa qaɛs lä lā′xa ā′L!ē. Wä, laE′m lāL ā′läłxa bEx^{ɛ}ŭnā′^{ɛ}yasa qE′lgwīlē qaɛs g·ā′xē ăxɛā′LElōts lāq. Wä, hë′x·^{ɛ}idaɛmēs ë′x·^{ɛ}īdē nâ′qaɛyas g·ī′g·aōłnōkwasa qE′lgwīłē qaxs la′ē wuḷā′xɛaLElaqēxs yä′laqŭlaēda pă′xala. Wä, g·î′lɛmēsē k·!ēs wuLE′lāq yä′laq!wāla; wä, laE′m q!â′LElaqēxs lɛma′ē mē′xElēda pă′xaläqēxs łā′lēx·îmālaaxēs sE^{ɛ}ya′. Wä, laE′m hëwä′xa yä′laqwa lā′xēq.

Wä, laɛmē ^{ɛ}nā′x·^{ɛ}īdxa gaā′la. Wä, laɛmē ^{ɛ}yā′x·sE^{ɛ}mē nâ′qaɛyasa g·ī′g·aōłnōkwasa qE′lgwīłē qaxs lE^{ɛ}ma′ē q!â′LElaqēxs lE^{ɛ}ma′ē łE^{ɛ}lLēs xŭnō′x^{u}dē. Wä, laɛmē hā′^{ɛ}labala la wäL!ē′masɛīdēda qE′lgwīlē. Wä, laE′mɛlaē g·ī′g·aōłnōkwas ăxɛē′dxa ^{ɛ}nā′ẋwa ëk· hë′^{ɛ}maōmas ḷE^{ɛ}wa ë′k·ē gwē′łgwäla qaē′s qE′lgwīłē wā′wanE^{ɛ}ma.

Wä, g·î′lɛmēsē ɛł^{ɛ}E′lsēda qE′lgwīłdē; wä, la hë′x·^{ɛ}idaɛmē g·ī′g·aōłnoẋ^{u}däs ăxɛē′dxa ë′k·ē gwē′łgwäla qaɛs q!ō′xts!ōdēs lā′xa qE′lgwīłdē. Wä, g·î′lɛmēsē gwā′łēda g·ī′g·aōłnōẋ^{u}dē, la′ē mō′p!Ena kwā′sɛīdēda ăbE′mpaxēs xŭnō′ẋ^{u}dē. Wä, la ^{ɛ}nē′k·Exs g·ā′laē kwā′sɛīda: "K·!ē′sLēs mɛlē′^{ɛ}xḷāł g·ā′xEn." Wä, la x·î′lp!ēda qaɛs ē′t!ēdē kwā′sɛīdEq. Wä, la ^{ɛ}nē′k·Exs la′ē kwā′sɛīdEq: "K·!ēsLEs ē′dgEmg·îlīsLōL." Wä, la ē′t!ēd x·îlp!ēda qaɛs ē′t!ēdē kwā′sɛīdEq. Wä, la ^{ɛ}nē′k·Exs la′ē kwā′sɛīdEq; "Â′Emłts hë′gEmlēsLōL." Wä, la ē′t!ēd

she | kicks him again; and says, "Only protect me and your | father from sickness." Thus she says, and she leaves him. | 77

The (body) is taken by other people after this, and is taken through ‖ (a hole), planks being pulled out at the side of the house. There | the dead one is put into his coffin. Then he is | buried. And as soon as all those who have buried him have gone, | then the mother of the dead one gives all the best food and | the best clothes to other women, to go and burn them ‖ behind the village. As soon as they have done so, they come back. | For four days the mother of the dead one does so, | throwing food in the morning into the fire of her house. | 80 85

That is what the ancestors of the Kwakiutl do when | a child belonging to the nobility dies; and the ‖ roof-boards of his father's house are at once pulled down. And all | the men only stop when all the roof-boards have been pulled down; and that is | called" craziness strikes [on the end] on account of the beloved one who died." | 90

Four days after the child has died, | those who are not related to him are called to cut the hair of the mother ‖ and of the father, and of his brothers, for it is bad if | relatives cut the hair. When they cut the hair, it is | just as though they were cutting the throats of the relatives. Therefore | the Indians do this way. They will not let | the 95

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kwā'sᵉīdEq. Wä, la ᵉnē'k·a: "Â'Emłts dā'daᵉmowīł g·ā'xEn ḷō'gwa â'sEk·," ᵉnē'x·ᵉlaēxs la'ē bâs. 77

Wä, laE'm ăxᵉē'tsōsa ā'łᵉōgŭᵉla bEgwā'nEm lā'xēq qaᵉs lä lā'x·sōᵉyō lā'xa k·!Exᵘsaᵉwā'kwē lāx ăpsā'nâᵉyasa g·ō'kwē. Wä, hë'- 80 ᵉmēs la lā'ts!ōdaasxa wā'nEmx·dē lā'xēs dEg·aa'ts!ē. Wä, laᵉmē wŭnE'mt!ētsEᵉwa. Wä, g·î'lᵉmēsē la ᵉwī'ᵉla qā'sᵉīdēda wŭnE'mta la'ē ts!â'wē ăbE'mpdäsa wā'nEmäsa ᵉnā'ẋwa ëk· hë'ᵉmaōmas ḷEᵉwa ë'k·ē gwē'łgwäla lā'xa ō'gŭᵉlaᵉmē ts!Edā'q qa läs lEqwē'laq lāx ā'Lanâᵉyasa g·ō'kŭla. Wä, g·î'lᵉmēsē gwā'łExs g·ā'xaē nä'ᵉnakwa, 85 wä, lā'ḷa mō'p!Enẋwaᵉsē ᵉnā'läs hë gwē'g·ilē ăbE'mpdäsa wā'nEma, ts!ExLE'ntsa haᵉmā'ᵉyaxa gaā'la lāx lEgwī'łasēs g·ō'kwē.

Wä, yî'ḷax gwē'giᵉlasdäsa g·î'lx·dä Kwā'g·uła, g·î'lᵉmaē nâ'x-sâla g·înā'nEmēda wā'nEmäxs la'ē hë'x·ᵉidaEm łEkwā'xElaseᵉwē łā'dEkwas g·ō'kwas ō'mpdäs. Wä, ā'łᵉmēs gwāł ă'xsōᵉsa. ᵉnā'ẋwa 90 bē'bEgwānEmxs lEᵉma'ē ᵉwī'ᵉlaxē sä'läs g·ō'ẋᵘdäs; wä, hë'Em ḷē'-gadEs "nō'łEmsīla L!E'mkwa qaē'da łE'lgwałaᵉyē wā'nEma."

Wä, la mō'p!Enẋwaᵉsē ᵉnāᵉläs wā'nEmax·dEmas xŭnō'ẋᵘdäs; wä, la ăxseᵉwa' k·!ē'sē ḷēḷEḷâ'la qaᵉs g·ā'xē t!ō'sax sEᵉyä'sa ăbE'mpdē ḷEᵉwa' ō'mpdē, ḷEᵉwis ᵉnā'łᵉnEmwōtdē qaxs ᵉyā'x·sEᵉmaēda ḷēḷEḷâ'- 95 läxs hë'ē t!ō'saxa sEᵉya'. G·î'lᵉEmᵉlaē hë t!ō'saxa sEᵉyä'xs la'ē ᵉnEmā'x·is ḷōᵉ t!ō't!Ets!Exōdā'läxēs ḷēḷEḷâ'la. Wä, hë'ᵉmis lā'g·ilas hë gwē'g·ilēda bā'k!umē k·!ēs hë'łq!ālaq hë t!ō'saxa sEᵉyē'da

relatives cut the hair; that is what the Indians call bad luck, when
100 the hair is cut ‖ by relatives. Now it is finished in this manner.
This is just to recognize | that a relative of those whose hair has been
cut has died, and because they feel sick | at heart for the one who
died. |[1]

The Ghost Country

1 A man was about to die. A woman was his sweetheart. | She
loved him. Then the woman saw her lover. | "You only have pity
for me, for I am anxious about your state in the house. | I can not
stop crying all these nights. There is always crying on account of ‖
5 the state in which you are. I long to know where you are going,
that I | may go to the place to which you will go, for I shall probably
not live when you get weak (die)." — | "Really, take care!" said on
his part the man to the | woman, "and I will come and take you if
the place to which I go should be good. | I shall come to take you
that we may go to my future place. If (the place) should be bad," ‖
10 said the man to his sweetheart, "I shall not come and take you. | I
have beads for my necklace, that you may recognize me | if I come to
take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the
15 woman did not sleep, expecting her lover. Her lover came. ‖ "Oh!"
said the woman. "Oh!" said the man on his part. | "I come

ḷēḷeḷâ'la. Wä, hë'em gwe^{ɛ}yâ'sa bā'k!umē aă'msēxa t!ō'säx se-
100 ^{ɛ}yä'sēs ḷē'ḷeḷâ'la. Wä, laE'm gwāł lā'xēq. Lā'ḷa â'em mā'^{ɛ}mał-
t!ēk·!ēxs łE^{ɛ}lnō'kwaē ḷē'ḷeḷâ'läsa t!ewē'kwas sE^{ɛ}ya', yîxs ts!ex·î'laē
nâ'qa^{ɛ}yas qaēs wā'nema.[1]

The Ghost Country

1 Wā'wik·!eq!a^{ɛ}laēda bEgwā'nEm. Lā'^{ɛ}laē ḷâ'lanuẋ^{u}sa ^{ɛ}nEmō'k^{u}
ts!Edā'q. Łā'xulanuẋ^{u}^{ɛ}laēs. Lā'^{ɛ}laēda ts!Edā'q dō'qwaxēs ḷâ'la.
"Â'em^{ɛ}lax·s aē'sayō^{ɛ}malaxg·în gwā'yōsE'lasîk· qaō's gwaē'lasaqōs,
k·!ē'sēk· L!ex^{ɛ}ē'nôx^{u}xōx gā'ganuLēx. Hë'mEnāłaEm q!wā'sa qaēs
5 gwē'x·^{ɛ}idaasLaōs. Â'^{ɛ}mēg·în wā'łaqēlōL q!â'łElaxēs laā'sLaōs qEn
la^{ɛ}mä'lax lāxs laā'sLaōsg·în k!ēst!aakwēLgîn q!ŭlā'L, qasō wä'L!ēma-
s^{ɛ}ēlō."—"Â'lag·aEmlax·s yā'L!ôx," ^{ɛ}nē'x·^{ɛ}lat!ēda bEgwa'nEmaxa
ts!Edā'q, qEn g·ā'xēLEn dā'LōL qō ë'x·^{ɛ}EmlaxEn laā'sLaEn, la^{ɛ}mē'-
sEn g·āxL axLō'L qEns lā'Ens lā'xEn laā'sLaEn. Qō ^{ɛ}yā'x·sEmLō,"
10 ^{ɛ}nē'x^{ɛ}lat!ēda bEgwā'nEmaxēs ḷâ'la, "k·!ē'st!aLEn g·ā'xL ăxLō'L.
K·!ē'osEs L!ā'^{ɛ}yala qan qEnxā'wa^{ɛ}ya qa^{ɛ}s mā'małt!ēk·!ēLōs g·ā'xEn,
qEnLō g·āxL dā'LōL. Gwā'la hë'łq!ālax axō'^{ɛ}yō."

Lā'^{ɛ}laē wē'k·!ex^{ɛ}ēdēda bEgwā'nEm. Wŭne'mtase^{ɛ}wa. Lā'^{ɛ}laē
k·!ēs mē'x^{ɛ}ēnoxwēda ts!Edā'q nā'k·!ałaxēs ḷâ'la. G·ā'x^{ɛ}laē ḷâ'lēs.
15 "'^{ɛ}yâ," ^{ɛ}nē'x·^{ɛ}laēda ts!Edā'q. "'^{ɛ}yâ," ^{ɛ}nē'x·^{ɛ}lat!ēda bEgwā'nEm.

[1] See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! ‖ that we may be taken (across)," said on his part the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and ‖ they went to the house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: ‖ "Put those spoons on the fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons ‖ when they burned inside. The women took care | of the spoons. |

"G·ā′xᵉmɛn axō′ʟ qans lā′lag·aɛns lā′xɛn laā′s, ë′x·ᵉmaā′xōḷɛs." Lā′ᵉlaē p!ē′ẋᵉwīdēda ts!ɛdā′qasa qɛnxā′waᵉyasa bɛgwā′nɛm. "Ē′sᵉmaēḷɛns lāʟ," ᵉnē′x·ᵉlat!ēda ts!ɛdā′q. Lā′ᵉlaē q!ap!ē′x·ᵉīdxēs ɬēᵉlā′ẋula qaᵉs qā′sᵉīdē. Lā′ᵉlaē lā′g·aa lā′xa wā. "Wë′g·a ᵉlā′qolalag·a qans g·ā′xē dā′sɛᵉwa," ᵉnē′x·ᵉlat!ēda bɛgwa′nɛm, lā′xa ts!ɛdā′q. "Ǧē′la dā′nuᵉẋwē′;" ᵉnē′x·ᵉlat!ēda ts!ɛdā′q. K·!ē′tsaɛmᵉlāwîs q!ā′dzēsa g·î′ng·înānɛm ă′mɬɛlēîs tā′tēnōma lā′xa wa. "Sō′lag·adzâᵉma ᵉlā′qula qɛns g·ā′xaɛns dā′sɛᵉwa. Lā′ᵉlaēda bɛgwa′nɛm â′ɛmᵉlāwis hā′x·îla. Ǧā′xᵉlaēda g·î′ng·înānɛm dā′wiłaq qaᵉs lē lā′xēs g·ōkᵘ. Lā′ᵉlaē hō′xᵉusdēs qaᵉs lē hō′ǧwīʟ lā′xēs g·ōkᵘ.

G·ā′xᵉlaē wī′wăq!wäs ła′ᵉwŭnɛmasa ts!ɛdā′q ăwŭ′lpāła. Lā′ᵉlaē k!ŭdzī′ɬ. Łɛwī′ɬtsēs p!ɛ′lᵉwŭmp. Lā′ᵉlaē x·ō′ẋᵉwīdxēs ʟ!ā′ʟ!axamēda ts!ɛdā′q. Lā′ᵉlaē yā′xᵉwītsa k·ā′ts!ɛnā′q lā′xēs p!ɛlp!ɛlᵉwŭ′mp. K·!ē′sᵉlat!a ăxᵉē′dɛq. Lā′ᵉlaē ᵉnē′k·ē łā′ᵉwŭnɛmasa ts!ɛdā′q: "Lā′xʟɛndā′xwa k·ā′ts!ɛnaqēx. Hë′g·aɛm q!â′ʟɛladzōxs ts!â′sɛᵉwaēx, yîxs hë′ēx ǧwē′x·ᵉidayu â′ᵉma."—"Ō′ᵉmîswist!a axa′, â′ɛmɬ laᵉs îx·ɬawīɬxsɛn wa′x·ēx ts!â′yōʟ," ᵉnē′x·ᵉlaēda ts!ɛdā′q. Lā′ᵉlaē ts!ɛxʟa′lax·ᵉīdɛs lā′xa lɛgwī′ɬ. Lā′ᵉlaē x·ī′xᵉēd ᵉnā′ẋwēda k·ā′ts!ɛnāq. Lā′ᵉlaēda ts!ē′daq łē′nɛmap!îx·ᵉīdxa k·ā′ts!ɛnaxs la′ē k!ŭmk!ŭmɛ′lg·ig·ax·ᵉīdēda k·ā′ts!ɛnaxdē. Laɛ′m yā′ʟ!owēda ts!ē′daqxa k·ā′ts!ɛnaq.

37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let
40 us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

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37 Lā′ᵉlaē bowē′ẋˢwīdēda ts!Edā′q. Lā′ᵉlaē mā′yuɬᵉīda. Bᴇgwā′ nᴇmᵉlat!a mā′yōḷᴇmasa ts!Edā′q. Lā′ᵉlaē gä′ɬēda ts!Edā′q. Lā′ᵉlaē ts!îx·î′lē nâ′qaᵉyas qaēs ōmp ḷᴇᵉwis ăbᴇ′mp. "Ladzâ′x·îns
40 dō′xˢwīdᴇq gaā′gᴇmpasōx g·ī′yaqōs," ᵉnē′x·ᵉlaēda ts!Edā′q. "Wē′-dzâx·îns," ᵉnē′x·ᵉlat!ēda bᴇgwā′nᴇm. Lā′ᵉlaē ʟ!ā′sta qaᵉs lē lā′xēs g·ōkᵘ. Lā′ᵉlaē laē′ʟ. Lā′ᵉlaē dō′xˢwaʟᴇlē ăbᴇ′mpasa ts!Edā′qaxēs xŭnō′kᵘ. "Ô, ô, ô, ô," ᵉnē′x·ᵉlat!ēda ăbᴇ′mpasa ts!Edā′q, "gē′la-k·asᵉla ḷō′gwaᵉē. Laᴇ′mk· wī′wōsīlagag·as q!ā′q!ᴇk·ŭgōs qa ᵉmā′-
45 sēsᴇnuᵉẋᵘ lä ē′taga′waᵉyasg·anuᵉẋᵘ wī′wōsīla qag·anuᵉẋᵘ. Ḡē′la-k·asᵉla xŭnō′kᵘ, gē′latsōs xŭnō′kwaqōs qᴇn q!aɬᵉē′daᴇnʟaq."

Lā′ᵉlaē q!aɬā′masēda ts!Edā′qasēs xŭnō′kᵘ. Laᴇmᵉla′wis q!aɬᵉē′-dēda ăbᴇ′mpasa ts!Edā′q. Lā′ᵉlaē dō′qŭmdxa g·înā′nᴇm. ᵉmā′sḷē-lawîs? Kwā′ɬkŭẋᵘstōbidaᵉwa, ɬᴇ′nxᴇmbidaᵉwa, p!ᴇ′lp!ᴇltsᴇnuʟᴇ-
50 māla. Lā′ᵉlaē "hâ," ᵉnē′x·ᵉlaēda ts!Edā′q, ts!Exᵉē′dxa g·înā′nᴇm. "ᵉmā′dzōx gwä′ɬaāsaxsa g·înā′nᴇmx. Ladzâ′ᵉmas ɬᴇᵉlᴇlā′g·ilīʟa," ᵉnē′x·ᵉlat!a ăbᴇ′mpasa g·înā′nᴇm. "Ḡwā′ɬas wŭɬᵉᴇ′m ɬᴇ′lwīq!ālaʟᴇn ēs wäɬ qᴇn g·ā′xē ē′t!ēd dō′xˢwaʟᴇla g·ā′xᴇn. Â′ᵉmēx·dᴇg·în wāx· wā′sōs g·ā′xēɬdᴇn wāx· lā′x·daᵉxōʟ," ᵉnē′x·ᵉlaēxēs ăbᴇ′mp ḷᴇᵉwis
55 ōmp. Lā′ᵉlaē qā′tsᴇmaēda ăbᴇ′mpasa ts!Edā′q: "Ḡē′lag·a wā′-xᵉᴇx, gē′tsōs xŭnō′kwaqōs qᴇn q!aɬᵉē′daᴇnʟaq."—"Aadä′, laᵉmᴇn lāʟ aē′daaqaʟ, ēs wäɬ qan la′ᴇn aē′daaq lōʟ, ē′t!ēdadzâ xē′t!ē-dᴇxg·în xŭnō′gŭn," ᵉnē′x·ᵉlat!a â′ᴇmxēs ăbᴇ′mpēda ts!Edā′q.

woman cried in vain. The woman just started to go ‖ to her husband, to the ghosts. There | she staid. She did not come back. That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and twins, those who are born two | of one mother, say. This is what is referred to as Salmon twin. | I shall talk about this first, because she talked frankly ‖ about the soul of twin male and | female, for a woman who was called Yāyaxŭyēga talked very openly about it. | She had a large scar high up between her | breasts. I asked her how she was hurt, and she just laughed. | She said to me, "Don't you know? I am a Salmon child, ‖ and my sweetheart is the man who was born with me as twin | from the same mother. What you ask about is a spear-mark on me, | made when we were going up the river when I was a sockeye-salmon. | The spear of the one who speared me broke off. And then I went home to our house (where I lived) with | Māēsila (guardian of salmon). Our souls always walk about among you ‖ in your villages, but you don't see | us, for we are only souls. Then I | asked my sweetheart Māmenłayē^{ɛ}, who was an olachen, to | leave (with me) our tribe, because they were talking about my having | Māmenłayē^{ɛ} for my lover; therefore we entered ‖ our pre-

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Q!wā′saeł wā′x·ē abe′mpasa ts!edā′q. Â′em^{ɛ}lawis qā′s^{ɛ}īdēda ts!edā′q qa^{ɛ}s lä lā′xēs łā′^{ɛ}wŭnem, lae′m lā′xa lâ′^{ɛ}lēnôx^{u}. Lae′m xek·!a′, k·!ēs aē′daaq. Hë′em la g·ō′kŭlōtsēda lâ′^{ɛ}lēnox^{u}. Lae′m q!ŭlba′.

The Soul of Man (Be$ẋ^{ɛ}$ŭnēsa begwānemē).—La^{ɛ}men gwāgwēx·s-^{ɛ}āłāl lāx wāłdemasa păxala ḷe^{ɛ}wa yîkwī^{ɛ}lemēxa ma^{ɛ}lōkwas māyōḷe-masēs ăbemp. Wä, hëem gwe^{ɛ}yō l!āl!ayadza^{ɛ}ya yîkwī^{ɛ}lemē. Hëden lāg·iła hë g·îl gwāgwēx·s^{ɛ}alasē, yîxs xenlelaē q!wēq!ŭlk·!ālaxs gwāgwēx·s^{ɛ}alaē lāxa be$ẋ^{ɛ}$ŭna^{ɛ}yasa yîkwī^{ɛ}lemē begwānema ḷō^{ɛ}ma ts!edāqē, yîxs häē xenlela q!wēq!ŭlk·!alēda ts!edāqēxa ḷēgadäs Yāyaxŭyēga, yîxs lēxaēda q!eta lāx ăwāgawa^{ɛ}yas ēk·!anâ^{ɛ}yas dzēdzāmäs. La^{ɛ}mēsen wŭlāq lāx yîlgwasasēs; â^{ɛ}mēsē dāł^{ɛ}ida. Wä, lä ^{ɛ}nēk·a g·āxen: "K·osḷas k·!ēs q!âlelaxg·în l!āl!ayadza^{ɛ}yēk·ḷe^{ɛ}wen wālelaxen be$ẋ^{u}$k·!ōtagawa^{ɛ}yēx lāxenu^{ɛ}$ẋ^{u}$ yîkwī^{ɛ}lemēg·ase-nu^{ɛ}$ẋ^{u}$ lāx ăbempa. Wä, yū^{ɛ}maōs wŭlāse^{ɛ}waqōs sek·ayōx g·āxen-laxg·anu^{ɛ}$ẋ^{u}$ lāq ts!elx·a lāxa ^{ɛ}wā lāxen mełēk·ik·. Wä, lä ăł^{ɛ}ēdē māsasa sex·^{ɛ}īdē g·āxen. Â^{ɛ}mēsen la nä^{ɛ}nak^{u} lāxenu^{ɛ}$ẋ^{u}$ g·ōkwē ḷō^{ɛ} Māēsila. Wä, hēmenała^{ɛ}mēsenu^{ɛ}$ẋ^{u}$ g·āx g·īg·elgēxg·anu^{ɛ}$ẋ^{u}$ bē-be$ẋ^{ɛ}$ŭnē lax·da^{ɛ}xōl lāxōs g·īg·ōx^{u}demsēx. Wä, las k·!ēs dōqŭla g·āxenu^{ɛ}$ẋ^{u}$ qaxg·anu^{ɛ}$ẋ^{u}$ ^{ɛ}nāẋwa^{ɛ}mēk· bex^{ɛ}ŭna^{ɛ}ya. Wä, hë^{ɛ}mēsen la ăxk·!ālasxen wālelax lāxōx Māmenłaya^{ɛ}yē, yîx dzāẋŭnaē qenu^{ɛ}$ẋ^{u}$ g·āxē bâsenu^{ɛ}$ẋ^{u}$ g·ōkwŭlotaxs xenlelaē dentelasenu^{ɛ}$ẋ^{u}$ wâlâlaē-na^{ɛ}yē ḷe^{ɛ}wōx Māmenłaya^{ɛ}ē. Wä, hë^{ɛ}mēsenu^{ɛ}$ẋ^{u}$ g·āxēla lak·!aē-

tended mother, Laēḷas, and therefore | we just call her by that name." Thus said Yāyaxŭyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ‖ men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēaleχ^{u}siwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēaleχ^{u}siwalis, whom we call killer-whale. | When the souls get tired, they go home ‖ to the village of Ēaleχ^{u}siwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenłayē^{s}, | who came with me when we escaped from our ‖ parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world. Now Māmenłayē^{s} ‖ has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxŭyēga | why the

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dzendxōx läqenu^{s}χ^{u} ăbempbōłaxōx Laēḷasēx. Hē^{s}menu^{s}χ^{u} lāg·iła âem ḷēqelas ḷēgemasōx," ^{s}nēk·ē Yāyaxŭyēga.

Wā, len wŭlāq qaxs ^{s}nēk·aaqēxs ^{s}wī^{s}la^{s}maē aēdaaqē beχ^{s}ŭna^{s}yasa l!āl!ayadza^{s}yē lāx g·ōkŭlasasa Māēsila lāx l!āsōdēsasens ^{s}nālax. Wā, hē^{s}mēsen lāg·iła wŭlāq: "Lēx·a^{s}maē lāatsa beχ^{s}ŭna^{s}yasa begwānemē Māēsila?" ^{s}nēk·enlaq. Wā, lā ^{s}nēk·a yîxs k·!ēsaē qwēsałe g·ōkŭlasasa Ēaleχ^{u}siwalisxens gwe^{s}yowē māx^{s}ēnox^{u}. Wā, hēem lā^{s}nākŭ^{s}latsa beχ^{s}ŭna^{s}yasa ēs^{s}ălēwinoxwē, qaxs hē^{s}maē g·āya^{s}nākŭlē beχ^{s}ŭna^{s}yasa ēs^{s}ălēwinoxwa Ēaleχ^{u}siwalisēxens gwe^{s}yowē māx^{s}ēnoxwa. Wā, g·îl^{s}mēsē wīsq!ex·^{s}īdexs yâē lōx laē nā^{s}nakwē beχ^{s}ŭna^{s}yas lāx g·ōkŭlasas Ēaleχ^{u}siwalis. Wā, k·!ēst!ē gāła q!ŭlēda begwānemēxa ălēwinoxwē beχ^{s}ŭnēnuχ^{u}sa la nā^{s}nakwa laē wik·!eχ^{s}ēda, qaxs k·!eâsaē łāχwa^{s}ya qaēs beχ^{s}ŭna^{s}yaxs k·!eâsaē la ăxāła lāx ōk!wina^{s}yas. Wā, laems dōqŭłałxen walelax yîxōx Māmenłaya^{s}yēx, yîxen ^{s}nemōkwaxg·în g·āxaōłg·anu^{s}χ^{u} ăwēqwasenu^{s}χ^{u} g·īg·aōlnokwa, yîxs laē lōmax·^{s}īd gwāgwēx·s^{s}āla g·āxenu^{s}χ^{u} lāxenu^{s}χ^{u} wâlâlaēna^{s}yē, yîxs ^{s}nēk·aēx, laem lāł nā^{s}naχ^{u}le, le^{s}maēs beχ^{s}ŭna^{s}ya lānewēx bēbeχ^{s}ŭna^{s}yasa k·!ōk·!ŭtelāx laē łēłe^{s}l lāxa ^{s}wāxs laē xwēla^{s}wa. Wā, g·îl^{s}mēsē ^{s}wī^{s}la łēle^{s}lxs laē ^{s}wī^{s}la nā^{s}nakwē bēbeχ^{s}ŭna^{s}yē lāx l!āsōdēsasens ^{s}nālax. Wā, la^{s}mēsōx Māmenłaya^{s}yēx la hēwāxaem la łaloχ^{s}wīda, yîxs â^{s}maēx la hēmenał^{s}em la mēxa; k·!ēs la ēk·!ex^{s}ēdaēnoxwa." Wā, len wŭlāx Yāyaxŭyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
ᵉmāx̣ᵘmEwēs." Thus she said. Then Yāyaxŭyēga said, "We are
always ‖ walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the ‖ souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What ‖ becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together ‖ with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

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ᵉyāg·îmas nâqaᵉyas gwEᵉyâs wālElēs wEq!wa. Âᵉmēsē dāłᵉida. Wä, 42
lä ᵉnēk·a: "HëEmᵉEl ᵉyāg·îmsōx nâqaᵉyasōxgŭn läk· łāᵉwadEsōx
ᵉmāx̣ᵘmEwēsax", ᵉnēk·ōx. Wä, laEm ᵉnēk·ē Yāyaxŭyēgaxg·îns
hēmEnałaᵉmēg·îns qāqEsâla ḷEᵉwa bEx̣ᵉŭnaᵉyasa k·!ōk·!ŭtElăxa gāga- 45
noLē qaxs ᵉnāx̣waᵉmaē bēbEgwānEma," ᵉnēk·ē. Wä, laEn wŭLāq
lāx k!wālaasas bEx̣ᵉŭnaᵉyasa k·!ōk!ŭtEla ḷōᵉmEnsaxg·îns bēbE-
gwānEmēk·. Wä, lāxaē dāłᵉida. Wä, lä ᵉnEk·a: "K·ōsḷas k·!ēs
q!âLElaa? yōmaas k!wāłEns ōxLäᵉyēx. Wä, läxaē hëEm k!wālē
bEx̣ᵉŭnaᵉyasa k·!ōk!ŭtElē ōxLäᵉyas. Wä, lāḷa ōgŭqāłaxa bEx̣ᵉŭna- 50
ᵉyasa ēsᵉălēwinoxwē, yîxs âᵉmaē hëx·ᵉidaEm lāts!â lāxēs māxEmłē
qaᵉs lä ălēx̣waxa mēgwatē.

Wä, lāxaEn ēt!ēd wŭLāq. Wä, lEn ᵉnēk·Eq: "Wëg·a gwāsᵉīdEx
qEn ōq!ŭsᵉīdaōL, âlaEm q!âLElaxōs wālđEmiᵉlälag·îlīłēx. WälEns
bEx̣ᵉŭnaᵉyēx, yîxg·îns läg·îns mēxᵉēdxa ganoLē k·!ēsaē ōgwaqaEm 55
mēxaa," ᵉnEk·EnLaq. Wä, lāxaē dāłᵉida. Wä, lä ᵉnēka: "YūLaxs
nEnōlâēx bEgwānEma, âlas nEnōlō, yîxs ᵉnēk·aaxEnqōsaq mēᵉxēno-
xwa bEx̣ᵉŭnaᵉyasa bEgwānEmē ḷEᵉwa ts!Edāqē. K·!ē; yîxs k·!ēsaē
mēᵉxēnoxwa bEx̣ᵉŭnaᵉyaxa gānoLē ḷEᵉwa ᵉnāla, xa ᵉnāla lä q!ap!ēx·sä
ḷEᵉwEns qaēs q!āq!alalaē g·āxEns, wäx·ē gānolᵉida läg·îns mēxᵉēda, 60
wä, hëx·ᵉidaᵉmēsEns bEx̣ᵉŭnaᵉyē bâwEns qaᵉs lä lāxa qwēsāla
ăwīnagwisa. Wä, hëᵉmēsEns g·āx mēxaᵉyē lälälasasEns bEx̣ᵉŭnaᵉyē
ḷEᵉwis gwēg·ilasē. Wä, laEm k·!ēs łEᵉlēda bEgwānEmaxs mēxaē.
La âEm k·!ēâs lā łāx̣wēs, yîxs mēxaē qaxs laē q!ănēᵉstēs bEx̣ᵉŭnaᵉyē.

his soul goes traveling about; ‖ and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed | asleep and is dead. The time when this happens is when the ‖ soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then Yāyaxᵘyēga became angry and said, ‖ "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones, because I talk about it. I think they will come ‖ to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon people." Now I was really in her disfavor, and she was ‖ really crying. Then I left her. |

Wä, g·îlᵉmēsē ëx·āla ᵉnāx·ᵉīdExs g·āxaē aēdaaqēda bEẋᵉŭnaᵉyē qaᵉs lä k!waxLälabEndxa bEgwānEmē. Wä, hëx·ᵉidaᵉmēsē ts!Ex·ᵉīdēda bEgwānEmē, qaᵉs ḷāẋᵉwidē; wäx·ē qwāqwēsg·ilak·îna bEẋᵉŭnaᵉyasa bEgwānEmaxs mēxaē yîxs k·!ēsaē g·āx aēdaaqa. Wä, laᵉmē xEk·!aēł mēxēda bEgwānEmē, laEm łEᵉla. HëEm hëx·dEms gwēx·ᵉidē bEẋᵉunaᵉyas, yîxs laē lāxa ōgŭᵉlămē bEgwānEma, yîxs LēxLēk·Elsaē, yîxs hëē gwēx·ᵉidē." Wä, lāxaEn wŭLāq lāx laasasa bEẋᵉŭnaᵉyasa ᵉnāẋwaxa k·!ēsē L!āL!ayadzaᵉya ḷEᵉwa k·!ēsē ălēwinoxwaxa bāẋŭsē bEgwānEma, ᵉwīᵉstē bEẋᵉŭnaᵉyas, yîxs laē łEᵉlē bEẋᵉŭnēnōkwas, ᵉnēk·EnLaq. Wä, laᵉmē łāwasᵉida yîx Yāyaxŭyēga. Wä, lä ᵉnēk·a: "Ēsaēla hēmEnała hë g·ōkŭlēda k·!ēsē âlaEm qwēsała lāx ăpsbalasasa g·ōkŭla. Wä, hëᵉmis g·āx q!ŭnEmēᵉstElsxa gāgănōLē. Wä, lä ᵉnēk·a: "LaᵉmEn gwāł nāᵉnaxmēxēs waLiᵉlälasEᵉwōs. Laᵉmēg·în mElxᵉwaLElaxg·în ts!Engŭmēłg·asa k·!ōk!ŭtEla ḷEᵉwōx bEẋᵉŭnaᵉyaxsa lä łēłEᵉlaxg·în läk· gwāgwēx·sᵉāla lāq; lāx·EsᵉmēG·în g·āxL dasōł qEn lä näᵉnakwa." Wä, laxaEn ᵉnēk·a: "LaᵉmasłEᵉlLa lāg·iłaōs ᵉnēk·Exs lEmaēx lāl näᵉnaẋᵘL," ᵉnēk·EnLaq. Wä, laᵉmē q!wäg·aᵉła. Wä, lä ᵉnēka: Qäḷ, laᵉmEn q!ŭlēx·st!Eqa qaEn gwēk·!Eg·alasē lâL, qaxg·în läk· bāẋᵉŭsᵉīdamasxEnuᵉẋᵘ gwēx·sdEmaxg·anuᵉẋᵘ L!āL!ayadzaᵉyēk·." Wä, laᵉmē âlaxᵉīd wānēx·ᵉidEn. Laᵉmē âlax·ᵉīd q!wāsa. Wä laᵉmEn bâs lāxēq.

Now her brother MāmEnłayēᵉ, to whom Yāyaxŭyēga | referred as her lover, was asleep all the time. He was depressed; | and his father YāqałᵉEnāla went up to the roof of his house, | and he called MāmEnłayēᵉ to go up and help him. ‖ Immediately MāmEnłayayē went up to the roof of his house; | and when he just reached the place where his father YāqałᵉEnāla was, his foot slipped, | and he fell through the roof of the house, and he was | killed. Then Yāyaxŭyēga said that his soul had | gone home long ago. Not long after this Yāyaxŭyēga ‖ also died. This was all what the | one said who spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxŭyēga | what the soul of man was, whether it is large | or small, she said, "Don't you see your shadow on the ‖ ground when the sun is shining? That is just like the soul. When | the soul wishes to sit where it is always seated, | on our head, then it is small. In the day time it is small, | but when we are asleep, it is big, when it travels about where it is going." |

And Yāyaxŭyēga said also this to her mother LaēḶas. ‖ There were three elder sisters of Yāyaxŭyēga. She called her | mother to come and sit down on her bed, and she said to her, | "You and your husband are very bad, for you do not know how | to take care of us.

Wä, laEm âᵉmē wEq!wäsē MāmEnłayaᵉyē, yîx gwEᵉyâs Yāyaxŭ- 86
yēg·a wāLala âEm hēmEnałaEm mēxa. Wä, laEm x̣ŭlsē nâqaᵉyas. Wä, lä ōmpas, yîx YāqałᵉEnāla lāg·äs lāx ōgwäsasēs g·ōkwē. Wä, lä LēᵉlālaLx MāmEnłayaᵉyē qa läs lāg·ustâ qa g·īwalisēq. Wä, hëx·ᵉidaᵉmēsē MāmEnłayaᵉyē la lāg·ustâ lāxa säläsēs g·ōkwē. Wä, 90
hëᵉmis ālēs lāg·aa lāx ăxāsasēs ōmpē YāqałᵉEnāla laasē tsāx·ELElē g·ōgŭᵉyâs. Wä, laᵉmē tēxsâ lāxa säläsēs g·ōkwē. Laᵉmē hēbaᵉya. Wä, âᵉmēsē ᵉnēk·ē Yāyaxŭyēg·a q!Eyōłᵉīdē la näᵉnakwē bEx̣ᵉŭnāᵉyasōx. Wä, k·!ēst!a qwēsēg·aᵉyē Yāyaxŭyēga laaxat! ōgwaqa wīk·!Exᵉēda. Wä, laEm ᵉwīᵉlē wāłdEmiᵉlälasa 95
nEmōx̣ᵘmē g·āx q!wēq!ŭlk·!ālasa ᵉnāxwa LāL!ayadzaᵉya.

G·axōḶEn L!Elēwesōgwa, yîxg·în lak·wŭLaxa L!āL!ayadzaᵉyē Yāyaxŭyēga lāx g·wēx·sdEmasa bEx̣ᵉŭnaᵉyasa bEgwānEmē Ḷōᵉ ᵉwālas Ḷōᵉ Emä. Wä, lä ᵉnēk·a: "Ēsas dōqŭlaxēs g·āg·omasōs lāxa ăwīnak!ŭsaxs L!ēsElaē. Wä, hëEm gwēx·sa bExᵉŭnaᵉyē. Wä, g·îlᵉmēsē 100
ᵉnēk·ēda bEx̣ᵉŭnaᵉyē qaᵉs lä k!wāła lāxēs hēmEnāłaᵉmēx k!wālaasEns ōxLäᵉyēx lä ămābidōᵉ la. Wä, hëEm ămäx·ᵉidExᵉEmsēxs ᵉnālaē. Wä, g·îlᵉmēsEns mēxa laē ᵉwałasᵉīda yîxs laē q!Enēᵉsta lāxēs lälälasē."

Wä, hëᵉmisē wāłdEmas Yāyaxŭyēga lāxēs ăbEmpē LaēḶasē, yîxs yūdukwaē ts!ēdaqē ᵉnōᵉnElas Yāyaxŭyēga. Wä, lä Lēᵉlālaxēs 5
ăbEmpē qa g·āxēs k!wāg·alīł lāx qElgwīᵉlasas. Wä, lä ᵉnēk·Eq: "LōmasᵉyaēxsEma ḶEᵉwōs łāᵉwŭnEmaqōs, yîxs ᵉyäg·îlwataaqōs lāx aēk·ila g·āxEnuᵉx̣ᵘ. Wä, laᵉmēsEn lāL näᵉnakᵘ qEnLō ᵉwīlōLxōx

Now I shall go home, and take the | souls of my elder sisters."
Thus she said. It was only three ‖ days since the time when Yāyaxŭyēga had said so to her mother when she died; | and it was not one winter when her | three elder sisters died, and their parents soon followed them. | That is all to be said about this. |

Now I shall talk about what is said by the shaman, about the | soul of man, by the great shaman Qāsnomalas. That is | his name as a shaman, as a | chief of the numaym SīsenL!ēˢ of the Nāk!wax·daˢxᵘ his name is G·ēx·sēˢstālisemēˢ. ‖ When Łānax·łanag·ekᵘ, the princess of Ts!āgeyos, was very sick, | her grave-box had already been made, and they were about to wrap up her body. I was with the | Nāk!wax·daˢxᵘ, having been invited. When night came, the | shaman Qāsnomalas was asked to go and feel for the sickness. | He went and sat down on the floor towards the fire from the woman. ‖ First he felt of the top of her head, and he had not felt for a long time, | when the shaman said, "She has no soul, it flew away long ago. | Go on, clear your house that my tribe the Nāk!wax·daˢxᵘ may come, | and I shall try to get back her soul. Now get | four kinds of sweet food, and also four pretty dishes, ‖ and put the sweet food into them, and also some clothing of this | sick one; and none of the young women shall

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bēbeẋˢŭnaˢyaxsen ˢnōnˢelax·," ˢnēx·ˢlaē. Wä, âˢmēsē yūduẋᵘp!enẋwaˢs ˢnālē ˢnēx·demas Yāyaxŭyēga lāxēs ăbempdäxs laē wīk·!exˢida. Wä, k·!ēst!a ˢnemxenxē ts!ăwenx laē ˢwīˢwela wīk·!exˢīdēs yūdukwē ˢnōˢnela. Wä, âˢmēsē hēłewig·ayē g·īg·aōłnokwasēq. Wä, laem lāba wāłdemas lāxēq.

Wä, laˢmēsen gwāgwēx·sˢālał lāx wāłdemasa păxăla qaēda beẋˢŭnaˢyasa begwānemē, yîxa ˢwālasdä păxălē Qāsnomalas. Wä, hēem ḷēgems lāxēs pexēnaˢyē. Wä, lä ḷēgades G·ēxsēˢstālisemaˢyē lāxēs g·īgemaˢyaasa neˢmēmotasa SīsenL!ēˢ lāxa Nāk!wax·daˢxwē. Wä, lä âlak·!āla ts!ex·q!ē Łānax·łanag·ekwē k·!ēdēłas Ts!āgeyosē, yîxs leˢmaē gwāłałē deg·ats!ē ḷeˢwēs q!anēbemlē. Wä, laˢmēsen g·igēxa Nāk!wax·daˢxwē yîxs lēłelakwaē. Wä, g·îlˢmēsē gānołˢida laē ăxk·!ālaseˢwēda păxălē Qāsnomalasē qaˢs lä p!ēẋˢwīdxa ts!ex·qa. Wä, laˢmēsē qaˢs lä k!wāg·alīł lāx L!āsalīłasa ts!ex·q!a ts!edāqa. Wä, hëˢmis g·îl p!ēẋˢwitsōˢsē ōxläˢyas. Wä, k·!ēst!ē gēg·îlīł p!ēẋwaqēxs laē ˢnēk·ēda păxăla: "K·!eâsē beẋˢŭnaˢyasōx; geyōłˢīdē la p!ełˢīda. Wäg·a ēẋˢwīdexs g·ōkwaqōs qa g·āxlag·īsen g·ōkŭlōtaxa Nāk!wax·daˢxwa qen wäg·i lāloL!ax beẋˢŭnaˢyasōx. Wä, laems lalōL!alex mōẋwidāłä ëx·p!aēma hăˢmaˢya; hëˢmisē mowēxlä ēsek· haˢmaats!ä qa g·ēts!ewatsa ëx·p!aēma hăˢmaˢya. Wä, hëˢmisē gwēłgwälasōxda ts!ex·q!āx. Wä, lāł k·!eâs g·āxłtsa ēałostâgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
Now I heard what he said, | for I went with him, because he is the uncle of my wife. Now we | went out of the house, and then the house was cleared out; and || after the house had been cleared 20
out, they walked and called all the grown-up | men of the Ḳōsg·imuẋᵘ, and the Nāk!wax·daᵉxᵘ, and also | the grown-up women. But Qāsnomalas did not want the young | men and the young women to come as spectators, because they are | careless, being lovers or menstruating, for their exhalation would make the sick woman worse, || according to the saying of the Indians, who say that the 25
sick one gets at once worse | when a menstruating woman comes near a sick person. That | is called by the Indians "to steam the sick one," when a menstruating woman goes to see her | sick relatives; and therefore the relatives of the | sick one do not want the sick one to be seen. And also they do not allow young people || who are just 30
married to see the sick one, because they | believe that they are always in bed together, and that is the same as | menstruation. Their exhalation is bad for the sick one. | And if the sick one dies, | the Indians say that he has been affected by the exhalation. If a young woman goes || to see him, or a young man goes to see the sick 35
one, they | often find a recently used napkin of a menstruating woman behind the | taboo house of the sick woman. |

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laxō," ᵉnēk·ēda păxăla. Wä, laᵉmEn ᵉwīᵉlaEm wŭLElax wālḍEmas 17
qaxg·în laᵉmēk· läg·ēq qaxs q!ŭlēyaasg·în gEnEmk·. Wä, laᵉmEnuᵉẋᵘ
hōqŭwEls lāxa g·ōkwē. Wä, lē ēkwasEᵉwēda g·ōkwē. Wä, g·îlᵉmēsē
gwāł ēkwäxa g·ōkwē, lāasē qāsᵉidēda la Lēᵉlālaxaēâlak·!Enē 20
bēbEgwānEmasa Ḳōsg·imuẋwē ḶEᵉwa Nāk!wax·daᵉxᵘ. Wä, hëᵉmisa
âlak·!Enē ts!ēdaqs qaxs k·!ēsaē Qāsnomalasē hëłq!ālaq läda ēałostâwē hăᵉyāła ḶEᵉwa ealostâgasē ts!ēdaq la x·îts!ax·îla qaxs k·!ēsaē
q!ēq!ag·ilāłēda wēwâLâla ḶEᵉwa ēxEnta qō lālax k·!āłᵉîdxa ts!Ex·q!a
ts!Edāqa lāx wāłḍEmasa bāk!umē, yîxs ᵉnēk·aaqēxs hëx·ᵉidaᵉmaē xEnł- 25
ᵉidēda ts!Ex·q!äxs laē nEẋwāx·ᵉidēda ēxEnta ts!Edāqxa ts!Ex·q!a.
Hëem gwEᵉyâsa bāk!umē k·!āłᵉîdxa ts!Ex·q!a, yîxa ēxEntaxs laē
dōqwaxēs ḶēḶEḶâläx ts!Ex·qaē. Wä, hëᵉmis lāg·ilasa ḶēḶEḶâläsa
ts!Ex·q!a k·!ēs hëłq!ālaq la dōqwasEᵉwēs ts!Ex·q!a. Wä, hëEmxat!
k·!ēs hëłq!olEm la dōqwaxa ts!Ex·q!axa g·Eg·îlgowē Ełōstâ haᵉya- 30
sEk·âla qaxs k·ōḍEłaē k·!ēs ḡwāł nEẋwāla lāxēs g·aēlasē, yîxs ᵉnEmā-
x·îsᵉmaēda ᵉnEẋwāla ḶEᵉwa ēxEnta ᵉyāx·sEm qaēda ts!Ex·qa yîxs k·!alᵉēdaaq. Wä, hëᵉmaasēxs laē wīk·!Exᵉīdēda ts!Ex·q!ax·dē lä hëx·ᵉidaEm ᵉnēk·ēda bāk!umaqēxs k·!aᵉlkwaē yîsa ałōstâgas ts!Edāq la
dōqwaq Ḷōxsālostâēda bEgwānEmē la dōqwaxa ts!Ex·q!a, yîxs 35
q!ŭnalaē q!āsEᵉwēda alōmasē ēdEmsa ēxEnta dzEms lāx āLanâᵉyasa
hosē ts!Ex·q!aats!ēsa ts!Ex·q!a ts!Edāq.

When all the Ḳōsg·imuẋ^{u} and the Nāk!wax·da^{ɛ}x^{u} had gone in, | they went and sat down in the rear of the large house. Then ‖ a long narrow board was taken and was put down in the rear | of the house between two rows of men who sat facing each other.[1] | Then many batons were taken and | given to the Ḳōsg·imuẋ^{u} and the Nāk!wax·da^{ɛ}x^{u}. | After this had been done, eagle-down was taken and was put on ‖ the two rows of men who sat facing each other in the rear | of the house. When this was done, the sick woman was taken and | was placed on a new mat which was spread in front of the | outer row of men in the rear of the house. | The shamans of the Nāk!wax·da^{ɛ}x^{u} gave them instructions what to do; ‖ for the Ḳōsg·imuẋ^{u} did not know what would be done by the | Nāk!wax·da^{ɛ}x^{u} for the great shaman Qāsnomalas. As soon as | everything was ready, they all beat fast time together, all those who beat time for the | shaman; and they had not beaten time long, before they stopped. | Four times this was done. When they stopped beating fast time the last time, ‖ the shaman Qāsnomalas came in carrying his rattle. | Then he stood on the floor inside of the door of the house. He did not | make any noise. He only looked at the sick woman. Then he | said, "Come, L!ēmElxālag·îlis,—and you K·EnẋwalayuḲwa,—and you | ^{ɛ}nāx·nag·Em—and you Q!wālax·îlayuḲwa, for I pray you to help ‖ me.

38 Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laēLēda Ḳōsg·imuẋwē LE^{ɛ}wa Nāk!wax·da^{ɛ}xwē laas hä^{ɛ}staEm k!wālēda ōgwiwalīłasa ^{ɛ}wālasē g·ōkwa. Wä, la^{ɛ}mē 40 ăx^{ɛ}ētsE^{ɛ}wēda g·îlt!a ts!ēq!a saōkwa qa^{ɛ}s lä pax^{ɛ}alīlEm lāxa ōgwiwalīłasa g·ōkwē, lāx awāgawa^{ɛ}yasa k·îmk·EqEḲEmlīła małts!aḲŭ^{ɛ}nakŭla bēbEgwānEma. Wä, lä ăx^{ɛ}ētsE^{ɛ}wēda q!ēnEmē t!ēt!Emyayuwa qa^{ɛ}s lä ts!āwaēsElayu lāxa Ḳōsg·imuẋwē ḶE^{ɛ}wa Nāk!wax·da^{ɛ}xwē. Wä, g·îl^{ɛ}mēsē ḡwāła lä ăx^{ɛ}ētsE^{ɛ}wē qEmẋwäsa kwēkwē qa^{ɛ}s lä qEmẋwidayu 45 lāxa k·îmk·EqEḲEmlīlē małts!aḲŭ^{ɛ}nakŭla bēbEgwānEm lāxa ōgwiwawalīłasa g·ōkwē. Wä, lē ăx^{ɛ}ētsE^{ɛ}wēda ts!Ex·qa ts!Edāqa qa^{ɛ}s g·āxē qElgŭdzōlīlEm lāxa ts!Ex·asē łē^{ɛ}wa^{ɛ}ya LEbēł lāx L!āsalīłasa L!āsEx·^{ɛ}idalīłēsa bēbEgwānEmē lāxa ōgwiwalīłasa g·ōkwē. Wä, la^{ɛ}mē hëx·sä^{ɛ}ma pēpăxaläsa Nāk!wax·da^{ɛ}xwē aaxsīlax ḡwēḡwälag·î- 50 līlasas qaxs k·!ēsaē q!âLElēda Ḳōsg·imuẋwē lāx ḡwayi^{ɛ}läläsasa Nāk!wax·da^{ɛ}xwē qaēda ^{ɛ}wālasē păxălaē Qāsnomalasē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la ḡwāłała laasē ^{ɛ}nEmāx·^{ɛ}id LēxEdzōdēda ^{ɛ}nāẋwa LēxemēłxA păxăla. Wä, k·!ēst!ē gēg·îlīła LēxEdzâ^{ɛ}yaxs laē ^{ɛ}nEmāx·^{ɛ}īd gwāła. Wä, lä mōp!Ena hë gwēx·^{ɛ}idē. Wä, g·îl^{ɛ}mēsē gwāł LēxEdzâya Elx- 55 Ḷa^{ɛ}yē g·axaasē g·āxēLēda păxăla, yîx Qāsnomalasē dālaxēs yadEnē. Wä, lä Ḷāẋ^{ɛ}ŭlīł lāx ăwīLeläsa t!Ex·îläsa g·ōkwē. LaEm k·!eâs ḡwēk·!ālats; laEm âEm dōqwałaxa ts!Ex·q!a ts!Edāqē. Wä, lä ^{ɛ}nēk·a: "Ḡēla L!ēmElxālag·îlis, sō^{ɛ}mēts K·EnẋwalayuḲwa, sō^{ɛ}mēts ^{ɛ}nāx·nag·Em, wä sō^{ɛ}mēts Q!wālax·îlayuḲwa, qa^{ɛ}s wāxaōs g·ī^{ɛ}wāla

[1] On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | the four women went to where he was standing. Then Qāsnomalas asked for | red cedar-bark for neck-rings and for head-rings, and also for | eagle-down. Immediately they went and gave it to him, and | he gave it to each of the four women. When they all had || neck-rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put eagle-down on the four women; | and as soon as he had done so, he separated the women, who had to go each | to one corner of the house. Now the women were standing there. | Then Qāsnomalas spoke again, and said, "Bring || the grave-box into which you were about to put her whom I shall bring back to life, and the wrapping in which you were about to wrap her, | if she had been taken by ᶜyāyak·ilaga; for I can see her | soul, which I shall put back." Thus said the great shaman. Then | they put down the grave-box which was full of blankets, which were to have been wrapped around her | who was to be brought back to life by the great shaman. And he asked for || some clothing of the sick woman who was to be brought back to life, | and for four dishes with sweet food. | All this was put down where he stood. Then he asked one of the | Nāk!wax·daᶜxᵘ, another shaman, to come and break up the grave-box, | and to throw all on the fire in the middle of the soul-catching house. || Then the other shaman went carrying an ax and broke the | grave-box into pieces

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g·āxEn. Sōᶜmaas k·!ēs ḷēḷâsgasa," ᶜnēk·Eq. Wä, hëx·ᶜidaᶜmēsa mōkwē ts!Edāq lā lāx ḷăwilāsas. Wä, lä Qāsnomalas dāk·!ālax L!āgEkwa qa qēqEnxawēs ḷōᶜ qa qēqax·Emēs. Wä, hëᶜmisē qămxwäsa kwēkwē. Wä, hëx·ᶜidaᶜmēsē la ts!Eᶜwē lāq. Wä, hëᶜmis la ts!Ewaᶜnakŭlas lāxa mōkwē ts!ēdaqa. Wä, g·îlᶜmēsē ᶜwīᶜla la qēqEnxâlaxa L!āgEkwē ḷEᶜwis qēqEx·Emaᶜyē, laē hëᶜma păxăla, yîx Qāsnomalas qEmxᶜwītsa qEmxwäsa kwēkwē lāxa mōkwē ts!ēdaqa. Wä, g·îlᶜmēsē gwāła laē gwēłaᶜlīłasa ts!ēdaqē qa läᶜs ᶜnāłᶜnEmōkwāła lāx ēōnēgwīlasa g·ōkwē. Wä, laᶜmē ḷax·ḷEwīlēda ts!ēdaqē. Wä, lä ēdzaqwa yāq!Eg·aᶜlē Qāsnomalas. Wä, lä ᶜnēk·a: Ǧēlag·ax·ī g·īts!EᶜwaslaxsdäsEn hēliᶜlälasōᶜLēx ḷōᶜ q!EnēbEmlāxsdäsōx qaxō lālaxsdE lâḷanEms ᶜyāyak·ilagä qaxg·în laᶜmēk· dōqŭlaxōx bExᶜŭnaᶜyaxsEn hēliᶜlälasōLēx," ᶜnēk·ēda ᶜwālasē păxăla. Wä, g·āxē hăng·alīlEma dEg·ats!ē, la qōt!axa p!ElxElasgEmēxa q!EnēbEmlaxsdäs hēliᶜlälasEᶜwasa ᶜwālasē păxăla. Wä, lä dāk·!ālax g·āyōła lāx gwēłgwäläsēs hēliᶜlälasEᶜwēxa ts!Ex·q!a ts!Edāqa ḷEᶜwa mōxLa g·īts!Ewatsa ëx·p!aēma hăᶜmaᶜya. Wä, g·āxᶜmē ᶜwīᶜla ăxᶜalēlEm lāx ḷāwilasas. Wä, lā ăxk·!ālaxa g·āyołē lāxa Nāk!wax·daᶜxwē ōgŭᶜla păxăla qa g·āxēs tsōtsExᵘsᶜEndxa dEg·ats!ē qa ᶜwīᶜlēs mōxᵘLalas laxa laqawalīłasa bābakwayoL!aats!ē g·ōkwa. Wä, laᶜmēsa ōgŭᶜla păxăla dālaxa sōbayō qaᶜs tsōtsExᵘsᶜEndēxa

which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth- ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

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dEg·ats!ē qa^{s}s moẋ^{u}Lalēs lāxa laqawalīłē. Wä, lä ăx^{s}ēdxa q!ēnEmē p!ElxElasgEma qa^{s}s łExLālēs lāxa laqawalīłē. Wä, mā^{s}łēdāła^{s}mē lāx·Lanâsa ōgŭ^{s}la păxăla. Wä, laEm ăxk·!ālasō^{s} qa^{s}s hē^{s}mē ḷāwiłē yîsa ^{s}wālasē păxăla. Wä, la Qāsnomalas dax·^{s}īdxa gwēłgwäläsa ts!Ex·q!ā ts!Edaqa qa^{s}s dālēqēxs laē lä^{s}stalīłElaxa laqawalīłasa g·ōkwē yälaqŭla, yatElasēs yadEnē, lāaḷas lēxEdzâyēda ^{s}nāẋwa bēbEgwānEmxēs lēxEdzEwē. Wä, g·îl^{s}mēsē lāg·aa lāxēs g·äg·îlīlasē laē yälagwatEwēxs laē łExLālasa gwēłgwäla lāxa laqawalīłē. Wä, lä dāx·^{s}īdxa ha^{s}maats!ē g·īts!Ewatsa ëx·p!aōmasē qa^{s}s k·ax·LEndēs lāxa laqawalīłē. Wä, la^{s}mē ^{s}wī^{s}la hë gwēx·^{s}ītsa waōkwē. LaEm âEm hăyōlis lēxEdzâyēda lālēxēmīłaxa ^{s}wālas păxălē Qāsnomalas qaxs, hë^{s}maē ḷēgEmsa ^{s}nāẋwa bēbEgwānEmē lālexēmīłaxa păxăla. Wä la^{s}mē âlax·^{s}id lēxEdzōdēda lālēxēmīlē. Wä, la^{s}mē Qāsnomalasē dāx·^{s}idxa bEẋ^{s}ŭna^{s}yaxs g·āxaē q!ēnEm g·āx ōlastE^{s}wēx lEqwīlag·ałaxa gwēłgwäla. Wä, lanaẋwē ^{s}nēk·a: "^{s}ya, ōgŭ^{s}ladzâs qa^{s}s mEx^{s}ēdēq." Wä, lä gēg·îlīł hë gwēg·ilē. Wä, la^{s}mē dāx·^{s}ītsēs hëłk·!ołts!āna^{s}yē lāxa bEẋ^{s}ŭna^{s}yasa ts!Ex·q!a ts!Edāqa. Wä, la^{s}mē gwāł lēxEdzâ^{s}yēda lālexēmīłaxa păxăla. Wä, la^{s}mē yāq!Eg·a^{s}łēda ōgŭ^{s}la păxălaxa ḷawīlē. Wä, lä ^{s}nēk·a: "Wäg·ax·ōx k!wāg·alīła hēłasE^{s}wēx qa lālag·īsg·En ^{s}nEmōkŭk· ăx^{s}āLElōdEsg·a bEẋ^{s}ŭnēg·asōx," ^{s}nēk·ē. Wä, hë^{s}misa păxăla la kw!āg·alīłaxa ts!Ex·q!a ts!E-

sick woman sit up. | As soon as she sat up, the great shaman swung his | rattle, and all the time-beaters beat time. Then the shaman | went towards her, opened his left hand, and the soul was sitting on it. || He rattled with his right hand; and as soon as he came | to the sick woman, he gave his rattle to his friend the shaman, | who was holding up the sick woman. And he made the soul sit | on her head. For a long time he blew on the top of her head; | and when he finished blowing on it, he pressed the top of the head of the sick woman. || Then he finished. He arose and spoke. He | said, "Now let our sisters dance." Thus he said to the four | women who were to dance merrily, because he had recovered the soul of the one who had come back to life, | the one who had been walking with the spirits. Thus he said. Then he sang with | slow time-beating, and the time-beaters began to sing. || Now the four women danced and the | great shaman also danced. As soon as the song ended, they finished. | Then they were paid by him with one hundred blankets, and one hundred | blankets were given to the time-beaters of the shaman. Then the woman came back to life | after this. That is all about this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far from the other end of the village of the Ḳōsg·imuxᵘ at the | north end. He called me to come the day following, | after he had caught the soul of Łānax·łanag·Ekᵘ. I went | and sat down near where he was

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dāqa. Wä, g·îlᵉmēsē k!wāg·alīła laas yat!ēdēda ᵉwālasē păxălasēs yadEnē. Wä, lä ᵉnāxwa lēxEdzōdēda lālēxēmīłē. Wä, laᵉmē gwāyōłalēda păxăla dāłałēs gEmxōłts!ānaᵉyē la k!wadzEwēda bEχᵉŭnaᵉyaq. Wä, lä yatElasēs hëłk·!ōtts!ānaᵉyē. Wä, g·îlᵉmēsē lāg·aa lāxa ts!Ex·q!a ts!Edāqa laē ts!âsēs yadEnē lāxēs ᵉnEmōkwa păxălaxa la dāłaxa ts!Ex·q!a ts!Edāqa. Wä, lä k!waxLälabEntsa bEχᵉŭnaᵉyē lāx ōxLäᵉyas x·ōmsas. Wä, lä gēg·îlīł pōχwax ōxLäᵉyas. Wä, g·îlᵉmēsē gwāł pōχwaxs laē lāxwax ōxLäᵉyasa ts!Ex·q!a ts!Edāqa. Wä, laᵉmē gwāła. Wä, lä ḷaχᵉŭlīła qaᵉs yāq!Eg·aᵉłē. Wä, lä ᵉnēk·a: "Wëg·ax·îns yEχᵉwēda wīwEq!wa," ᵉnēk·ēxa mōkwē ts!ēdāqa qaᵉns ēēk· !ēxsēle yEχwaxs laē lâLEx bEχᵉŭnaᵉyasa la q!ŭlāx·ᵉīdēda laEmx·dē g·īg·îlgēxa hayałīlagasē, ᵉnēk·Exs laē hëEm dâqâlasa nEqāxaläs t!Emyasē. Wä, laᵉmē dEnxᵉidē lālēxēmīłäq. Wä, laᵉmē yEχᵉwīdēda mōkwē ts!ēdaqa. Wä, lä ōgwaqa yEχwēda ᵉwālasē păxăla. Wä, g·îlᵉmēsē q!ŭlbē q!Emdemas laē gwāła. Wä, laᵉmē aᵉyasōᵉsa lāk·!endē p!ElxElasgEma; wä, hëᵉmisa lāk·!endē p!ElxElasgEm hālagEmxa lēxemīłaxa păxăla. Wä, laᵉmē q!ŭlēda ts!Edāqē lāxēq. Wä, laEm lāba lāxēq.

Wä, laᵉmēsEn dōqŭlax Qāsnomalas, yîxs ᵉnEmōk!wasaē k!wās lāxa k·!ēsē qwēsała lāx ăpsbalāsasa g·ōχᵘdEmsasa Ḳōsg·imuχwē lāxa gwābalasē. Wä, lä Lēᵉlāla g·āxEn qEn lä lāq lāxa la ᵉnāx·ᵉīdEs lāx·dEmas lâLEx bEχᵉŭnaᵉyas Łānax·łanag·Ekwē. Wä, laᵉmēsEn

sitting on the ground, and he spoke first, || and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to him. Then he laughed and said, || "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ||

Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of our || head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls have houses || in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

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k!wāg·aels lāxa mak·ałaem lāx k!wādzasas. Wä, hë^{s}mis g·îl yāq!e-g·ā^{s}ła. Wä, lä ^{s}nēk·a: "^{s}ya, negŭmp, wałōs nâqa^{s}yaqōs qaens gwē-gwälag·îlīlasax gānolē," ^{s}nēk·ē. Wä, len âem hōlēlaq. Wä, len nā^{s}naxmēq. Wā, len ^{s}nēk·eq: "lōma^{s}maasas gwēx·^{s}īdaasōs, yîxs laaqōs ^{s}nēk· qa^{s}s tsōtsōx^{u}sendaōsaxa deg·ats!ē laxsdäsa k·!ēsē âem gwasē ts!ex·q!a," ^{s}nēk·enlaq. Wä, lä dā!^{s}ida. Wä, lä ^{s}nēk·a: "Wāli^{s}lälawēsen, negŭmp, hëmaasē ^{s}nawalakwa ^{s}nēk· qen hē gwē-x·^{s}īdē. Wä, hë^{s}misē bex^{s}ŭna^{s}yasa ts!ex·q!a ts!edāqxg·în la^{s}mēg·în dōqŭlaqēxs g·āx^{s}maē p!ali^{s}läla lāx ăwīleläsa g·ōkwē. Wä, hë^{s}mē-sen lāg·iła hē gwēx·^{s}īd tsōtsōx^{u}sendxa deg·ats!ē," ^{s}nēk·ēda ^{s}wālasē păxăla.

Wä, la^{s}mēsen wŭlāq lāxa bex^{s}ŭna^{s}yē wīx·sē ^{s}wālas^{s}maē ḷō^{s}ema^{s}ya bex^{s}ŭna^{s}yē. Wä, lä ^{s}nēk·a: "^{s}ya, negŭmp, ēsas dōqŭlaxa bex^{s}ŭna^{s}yax gānolēxa g·āxē k!wādzōx^{u}ts!ānend g·āxen, yîxs yū^{s}maē ^{s}wālasens qōmax·ts!āna^{s}yēx, yîxs laē k·!ełwŭtsenda qa^{s}s ămäx·^{s}idē läg·în lāg·aalelōts lāx bekwänokwas lāx ōxlä^{s}yaxsens x·ōmsēx laē q!wax^{s}īda qa^{s}s lä yūem la ^{s}wālasens ōk!wīna^{s}yēx qaxs yū^{s}maē g·ōx^{u}sa bex^{s}ŭna^{s}yens ōk!wina^{s}yēx, qaxs k·!eâsaē g·ōx^{u}sa bex^{s}ŭna^{s}yē yîxs â^{s}maē p!elemē^{s}stālaxōx ^{s}nālax ḷe^{s}wa gānolē. Wä, lä hëem x·ōyatsës bex^{s}ŭnayēdē qaxg·îns nōgwamēk· g·ōx^{u}s yîxens ōk!wīna^{s}yēx Wä, lä lēlk!waēda ^{s}nēk·eq g·ōgwadēda bex^{s}ŭ-na^{s}yē lāxa ăwīnak!ŭsē, yixs k·!eâsaē g·ōkwa. La âem hëmenałaem p!elemē^{s}stāla lāxens ^{s}nālax. Wä, g·îl^{s}mēsē elāq ^{s}nāx·^{s}īdxa gaäläxs

they come home to the owners of the souls. And then they tell | 47
where they have been, and what they have seen where they have been
all around our | world, and that is what we call dreams, the news that
are told by the souls || when they come back to us." Sometimes the 50
souls come back the wrong way, | when they return to the owner of
the soul, and then the soul is hurt,—| when it comes quickly and goes
in crosswise, or upside down, into the | body of the owner of the soul.
Then the soul is not strong enough | to come out where it is held, and
the man at once looks sick. || He is not strong. He does not die 55
quickly, | but he asks a shaman to cure him, and to feel for his |
sickness. Then the sides of the head | and the back of the head are
first felt of by the shaman, and last he feels of the top of the | head.
Then he knows that something is wrong about the soul. || And the 60
shaman tells him that his soul is in the wrong way. Then the
man | asks the shaman to put the soul right when | night comes.
Thus he says. And the shaman only says that he will | do so. Then
the shaman goes out of the house | into the woods and breaks off the
tops of hemlock-branches, || and he makes a ring out of them, 65
through which he makes the man go. | When the ring is done, he
hangs it up under the shelter of a thick | tree. Then he leaves
it. As soon as night comes, a man goes to | call a number of

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g·āxaē ᶜwīᶜla näᶜnakᵘ lāxes bEχᶜŭnāyēdē. Wä, hëᶜmis la ts!Ek·!ālE- 47
lasēs lälälasē ḷEᶜwēs dōdEgŭłē lāxēs lälälasē lāxōx ăwīᶜstäxsEns
ᶜnälax. Wä, hëᶜmēsEns gwEᶜyō mēxaᶜyē ts!Ek·!älEmasEns bEχᶜŭna-
ᶜyaxs g·āxaē lälaqa g·āxEns. Wä, lä q!ŭnäla ōdzEg·aaLElēda bEχᶜŭ- 50
naᶜyaxs g·āxaē lälaqaxēs bEχᶜŭnāyēdē. Wä, hëEm yîlgwatsa
bEχᶜŭnaᶜyaxs yîx·ak·Enaē, yîxs gayałaē ḷōxs ēk·!axsdāłaē lāx
ōk!winaᶜyasēs bEχᶜŭnāyēdē. Wä, la k·!eâs łâχwēsa bEχᶜŭnaᶜyē qaᶜs
g·āxᶜwEqâwē lāxēs la xEk·!ayaasa. Wä, hëx·ᶜidaᶜmēsē ts!Ex·q!Ema-
lax·ᶜidēda bEgwānEmē. K·!ēs ła łāloqwāla. Wä, la k·!ēs gEyōł 55
łEᶜla. Wä, hëᶜmis la hayalik·!aatsēxa păxăla qa läs p!ēχᶜwīdEx
ts!Ex·q!ōlEmas. Wä, lä hëEm g·îl p!ēχᶜwītsōᶜsa păxălē ēwanōLE-
maᶜyas ḷEᶜwis ăwāp!aᶜyē. Wä, lä Elxḷāla p!ēχᶜwīdEx ōxLäᶜyas
x·ōmsas. Wä, laᶜmē q!âłᶜaLElaqēxs ōdzasaē bExᶜŭnaᶜyas. Wä,
lēda păxăla nēłaqēxs ōdzasaē bEχᶜŭnaᶜyas. Wä, laᶜmēsēda bEgwā- 60
nEmē hawāxElaxa păxăla qa wäg·ēs hēłᶜīdLEx bEχᶜŭnaᶜyas qō
gānołᶜīdLō, ᶜnēk·ē. Wä, âᶜmēsēda păxăla ᶜnēk·Exs lEᶜmaē wäg·îł hë
gwēx·ᶜidELē. Wä, laᶜmēsē lāwElsēda păxăla lāxa g·ōkwē qaᶜs lä
ḷLēᶜsta lāxa āL!ē qaᶜs L!ExᶜwīdēXa ᶜnEnwalagwatâᶜyasa q!waxē.
Wä, laᶜmē qEnāyōgwīlaq qaᶜs qEx·Elēxa bEgwānEmē. Wä, g·îl- 65
ᶜmēsē gwāła qEnāyowē laē tēχᶜŭlsaq lāxa t!Enyag·aᶜyasa ḷEkwē
ḷâsa. Wä, g·āxᶜmē bâs. Wä, g·îlᶜmēsē gānołᶜīdExs laē qāsᶜidēda la
LēᶜlālaXa eâlak·!Enē bēbEgwānEm qa läs LēxēmīlXa păxăläxs hëłē-

elderly men to beat time for the shaman who will cure | the soul. They say this, calling the name of each man. Then || the shaman's messenger goes once, for all the men wish to please | the shaman, on account of their children, in case they should be sick; | therefore they all go immediately | into the house of the sick person, and immediately each one | is given a baton, and eagle-down is put on them || quickly, for they hear the shaman singing his sacred song | in the woods. Then the time-beaters of the shaman beat quick time. | As soon as they stop, a new mat is taken and is | spread out towards the fire from the time-beaters of the shaman. As soon as | this has been done, the man comes and sits down on it. He is naked, without || a shirt. As soon as they finish, the time-beaters of the shaman beat fast time again; | and after they have beaten time four times, Qāsnomalas comes in | singing his sacred song, holding in both hands the large ring. | As soon as he comes into the door of the house, he | stands in the house and looks at the sick man. Then another || shaman carries in his hand eagle-down and puts it on the ring. | After he has done so, Qāsnomalas says, "Go on!" | Immediately the time-beaters beat fast time on the beating-boards. | Then the shaman walks holding the ring on each side. He goes to the man | and sits down on the mat; and when he comes up to him, || the shaman turns around. Then he puts the ring over the man. The | ring is first

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70 Lax bEx^{s}ŭna^{s}yas, ^{s}nēk· ḷēqElax ḷēgemasa bEgwānEmē. Wä, lä ^{s}nEmp!ēnē^{s}sta^{s}ma qāsElg·îsē qaēda păxăla qaxs ^{s}nāx̣wa^{s}maē gagālasE^{s}wa păxălāsa ^{s}nāx̣wa bēbEgwānEma qaēs sāsEmē qō ts!Ex·q!Ex·^{s}īdlaxō. Wä, hë^{s}mēs hēg·ilas gwēg·ilē. ÂEm hëx·^{s}idaEm la ^{s}wi^{s}la hōgwēLa lāxa g·ōkwasa ts!Ex·q!a bEgwānEma. Wä, lä hëx·^{s}idaEm ts!Ewanaēdzēmēda t!Emyayowē lāq. Wä, lāxaē qEmx̣wasōsa qEmx̣wäsa kwēkwē hālabala, qaxs lE^{s}maē wŭLElaxa păxăla yälaq!wāla lāxa āL!ē. Wä, la^{s}mēs LēxEdzōdēda Lālēxēmīłaxa păxăla. Wä, g·îl^{s}mēsē q!wēł^{s}īda, laē ăx^{s}ētsE^{s}wēda ts!Ex·asē łē^{s}wa^{s}ya qa^{s}s g·āxē LEp!ālīlEm lāx L!āsalīłasa Lalēxēmīłaxa păxăla. Wä, g·îl^{s}mēsē gwāła g·āxaasa bEgwānEmē k!wādzolīłaq. Wā,la^{s}mē xanāla, k·!eâs q!EsEnēs. Wä, g·îl^{s}mēsē gwāł^{s}alīła laē ēt!ēd Lēxdzōdēda Lālēxēmīłaxa păxăla. Wä, g·îl^{s}mēsē mōp!Ena la Lēxdzōdexs g·āxaē Qāsnomalas yälagwatâ^{s}ya dādanEwēx ^{s}wāx·sanâyasēs lēxts!â qEnāyowē. Wä, g·îl^{s}mēsē g·āxēL lāx ăwīLEläsa t!Ex·îläsa g·ōkwē; laē ḷāx̣^{s}ŭlīła qa^{s}s dōqwałēxa bEgwānEmē. Wä, hë^{s}mis laatsa ōgŭ^{s}lamē păxăla q!wēts!Emēxa qEmx̣wäsa kwēkwē qa^{s}s lä qEmx̣^{s}wīdxa qEnayowē. Wä, g·îl^{s}mēsē gwāła laē hë^{s}mē Qāsnomalas ^{s}nēk·a: "Wä." Hëx·^{s}ida^{s}mēsa Lālēxēmīłas Lēxdzōdxēs t!Emēdzowē saōkwa. Wä, lä qāsElīlēda păxăla dādanEwēxēs qEnayowē qa^{s}s lä lāxa bEgwānEmaxs k!wadzâlīlaaxa lē^{s}wayē^{s}. Wä, g·îl^{s}mēsē lag·aa lāqēxs laē x·îlp!īdēda păxăla. Wä, la^{s}mē qEx·^{s}dxa bEgwānEmē g·ayabalēda qEnayowē lāx x·ōmsasa bEgwānEmē. Wä, g·îl^{s}mēsē lāg·aēda

put on the head of the man. When | the ring goes down to the knees of the man, he arises; and when the ring reaches the floor, | he steps out with his right foot. | Then the man turns to the right. He sits down again || on the mat. And he does this four times. Then he | stops. Then the time-beaters also stop beating time. Now | the shaman puts down his ring, and he feels of the top of the head of the | man. He does not do so for a long time when he speaks. Then the | shaman says, "Now you have been set right." Thus he says. Then he takes each side of the || ring, and says, "Go on!" At once the time-beaters | beat fast time, and he goes around the fire in the middle of the house; | and when he comes back to the place where he started, he throws his ring | into the fire in the middle of the house. Now it is done after this. And the man becomes well | after this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | places the soul of man goes; and he said, "There are many, | and these are the places to which the soul of man goes,—the sea-hunters' place at sea,[1] the hunters' place in the woods,[2] | the salmon country,[3] and the owl mask.[4] |

These which I have named are the places to which the souls go. || But the ghost is not a soul, for it is only seen when | it gives notice

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qEnayō lāx ōkwäx·aᵉyasa bEgwānEmaxs laē ḷāx̣ᵉŭlīłaxs laē qEx·ālīłēda qEnayowē. Wä, hëᵉmis la gaxᵉwEłts!âwats hëłk·!ōłtsīdzaᵉyasa bEgwānEmē qaᵉs x·îlp!īdē hëłk·!Ewēᵉsta, qaᵉs lē x̣wēlaqa k!wādzolīłaxa łēᵉwaᵉyē. Wä, lä mōp!Ena hë g̣wēx·ᵉīdExs laē g̣wāła. Wä, laEmxaāwisē g̣wāła Lēxdzâᵉya Lālēxēmīłas. Wä, lä g·īg·alīłēda păxăläxēs qanayowē. Wä, lä p!ēx̣ᵉwīdEx ōxLäᵉyasa bEgwānEmē. Wä, k·!ēst!ē g̣ēg·îlīła laē yāq!Eg·aᵉła. Wä, lä ᵉnēk·ēda păxăla: "Wä, laEms nāqēᵉsta," ᵉnēk·Exs laē dādanōdxēs qEnayowē. Wä, lä ᵉnēk·a: "Wäē." Wä, hëx·ᵉidaᵉmēsa Lālēxēmīłas Lēxdzōda. Wä, laᵉmē läᵉstalīᵉłElaxa laqawālīłasa g·ōkwē. Wä, g·îlᵉmēsē g·āxᵉaLEla lāxēs g·äg·îlīᵉlasaxs laē lāx·LEntsēs qEnayowē laxa laqawalīlē. Wä, laᵉmē g̣wāł lāxēq. Wä, âlaᵉmēsē la ëxᵉīdēda bEgwānEmē lāxēq. Wä, âᵉmEn ᵉnēk· qEn g̣wāg̣wēx·sᵉālē lāq.

Wä, lEn wŭLāx Qāsnomalas lāxEnuᵉx̣ᵘ k!ŭdzāsē ḷEᵉwē; g·însᵉīdałē laasas bEx̣ᵉŭnaᵉyasa bEgwānEmē. Wä, lä ᵉnēk·a: "ᵉya, q!ēnEmaas, wä hëEm laatsa bEx̣ᵉŭnaᵉyasa bEgwānEmaxa ēsElex̣wālaLaᵉyē, xa ēsElēx̣walalse, xa mēmEyoxwana, hëᵉmisaxa dEx·dEx·ālēłEmł.

"Wä, hëEm lāᵉnakŭᵉlatsa bEx̣ᵉŭnaᵉyEn la ḷēḷEqalasEᵉwa," ᵉnēk·ē. Wä, lä k·!ēs bEx̣ᵉŭnaᵉya lâlēnoxwē, yîxs lēx·aᵉmaē dōxᵉwaḷEłasqēxs

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[1] The home of the killer whales, to which the souls of sea-hunters go.
[2] The home of the wolves, to which the souls of the land-hunters go.
[3] The country to which the souls of twins go.
[4] Common people become owls.

to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like smoke or shadows. ‖ And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomalas twice, and this is the first time I write about it. |

Shamanism.—I will talk about the head shaman. | The "head shaman" is not nearly the same as the shaman of the Kwāg·uł, for | the Kwāg·uł call the head man of the Sparrow Society "head shaman." That is the same as *q!ᴇntq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to be initiated); ‖ that is the "head shaman" of the Kwāg·uł, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax·da^{ɛ}x^{u} | use the name "head shaman" for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society "head shaman;" | they call him WādanEm. He is the head of the Sparrow Society of the Nāk!wax·da^{ɛ}x^{u}, ‖ Gwa^{ɛ}sEla, Rivers Inlet tribe, the L!āL!asiqwăla, Ḳosg·imux^{u}, G·âp!ēnox^{u}, Gwats!ēnox^{u}, and L!asq!ēnox^{u}, all of these |

â^{ɛ}maē q!ēq!ayak·ilaxēs gwE^{ɛ}yō qa dōx^{ɛ}waLElaq, yîqēxs sEnāla^{ɛ}maē bEgwānEm ḶE^{ɛ}wis xāqēxa la gäła łE^{ɛ}la bEgwānEma. K·lēs hë gwēx·sa bEẋ^{ɛ}ŭna^{ɛ}yaxs k·!eâsaē xāxEq!Ega^{ɛ}ya yîxs k·!eâs^{ɛ}maaxat! Elkwa, yîxs â^{ɛ}maē yū gwēx·sa bEẋ^{ɛ}ŭna^{ɛ}ya kwax·îlax ḶE^{ɛ}wa g·āg·ōmas. Wä, la k·!eâs g·ōẋ^{u}s ōgŭ^{ɛ}lä lāxEns ōk!wina^{ɛ}yēx lāx ōk!wina^{ɛ}yas bEẋ^{ɛ}ŭnayēdē. LaEm lāba."

LEn mālp!Ena dōqŭlax Qāsnomalas Ḷe^{ɛ}wEn g·ālē k·!ata^{ɛ}ya.[1]

Shamanism.—Hë^{ɛ}mawēsḶaLEn g·îl gwāgwēx·s^{ɛ}alasLa pExEmē yîxs k·lēsaē Ḷāwagâlēda pExEmē lāxa păxăla lāxa Kwāg·ułē, yîxs hëē gwE^{ɛ}yâsa Kwāg·ułē pExEma^{ɛ}ya gwēsEma^{ɛ}yē, yîx gwēx·sdEmas q!Emtq!adas, yîxa qEx·Emakwasa L!āgEkwēxa hëwäxa x·îs^{ɛ}ēda. Wä, hëEm gwE^{ɛ}yō pExEmēsa Kwāg·uł. Wä, lāxaē ḶēqElasō^{ɛ}s gwēsEma^{ɛ}yē. Wä, laEm k·lēs păxăla. Wä, hët!ēda Nāk!wax·da^{ɛ}xwē ḶēqElas pExEmē lāxa pExE^{ɛ}ma^{ɛ}yasēs pēpăxăla yîx ōguma^{ɛ}yas pēpăxăläs. Wä, lä k·lēs ḶēqElas pExEmē lāxa gwēsEma^{ɛ}yē, yîx gwE^{ɛ}yâs wādanEm qaxs hë^{ɛ}maē gwēsEmēsa Nāk!wax·da^{ɛ}x^{u} Ḷe^{ɛ}wa Gwa^{ɛ}sEla Ḷe^{ɛ}wa Ăwīk·!ēnox^{u} Ḷe^{ɛ}wa L!āL!asiqwăla Ḷe^{ɛ}wa Ḳōsg·imuẋ^{u} Ḷe^{ɛ}wa G·âp!ēnox^{u} Ḷe^{ɛ}wa Gwats!ēnox^{u} Ḷe^{ɛ}wa L!asq!ēnox^{u}. Hä^{ɛ}staEm

[1] The terms for "soul" among the various tribes are as follows:—
bEẋ^{ɛ}ŭna^{ɛ}yē (man on body) Kwag·uł
bEkwa^{ɛ}yē (manhood) Ḳōsg·imuẋ^{u}
q!ŭ^{ɛ}layu (means of life) DzāwadEēnox^{u}
ts!ēk!wa (bird) L!aL!asiqwăla
bEgwānEmgEmł (man's mask) Nāk!wax·da^{ɛ}x^{u}
hēlā^{ɛ}layu (means of healing) Ăwīk·!ēnox^{u}

own the WādanEm, and also the NaqEmg·îlisEla. The | Kwāg·uł and 12
Q!ōmoyâ^{ɛ}yē, ^{ɛ}walas Kwāg·uł, Q!ōmk·!ūt!Es, | Mamalēleqăla, Qwēq^{u}-
sōt!ēnox^{u}, ^{ɛ}nEmgēs, ‖ Ławēts!ēs, Mādiłbē^{ɛ}, DEnax·da^{ɛ}x^{u}, | AwaīlEla, 15
DzāwadEēnox^{u}, Hăx̣wāmis, Gwawaēnox^{u}, | and Lēgwiłda^{ɛ}x^{u} all four
tribes(?)—own the | "head shaman," who is not a shaman, on whose
head red cedar-bark is placed, and who | never dances in the winter
ceremonial. The other name of the ‖ head man of the Sparrow Society 20
is "head shaman;" for the "head shaman" is the same as a "doctor"
in a | museum, who is just called "doctor" but who is not a doctor. |
It is the same with the "head shaman" in the winter dance. As soon
as the | winter ceremonial is finished, that man is no longer | "head
shaman," for he is only like a head shaman in the winter ceremonial,
when all act in different ways. ‖ It is the same with the "head 25
shaman" of the winter ceremonial. | If the one who is speaking
wishes to call him "head man of the Sparrow Society," | then he calls
him "head man of the Sparrow Society." When another man | sends
him to call the cannibal to a feast, he says, "Go, now, | head shaman,
and call our friend;" ‖ for the speakers do not always use the same 30
words. | . . . Therefore they want to have only one speaker of the
winter dance house.

I shall first say what I know about the shamans when they heal
the | sick;[1] for really you are much mistaken in what you say about

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ăxnōgwatsa wādanEmē Ł^{ɛ}wa NaqEmg·îlisEla. Wä, lä hēdēda 12
Kwāg·uł Ł^{ɛ}wa Q!ōmoyâ^{ɛ}yē Ł^{ɛ}wa ^{ɛ}wālas Kwāg·uł Ł^{ɛ}wa Q!ōmk·!ū-
t!Es Ł^{ɛ}wa Mamalēleqăla Ł^{ɛ}wa Qwēq^{u}sōt!ēnox^{u} Ł^{ɛ}wa ^{ɛ}nEmgēs
Ł^{ɛ}wa Ławēts!ēs Ł^{ɛ}wa Mādiłba^{ɛ}yē Ł^{ɛ}wa DEnax·da^{ɛ}x^{u} Ł^{ɛ}wa 15
AwaīlEla Ł^{ɛ}wa DzāwadEēnox^{u} Ł^{ɛ}wa Hăx̣wāmis Ł^{ɛ}wa Gwawaē-
nox^{u} Ł^{ɛ}wa Lēgwīlda^{ɛ}x^{u} ^{ɛ}wī^{ɛ}laxs mōsgEmakwaē, wä, hä^{ɛ}staEm ăxnō-
gwatsa pExEmēxa k·!ēs păxăla, yîxa qEx·Emakwasa L!āgEkwēxa
hëwäxa yEx̣wa lāxa ts!ēts!ēqa. Wä, hë^{ɛ}mēs ^{ɛ}nEm Ł̣ēgEmsē gwēsE-
ma^{ɛ}yē Ł̣ō^{ɛ} pExEmē, yîxs hāē gwēx·sa pExEma^{ɛ}ya *doctor* laxa 20
museum, yîxs wŭł^{ɛ}maē Ł̣ēqElasō^{ɛ}s *doctor,* yîxs k·!ēsaē *doctor.* Wä,
hët!a gwēx·sa pExEmē lāxa ts!ēts!ēqā. Wä, g·îl^{ɛ}mēsē gwāła ts!ē-
ts!ēqa laē gwāł pExEmēxa bEgwānEmē qaxs â^{ɛ}maē hë gwēx·sa
pExEma^{ɛ}yasa ts!ēts!ēqa, yîxs â^{ɛ}mae ^{ɛ}nāx̣wa ts!ägEkwe gwayi^{ɛ}lälasas.
Wä, hë^{ɛ}mis âEm ōgwaqa gwēx·sa pExEmēsa ts!ētsē!qa. Wä, 25
g·îl^{ɛ}mēsa yāq!ent!āla ^{ɛ}nēx· qa^{ɛ}s hë Ł̣ēx^{ɛ}ēdayuwē gwēsEma^{ɛ}yē lāq
laē Ł̣ēx^{ɛ}ēdEs lāxa gwēsEma^{ɛ}yē. Wä, gîl^{ɛ}mēsa ōgŭ^{ɛ}la bEgwānEm
^{ɛ}yālaqas qa läs L̄ē^{ɛ}lālaxa hāmats!a qa läs k!wēła, laē ^{ɛ}nēk·a, "Hāg·a-
xEns pExEma^{ɛ}yēx L̄ē^{ɛ}lālaxEns ^{ɛ}nEmōkwa, qaxs k·!ēsaē q!ūnāla
naqâłē wāłdEmasa yā^{ɛ}yaq!Enlēmīła. . . . Hë^{ɛ}mis lāg·ilas ^{ɛ}nēx·sō qa 30
^{ɛ}nEmōx^{u}mēsa yayāq!entemīłasa yä^{ɛ}wēx·îlats!ē g·ōkwa.

HëEmLEn g·îl wāłdEmLa q!āq!alak·!a^{ɛ}yasa păxăla yîxs hë^{ɛ}lik·a-
axa ts!Ex·q!a qaxs âlaaqos k!wäg·ila LēxLeqwālīł lāxēs wāłdEmī-
^{ɛ}lälayōs, yîxs ^{ɛ}nēk·a^{ɛ}yaqōsaqēxs q!āq!alälElg·Esnokwaēda pēpăxala

[1] The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ‖ the sick among all the men. There are no | spies such as you refer to, who tell them about sick people, and about the place | where to feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the shaman names the price to be paid by the sick person ‖ whom he cures. |

And this is also a mistake, when you say that the | shaman bites his tongue and swallows the blood, and vomits it, when | some one passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks‖ at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being represented by dried berries; for there was a mischievous man, K·!ēsoᵉyak·îlis, | whose soul was restored by a female shaman of the Nimkish, whose | name was Hēłagōlsᴇla. K·!ēsoᵉyak·îlis said that it was made of dried berries, ‖ what the shaman placed on her hand, and what she called his soul; but nobody | believed what K·!ēsoᵉyak·îlis said to all the people, | that it was dried berries, for K·!ēsoᵉyak·îlis was an expert in making fun of | all the strange things that one sees done by the shamans. I have never | spoken with the shaman of the Nimkish, Hēłagōlsᴇla, and I do not ‖ know whether it is true that these were dried berries or not, as was said by K·ēso-

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lax ts!ēts!ᴇx·q!äsa ᵉnāx̣wa bēbᴇgwānᴇma. Wä, laᴇm k·!eâs q!āq!ālalᴇlg·îts yîxēs gwᴇᵉyōs la nēłas ts!ᴇx·q!äsa bᴇgwānᴇm ḷōᵉ ăxāsas ts!ᴇx·q!ōlᴇmas lāx ōk!winaᵉyas.

Wä, laᴇmxaē lᴇqwa, wä, hëᵉmis wāłdᴇmōs, yîxs nēk·aaqōsaq hëᵉmēda pēpăxala ḷēxᵉēd qa ᵉwāxaats ayäsa ts!ᴇx·q!äqēxs laē hēlik·aaq.

Wä, laᴇmxaē lᴇqwa, wä, hëᵉmesēxs ᵉnēk·aaqōsaq q!ᴇx·ᵉīdēda păxăläxēs k·!îlᴇmē qaᵉs nᴇqwēxa ᴇlkwa qaᵉs hōqwalaxs laē qayap!ᴇntsōxs hăᵉmāpaē.

Wä, laᴇmxaē lᴇqwa, wä, hëᵉmēsēxs ᵉnēk·aaqōsaqēxs k·!ᴇx̣ᵉwēdaēda păxăläxa ăxāsasa ts!ᴇx·q!ōlᴇm qaᵉs q!ᴇx·ᵉīdēq qa t!ēx̣ᵉwīdēs.

Wä, laᴇmxaas lᴇqwa yîxēs wāłdᴇmōs, wä, hëᵉmisa wāłdᴇmōs qaēda bex̣ᵉŭnaᵉyēxa t!ᴇqa, yîxs âłetaē begwānᴇmē K·!ēsoᵉyak·îlisxa la ăxᵉāʟᴇlōdayōs bᴇx̣ᵉŭnē, yîsa ts!ᴇdāqē păxălasa ᵉnᴇmgēsxa ḷēgadäs Hēłagōlsᴇla. Wä, la ᵉnēk·ē K·!ēsoᵉyak·îlisaqēxs t!ᴇqaē ăxts!ānaᵉyaᵉx aᵉyasâsa păxăla, yîx gwᴇᵉyâs bᴇx̣ᵉŭnaᵉya. Wä, la k·!eâs ōq!ŭsᴇx K·!ēsoᵉyak·îlisaxs laē ts!ᴇk·!āłᴇlaxa ᵉnāx̣wa bēbᴇgwānᴇm ᵉnëx·qēxs t!ᴇqaē, yîxs ëg·îlwataē K·!ēsoᵉyak·îlisē lāx aᴇmłäsa ᵉnāx̣wa ᴇmʟa dōgŭlts gwēg·ilatsa pēpăxăla. Wä, lᴇn hēwäxa yaēq!ᴇg·aᵉł ḷᴇᵉwa păxăläsa ᵉnᴇmgēsē Hēłagōlsᴇla. Wä, lᴇn k·!ēs q!âʟᴇlaq ḷōᵉ âlaᴇmt!ᴇqa ḷōᵉk·!ēs yîx wāłdᴇmas K·!ēsoᵉyak·îlis

ᶜyak·îlis, | for he was a liar. What I mean is, that | all the people believe that Hēłagōlsᴇla, | that Nimkish woman is a shaman; for all the men | and women of the Kwāg·uł are angry on account of what K·!ēsoᶜyak·îlis said ‖ when he made fun of her, because Hēła-gōlsᴇla only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him well never asks for pay, and generally they | are not paid. When the man is poor, then ‖ he does not pay the shaman; but when the one who is cured is a chief, | then he would be ashamed not to pay the shaman, because he is a chief, for he would be made fun of by his | tribe if he did not pay the shaman. All the shamans act that way, | and not one of them names the price to be paid by the one who is cured, | for if it is a common man who is cured by the shaman, ‖ he generally pays two pairs of blankets to the shaman, but | often he is not paid at all; and when (the patient) is a chief, | then the chief gives as much as is proper for the greatness of his position. | It depends upon his own wish how much he pays the shaman. | The shaman never names the price; for the shaman does not ‖ talk about the chief if he does not pay him well, for | the tribe of the chief talk about their chief when he | pays little to the shaman. That is all about this. |

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qaxs lāwisḷaē lēx̱ᵘsᴇmē bᴇgwānᴇᶜmēnaᶜyas. Hēdᴇn ᶜnēᶜnak·îłē yîxs âlaē ᶜnāx̱wa ōq!ŭsēda bēbᴇgwānᴇmaq âlak·!āla păxălē Hēłagōlsᴇla, yîxa ts!ᴇdāqē păxălasa ᶜnᴇmgēs, qaxs ᶜnāx̱waᶜmaēda bēbᴇgwānᴇmē ḷᴇᶜwa ts!ēdaqasa Kwāg·uł ts!ᴇnx̱ᵘs wāłdᴇmas K·!ēsoᶜyak·îlis yîxs laē aᴇmłāłas qaxs âᶜmaē Hēłagōlsᴇla la laēʟ lāx g·ōkwasa ts!ᴇx·q!a qaᶜs hēlēx·ᶜīdēq.

Wä, g·îlᶜmēsē ēx·ᶜidēda ts!ᴇx·qa bᴇgwānᴇm ḷōxs ts!ᴇdāqaē lä hēwäxa ăāᶜyalaxēs la ēx·ᶜidamatsᴇᶜwa. Wä, lä hē q!ŭnālatsēxs hēwäxaē ayāsᴇᶜwa. Wä g·îlᶜmēsē wiwosēlagēda bᴇgwānᴇmē laē k·!ēs ayaq. Wä, g·îlᶜmēsē g·īgămaᶜyē hēlik·asᴇᶜwas laēda g·īgămaᶜyē max·ts!ā k·!ēs ayaq qaēxs g·īgămaᶜyaē qaxs lälaxē aᴇmłałayolaxsēs g·ōkŭlōtē qō k·!ēslax ayā laxa păxăla, lax ᶜnāx̱wa gwēg·ilatsa pēpăxăla k·!eâsaē ᶜnᴇmōkᵘ ḷēxᶜēdᴇs qa ᶜwāxaats ayäsēs hēlik·asᴇᶜwē, yîxs g·îlᶜmaē bᴇgwānᴇmq!ālaᶜmē hēlik·asᴇᶜwasa păxăla, wä, lä q!ŭnāla ayasa maᶜłᴇxsa p!ᴇlxᴇlasgᴇm lāxa păxăla. Wä, hēt!a q!ŭnālatsēxs k·!ēsaē āya. Wä, g·îlᶜmēsē g·ayōł lāxa g·īg·ᴇgămaᶜya laē hēᶜma g·īgămaᶜyē âᴇm gwaᶜnaxōdᴇx ᶜwālaᶜyasasēs g·ēq!ēnaᶜyē. Wä, hăsᶜmēsēq nâqaᶜyēs gwᴇᶜyō qa ᶜwāxaatsēs ayäxa păxăla. K·!ēs hēdēda păxăla ᶜnᴇmp!ᴇna ḷēxᶜēda, yîxs k·!ēsaē hēdēda păxăla gwāgwēx·sᶜāla lāxa g·īgămaᶜyaxs k·!ēsaē aēk·!a ayaxa păxăla qaxs häē g·ōkŭlōtasa g·īgămaᶜyē gwāgwēx·sᶜāla lāxēs g·īgămaᶜyaxs halēg·ilaē ayaxa păxăla. Wä, laᴇm lāba.

78 And this is about the shaman who, as you say, bites the skin of the one who is being cured | to make the skin blue. Now you shall
80 really know ‖ what is done by the shaman. When the shaman is asked to cure a person, | he goes at once and sits down at the right-hand side where the sick person lies in bed. | Then he asks the sick person for the place where he feels | sick. Then the sick person tells him, putting the first finger | on the place where he feels the sickness.
85 Then the shaman ‖ washes his hands in a dish containing water, which has been put down for him for sucking out the disease. | After the shaman has washed his hands, he feels of the place referred to by | the sick man. Then the shaman presses his | first finger on the place where the sickness is, and he presses it down for a long
90 time. | As soon as he lifts his finger, he watches the ‖ place that he has pressed in. If it gets red at once, he knows | that the sick one will get well. Then the shaman is glad. | When the place which he has pressed in remains white and never gets red, | then the shaman recognizes that the sick one can not live long | after that. When it
95 does not get red for a long time and ‖ gets red gradually, the shaman says that he will be sick for a long time. | Then he sucks at the place that he has pressed in; and when he lifts his head, he watches | the place where he has been sucking. And when it turns blue, he knows that | the sick one will not live long. When it | turns red, the

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78 Wä, hë^{ɛ}misa păxăla yîxs ^{ɛ}nēk·aaqōsaq q!Ek·ax L!ēsasēs hēlik·a-sE^{ɛ}wē qa t!ēx̣^{ɛ}widēs L!ēsas. Wä, la^{ɛ}mēts âlak·!ālał q!âł^{ɛ}aLElał lāx
80 gwa^{ɛ}yi^{ɛ}lälasasa păxăla. Wä, hë^{ɛ}maēxs laē ha^{ɛ}yalik·!asE^{ɛ}wēda păxăla lä hëx·^{ɛ}idaEm la qa^{ɛ}s k·!wāg·alīłē lax hëłk·!ōtaga^{ɛ}wa^{ɛ}lītasas qElgwē-lasasa ts!Ex·q!a. Wä, lä wŭLaxa ts!Ex·q!a lāx q!āk·Elasasēxa ts!Ex·îla. Wä, lä nēłēda ts!Ex·q!āxs laē ts!Emx·^{ɛ}ītsēs ts!Emā-lax·ts!āna^{ɛ}yē lāxēs q!äg·îłē ts!Ex·q!ōlEma. Wä, lēda păxăla ts!En-
85 ts!Enx̣^{ɛ}wīda lāxa g·āx ha^{ɛ}nēła k·!âts!ē q!ōts!Ewax̣^{u}sa ^{ɛ}wāpē. Wä, g·îl^{ɛ}mēsē gwālēda păxăla ts!Ents!Enkwaxs laē p!ēx̣^{ɛ}wīdxa gwE^{ɛ}yâsa ts!Ex·q!a bEgwānEm ts!Ex·îla. Wä, lēda păxăla ts!EmbEtEntsēs ts!Emālax·ts!ānayē lāx nEqElāsa ts!Ex·îla. Wă, lä gagäła ts!Emā-łaq. Wä, g·îl^{ɛ}mēsē wēx·^{ɛ}īdxēs ts!Emālax·ts!āna^{ɛ}yē laē dōqŭlaxēs
90 ts!Emałasōx̣^{u}dē. Wä, g·îl^{ɛ}mēsē hëx·^{ɛ}idaEm L!āx^{ɛ}wida, laē q!âLElaqēxs ëx·^{ɛ}ida^{ɛ}mēLa ts!Ex·q!a. Wä, la^{ɛ}mē ëk·ē nâqa^{ɛ}yasa păxăla. Wä, g·îl^{ɛ}mēsē âEm ^{ɛ}mElstoLElē ts!Emałaasdäs, hëwäxa L!āx^{ɛ}wida. Wä, hëEm māmalt!ēk·!ēsa păxăläxs k·!ēsēLē gäłał q!ŭlaLa ts!Ex·q!a bEgwānEm lāxēq. Wä, g·îl^{ɛ}mēsē gāgäła k!ēs L!āx^{ɛ}wida, wä, lä
95 L!agŭ^{ɛ}nakŭla, wä lä ^{ɛ}nēk·ēda păxăläqēxs gäłēLē ts!Ex·q!ał. Wä, lä k·!Ex̣^{ɛ}wīdxēs ts!Emałasōx̣^{u}dē. Wä, g·îl^{ɛ}mēsē x·īt!ēdExs laē dōqwa-łaxēs k·!ax̣^{u}mōtē. Wä, g·îl^{ɛ}mēsē k·!ēs t!ēx̣^{ɛ}wida laē q!âLElaqēxs k·!ēsēLē gäłał q!ŭlaLa ts!Ex·qa bEgwānEma. Wā, g·îl^{ɛ}mēsē âEm

shaman knows that he will lie in bed for a long time. ‖ And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K·!AŁMŌDĒŁANAǤA

The Nāk!wax·da^{ɛ}x^{u} were living at Tēgŭxstēi. | Their chief was 1
Q!ādē. He was giving a winter dance that winter. |

Then the sister of Q!ādē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ‖
where the Nāk!wax·da^{ɛ}x^{u} stay when they disappear, a mountain on 5
the ground back of | Tēgŭxstē^{ɛ}. She had not been there long, when
she became really sick. | Then her brother Q!ādē became uneasy,
because he saw that | his sister could not recover; and Q!ādē called
the | chiefs of his tribe, the Nāk!wax·da^{ɛ}x^{u}, and the head shamans,
into his house ‖ after midnight. And when they were all inside, | 10
Q!ādē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Łēbid spoke, and | said, "Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying ‖ in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

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L!ax^{ɛ}wida, wä, lä q!alēda păxăläqēxs ga^{ɛ}yi^{ɛ}lälāł qElgwēłLa ts!Ex·q!a
bEgwānEma. Wä, g·îl^{ɛ}mēsē âlak·!āla t!ēx^{ɛ}widē k·!ax^{u}mōtas, wä, 100
la^{ɛ}mē q!âLElēda păxăläqēxs hali^{ɛ}lälēLē ëx·^{ɛ}īdLa ts!ēx^{ɛ}q!a bEgwā-
nEma. Wä, hëEm wāxEn q!ałē lāxEn la gwagwax·s^{ɛ}alasa.

K·!AŁMŌDĒŁANAǤA

G·ōkŭlaēda Nāk!wax·da^{ɛ}xwē lāx Tēgŭxsta^{ɛ}yē. Wä, lā^{ɛ}laē g·īgă- 1
ma^{ɛ}yasē Q!ādē yäwix·Elaxa la ts!ăwŭnxa.

Wä, laEm^{ɛ}laē x·îs^{ɛ}ēdē wŭq!wäs Q!ādēs Q!wālanēnega. Wä, k·!ēs-
^{ɛ}lat!a gäła x·îsāłas lāaEl ts!Ex·q!Ex·^{ɛ}īda yîx Q!wālanēnega lāx lāasas
x·īx·Esaläsa Nāk!wax·da^{ɛ}xwa āLaap!a^{ɛ}yasa nEk·!Esē lāx āL!äs 5
Tēgŭxsta^{ɛ}yē. Wā, lā^{ɛ}laē gagäłaxs lāaEl âlax·^{ɛ}īd ts!Ex·q!a. Wä,
laEm^{ɛ}laē nōłē wŭq!wäsē Q!ādē qaxs lEmaaEl dōqŭlaqēxs k·!ēâsaē
gwēx·^{ɛ}idaas la ëx·^{ɛ}īdēs wŭq!wa. Wä, lā^{ɛ}laē Q!ādē LēłLs!ōdxa
g·īg·Egăma^{ɛ}yasēs g·ōkŭlōta Nāk!wax·da^{ɛ}xwē ŲE^{ɛ}wa pēpExEma^{ɛ}yasxa
la gwāł nEgēg·ēxa gānuLē. Wä, g·îl^{ɛ}Em^{ɛ}lawise ^{ɛ}wī^{ɛ}laēLExs laē nēlē 10
Q!ādäsēs wŭq!wē Q!wālanēnegäxs lE^{ɛ}maē wāwēk·!Eq!a. Wä,
hëx·^{ɛ}ida^{ɛ}Em^{ɛ}lāwis ^{ɛ}yāq!Eg·a^{ɛ}lēda ^{ɛ}wālasē păxălē Łēbidē. Wä, laEm^{ɛ}laē
^{ɛ}nēk·a: "Wëg·a dōqwałaxs nenâqa^{ɛ}yaqōs g·īg·Egămē^{ɛ} qaxs k·!eâsaa-
xEnt nEẋwālasa ^{ɛ}nāx·^{ɛ}năwalak!ŭsa lāx ăxāsasEns wŭq!wa lāxēs g·î-
g·ōk!wāła. Wä, lāxEntē ēxentanōkwa ēałq!asa x·îsāłotsē. Wä, 15
hē^{ɛ}mis k·îlEmsa haăyałilagasasa āL!ē g·āx hēłElsaxEns wŭq!wä.
Wä, la^{ɛ}mēsEn ^{ɛ}nēnk·!ēqEla qa g·āxlāg·isē lōłt!a qa g·āxēsē qElgwīł

she go to bed | in this winter-dance house, so that she may be cured by the supernatural powers of the | winter-dance house." Thus he said, and immediately all the chiefs ‖ agreed to what the great shaman had said. And as soon as he | finished his speech, they went out. |

When all the Nāk!wax·da^{ɛ}x^{u} had gone to sleep, | four strong men were asked to go to the place where those who disappear assemble. | They carried with them a large mat on which Q!wālanēneġa was to lie ‖ when they brought her out of the woods. It was nearly daylight | when they came back, and they put down Q!wālanēneġa | behind a board put on its edge at the right-hand side of the | dance house.[1] As soon as she lay there, she was just | like dead, and they thought that she had died. She never ‖ moved from morning, when daylight came, until the evening. Then | they called the great shaman of the Nāk!wax·da^{ɛ}x^{u}, whose name was Fool, | to feel of her, for Q!ādē thought that his sister had died. | As soon as Fool finished feeling of her, | the great head shaman of the shamans, Fool, laughed, and said, ‖ "O dear Q!ādē! clean the bedroom of our child here, | and clear out everything in this room. When you have | done so, take a new mat without black stripes, and | spread it under your sister, and also her bedding, for | everything must be made new;

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lāxwa lōbEkwēx qa wäg·ilaxsē ^{ɛ}nawălakwalīłasōsa ^{ɛ}nax·^{ɛ}nawalagwīłaxsa lōbEkwēx," ^{ɛ}nēx·^{ɛ}laē. Wä, hëx·^{ɛ}idaEm^{ɛ}lāwisa g·īg·Egăma^{ɛ}yē ^{ɛ}nāẋwa ēx·ak·Ex wāłdEmasa ^{ɛ}wālasē păxăla. Wä, g·îl^{ɛ}Em^{ɛ}lāwise ġwāłē wâłdEmasēxs lāaEl hōqŭwElsa.

Wä, g·îl^{ɛ}Em^{ɛ}lāwisē ^{ɛ}nāẋwa mēx^{ɛ}ēdēda Nāk!wax·da^{ɛ}xwaxs laē ăxk·!ālasE^{ɛ}wēda mōkwē łē^{ɛ}lâk^{u} bēbEgwānEma qa läs lāxa q!ap!Eyasasa x·īx·Esāła dāg·îlqElaxa ^{ɛ}wālasē łē^{ɛ}wa^{ɛ}ya qa qElgŭdzEwēsō^{ɛ}s Q!wālanēnega qō g·āxL lâłt!anoLō. Wä, laēm^{ɛ}lāwisē Elāq ^{ɛ}nāx·^{ɛ}īdExs g·āxaē aēdaaqa. Wä, la^{ɛ}mē qElẋ^{ɛ}walēlEmē Q!wālanēneġa lāx āLadzē^{ɛ}līlasa k·!ōgwīlē ^{ɛ}wadzō ts!Eẋ^{u}sEm saōk^{u} lāx hëłk·!otēwalīłasa lōbEkwē. Wä, g·îlEm^{ɛ}lāwisē qElẋwalīlEmxs laē âlaEl la ^{ɛ}nEmāx·îs ŗE^{ɛ}wa lā łE^{ɛ}la. LaEm^{ɛ}laē k·ōtasō^{ɛ} laEm wīk·!Ex^{ɛ}īda. Wä, hëwäxa^{ɛ}lat!a q!wēnał^{ɛ}īdxa la ^{ɛ}nāx·^{ɛ}īdxa găāla. Wä, lā^{ɛ}laē dzāqwaxs laē Lē^{ɛ}lālasE^{ɛ}wēda ^{ɛ}wālasē păxălăsa Nāk!wax·da^{ɛ}xwēxa ŗēġadäs NEnōlō qa läs p!ēẋ^{ɛ}wid qaxs lE^{ɛ}maē ^{ɛ}nēk·ē Q!ādäq laEm wīk·!Ex^{ɛ}īdēs wŭq!wax·dē. Wä, g·îl^{ɛ}Em^{ɛ}lāwisē NEnōlowē gwāł p!ēẋwaqēxs lāaEl dāł^{ɛ}īdēda ^{ɛ}wālasē pExEmēsa pēpăxăla NEnōlowē. Wä, lā^{ɛ}laē ^{ɛ}nēk·a: "^{ɛ}ya, adä, yūL Q!ādē. Wëg·a xēkŭlēłaxōx qElgwēlasaxsEns xŭnōkwēx qa^{ɛ}s âlaōs ēkwaxwa ^{ɛ}nāẋwax g·ēx·g·aēła. Wä, g·îl^{ɛ}Emłwīts ġwāł, wä lāLEs ăx^{ɛ}ēdLEx ts!Ex·asa k·!ēs dzādzēqElak^{u} łē^{ɛ}wa^{ɛ}ya qa^{ɛ}s LEbabōliłaōsas lāxōx wŭq!wäqEns. Wä, yū^{ɛ}mesōx māmaxs qa ^{ɛ}nāẋwa^{ɛ}mēsōx ts!Ex·asa. Wä, g·îl^{ɛ}Emłwēts ġwāłalīła laaqōs ăx^{ɛ}ēdxa

[1] That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take ‖ red cedar-bark and split it into narrow strips; and when | much cedar-bark has been split, take four | slender newly chopped cedar-trees of the same length as | our sister here, and also four | stout poles half a fathom in length, which are to be the posts of the room in which our sister is to lie down; ‖ and when they have been put down there, drive one of the | posts into the floor at the right-hand side of the head of our sister, and | drive down another at the right-hand side of her foot, and still | another one at the left side of her shoulder, and the last | one at the left side of her feet; and when you have finished this, ‖ take the four slender cedar-trees, and lay their ends on the | four posts; and when you have done so, take the | split strips of red cedar-bark, and hang them from the | four poles of cedar-wood, just above our sister. When they have been | hung up, take much eagle-down, and ‖ strew the eagle-down on the red cedar-bark, and on our sister where she is | lying down in the middle of this frame which you made to hang up the | cedar-bark covered with eagle-down, and when you have done so, sweep out the place | where you have been working, so that nothing is left on the floor; | and do not be weak on account of our sister, and go to see her. ‖ Don't go to see her this side of four days, | otherwise you will frighten away what will come to take pity

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L!āgEkwē qa^{ɛ}s dzEdzExsālaōsaq qa ts!ēlts!Eq!astowēs. Wä, gîl^{ɛ}mēsē q!ēnEmēs dzExayōs L!āgEkwa laaqōs ăx^{ɛ}ēdxa mōts!aqē wīswŭlē alōmas dzEsEqwa, yîxs yū^{ɛ}mēLa ăwâsgEmōx ^{ɛ}wāsgEmxsdaasaxsEns wŭq!wax. Wä, hë^{ɛ}mis mōts!aqa hăxk·lōt!Ebōt lāxEns bāLax dzōx̣ŭma ḷEsḷEk^{u}k·înālē, qa ḷēḷāmsōx qElgwīlasaxsEns wŭq!wax. Wä, g·îl^{ɛ}Emłwisē g·āx ăx^{ɛ}ālił lāq^{u} qasō lāł dēx^{ɛ}walīłaxa ^{ɛ}nEmts!aqē ḷām laxōx hełk·!ōdEnōLema^{ɛ}yaxsEns wŭq!wax. Wä, las ēt!alīłasa ^{ɛ}nEmts!aqē ḷām laxōx hełk·!ōtsīdza^{ɛ}yaxs. Wä, lās ēt!alīłasa ^{ɛ}nEmts!aqē lāx gEmxołtsEyāp!a^{ɛ}yas. Wä, lās Elxḷālax dēx^{ɛ}walīłasa ^{ɛ}nEmts!aqē lāx gEmxołtsīdza^{ɛ}yaxs. Wä, g·îl^{ɛ}mēsē gwāłes ăxayōs laāqōs ăx^{ɛ}ēdxa mōts!aqē wīswŭł dzEsEqwa qa^{ɛ}s k·ādEtadoōsas lāxa mōts!aqē ḷēḷāma. Wä, g·îl^{ɛ}mēsē gwāłExs lāaqōs ăx^{ɛ}ēdxa q!ēnEmōs dzExē ts!ēlts!Eq!astō L!āgEkwa qa^{ɛ}s gēx̣ŭndalaōsas lāxa dzēdzEsEqwē mōts!aqa lāx ek·!a^{ɛ}yasEns wŭq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la la gēx̣^{ɛ}ŭlālElaxs laaqōs ăx^{ɛ}ēdxa q!ēnEmē qEmx̣wasa kwēkwē qa^{ɛ}s qEmx̣^{ɛ}wīdaōsas lāxa L!āgEkwē ḷō^{ɛ}mEns wŭq!wa laxōs laēna^{ɛ}yēx qelx̣^{u}ts!â lāx nExts!âwasa k!umōdzEkwē tētEx̣^{ɛ}ŭnālaxa qEmōkwē L!āgEkwa. Wä, g·îl^{ɛ}mēts gwālalaaqōs ^{ɛ}wī^{ɛ}la xēx̣^{ɛ}wīdxōx yālag·îlilasaqōs qa k·!eâsēs g·aēł lāx yägˑîl^{ɛ}mâ^{ɛ}yaxsōs ăxalē^{ɛ}lEmaqōs. Wä, hë^{ɛ}misa wāx·Ema łElwēqElasEns wŭq!wax qa^{ɛ}s g·āxaōs dōx^{ɛ}wīdEq^{u}. Ḳŭnō g·āxlax dōx^{ɛ}wīdEq^{u} lāx gwas^{ɛ}agawa^{ɛ}yas mōp!Enx̣wa^{ɛ}sē ^{ɛ}nāla, āLas hăwīnałaxwa g·āxLēx wāx·^{ɛ}īdL hēłElīłałxEns wŭq!wax qa q!ŭlē·

and restore our sister so that she will live. | You will only bring bad luck to our sister if you | attempt to go to see her before four days have passed. That is all,| Chief Q!ādē." Thus said Fool, the great shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ādē did the work that he was told to do by the | great shaman in the way he was to make the bedroom for Q!wālanēnega. When | it was finished, Q!ādē left. Now, the | heart of Q!ādē was really sick on account of his sister, for he saw that his sister || was really dead; for he distrusted the words of | the great shaman, for Qä!dē always opposed the shamans. | Therefore he was really crying as he was walking along. Q!ādē thought | he would obey the advice given by the great shaman, | and Q!ādē never went near the place where his sister was lying down. ||

Now, two nights had passed since the dead | Q!wālanēnega had been covered with red cedar-bark. When night came, she was heard | talking with the one who is called Hēłemīł. And | Q!wālanēnega said that she had no sacred song; and Q!wālanēnega said again, | "Go on, now, Hēłemīł, supernatural one! bring me back to life, so that I || may be named Q!ŭlents!ēsemaga." For a while | Q!ŭlents!ēsemaga was silent, as she was speaking with Hēłemīł, | and then Q!ŭlents!ēsemaga sang this sacred song: |

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sōx. Wä, âemḷałts ᵉnēx·l qaᵉs aᵉmēłāmasēlōs lāxens wŭq!wax qasō g·āxl dōxᵉwīdełqōx gwāsᵉaᵉyasa mōp!enẋwaᵉsē ᵉnāla. Wä, yūᵉmōq, g·īgămēᵉ, ādä Q!ādä;" ᵉnēx·ᵉlaē Nenōlowēxa ᵉwālasē păxăla. Wä, g·îlᵉemᵉlāwisē q!wēlᵉīdexs yāq!ent!ālaaxs laē lāwelsa.

Wä, hëx·ᵉidaemᵉlāwisa g·īg̣ămaᵉyē Q!ādē ēaxᵉēda lāx gweᵉyâsa ᵉwālasē păxăla qa gwałaatsa qelgwīlasas Q!wālanēnega. Wä, g·îlᵉemᵉlawisē gwałaxs g·āxaē Q!ādē bâs. Wä, laemᵉlaē âla ts!ex·îlē nâqaᵉyas Q!ādē qaēs wŭq!wa, qaxs leᵉmaē dōqŭlaxēs wŭq!wäxs leᵉmaē âlak·!āla łeᵉla qaxs wiōq!ustsōkwałaē Q!ädäx âlē wāłdemiᵉlālasa ᵉwālasē păxăla qaēs lēlak!wālaēnaᵉyē Q!ädäxa pēpăxăla. Wä, hëᵉmis lāg·ilas âla q!wāq!ŭts!ēqela. Wä, lālaḷa ᵉnēnk·!ēqelaᵉme Q!ādē qaᵉs nānagēg·ēmēx ḷēxsᵉalayâsa ᵉwālasē păxălaq. Wä, laᵉmē hëwäxa Q!ādē lā ᵉneẋwabālax qelgwīᵉlasasēs wŭq!wa.

Wä, hëᵉlat!a lā māᵉłexsē g̣ānolas la l!al!egekŭlākwa lā łeᵉlē Q!wālanēnegäxs laael ēt!ēd gānolexs laael wŭḷāxᵉaḷełexs laē yaēq!ent!āla ḷeᵉwēs gweᵉyâ Hēłemīł. Wä, laemᵉlaē ᵉnēk·ē Q!wālanēnegäxs k·!eâsaē yälaᵉxᵘlena. Wä, lāᵉlaē ēt!ēd ᵉnēk·ē Q!wālanēnega: "Wäg·îłla Hēłemīłts ᵉnawalak q!ŭlāx·ᵉidāmasōł g·āxen qen wäg·ilen ḷēgadełts Q!ŭlents!ēsemaga." Wä, gagałaemᵉlāwisē l!ek·!āla Q!ŭlents!ēsemaga lāxēs laēnaᵉyē yaēq!ănt!āla ḷōᵉ Hēłemīł. Wä, lāᵉlaē yälaqwē Q!ŭlents!ēsemaga yîsg·a:

1. "O friend, Hēłemīł! I pray you to revive me, our friend, with your | life-bringer, Hēłemīł; with your magic power, friend! Wäē wäē wä! ‖

2. "O friend, Hēłemīł! I pray you to make me well, our friend! with your | means of healing, Hēłemīł, your magic power, friend! Wäē wäē wä! |

3. "O friend, Hēłemīł! I pray you to make me right, our friend, with your | means of setting right, Hēłemīl, your magic power, friend! Wäē wäē wä! |

4. "O friend, Hēłemīł! have mercy on me with your life-bringer, ‖ Hēłemīł, your magic power, friend! Wäē wäē wä! |

5. "Go on, friend, Hēłemīł! have mercy on me with your healing power, | that I may come to be a healer by the means of your | healing power, Hēłemīł, by your magic power, friend! äē." |

As soon as she had stopped singing, she talked again with the one with whom she had been talking before, ‖ and Q!wālanēnega replied to what Hēłemīł said. | "O friend, Hēłemīł! how is my sacred song? Do I | succeed nearly in the way I do it, friend?" And for a long time | they were silent. Then Q!wālanēnega spoke again, and | said, "Thank you, friend, Hēłemīł, that you have had mercy on me, and brought me to life, ‖ Long-Life-Giver, supernatural one! I will do as you tell | me, this coming night." That is what Q!wālanēnega | said, and it was quiet after that. |

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1. Wäg·a qastä Hēłemīł wāx q!ŭlāx·ᵉidamaōxEns ᵉnEmōx̣ᵘᵉōx yîsōs q!wēq!ŭlag·îlayâqōs Hēłemīlts ᵉnawalax̣ᵘs, qastä wäē wäē wä.

2. Wäg·a qastä Hēłemīł wāx heliᵉläläᵉōxEns ᵉnemōx̣ᵘᵉōx yîsōs hēłiᵉläläyâqōs Hēłemīlts ᵉnawalax̣ᵘs, qastä wäē wäē wä.

3. Wäg·a qastä Hēłemīł wāx ᵉnaqēᵉstEndaᵉōxEns ᵉnEmōx̣ᵘᵉōx yîsōs nāqēᵉstEndayâqōs Hēłemīlts ᵉnawalax̣ᵘs, qastä wäē wäē wä.

4. Wäg·a qastä Hēłemīł waxēdaᵉōsōs q!wēq!ŭlag·ilayâqōs Hēłemīlts ᵉnawalax̣ᵘs ᵉnawalax̣ᵘs qastä, wäē wäē wä.

5. Wäg·îłła qastä Hēłemīł waxēdaᵉō g·āxEnLasōs hëlig·aᵉyâqōs qEn waxᵉowē nōgwa g·āx hëlig·ayōnox̣ᵘsōs hēlig·ayâqōs Hēłemīlts ᵉnawalax̣ᵘs qastä, wäē.

Wä, g·îlᵉmēse q!wēłᵉīdExs laē ēt!ēd yaēq!Eg·aᵉł ŁEᵉwis yaēq!Ent!alōte. Wä, laEmᵉlaē nāᵉnaxmaᵉyē Q!wālanēnegäx wāłdEmas Hēłemīłaq: "YūL, qāst, Hēłemīł, wīx·sEn yälaqŭlaēnaᵉyē. LEᵉmaEn nExts!âxēs gwEᵉyâōs gEn gwēk·!ālasa, qāst." Wä, lāᵉlaē gagäła L!Ek·āłaxs laaᵉlas ēdzaqwa yāq!Eg·aᵉlē Q!wālanēnega. Wä, lāᵉlaē ᵉnēk·a: "YūL, gēlak·asᵉla qāst Hēłemīł laEms wāxᵉēd q!ŭlāmas g·āxEn, g·îlg·îldōkwēlas ᵉnawalakᵘ. LaᵉmēsEn lāt lāxēs wāłdEmōs g·āxEnLaxwa nēg·îkwēx." Wä, hëEm waxē wāłdEmas Q!wālanēnegäxs laē sElt!ēda.

And before long, in the night, Q!wālanēnega was heard | singing her sacred song back of Tēgŭxstē^{ɛ}. Now, she had really disappeared; || and she never went to the house of those who had disappeared, | (the house) behind the mountain back of Tēgŭxstē^{ɛ}. |

Then Q!ädē was troubled about his sister, for nobody | knew where Q!wālanēnega had disappeared to; | and they never heard her sacred song. || Sixteen days after she had left the dance-house, her sacred song was heard | back in the woods behind Tēgŭxstē^{ɛ}, and for a little while she came towards the beach. | Then she really came near the rear of the houses, | and she went far away again, singing her sacred song. Then | Q!ädē became glad, for he knew that his sister was still alive. || Then Q!ädē wished that they should capture quickly | three of those who stayed in the woods, and also Q!wālanēnega. | In the morning, as soon as daylight came, the men and women of the Nāk!wax·da^{ɛ}x^{u} | went to catch the three who were in the woods. And when | those came back who had gone to capture those who stayed in the woods, and when they went into the || dance-house, they sang the songs of the war-dancer, the tamer-dancer, | and the fire-dancer; and when the three dances were over, | they went into their sacred room. Now, the Nāk!wax·da^{ɛ}x^{u} thought that | Q!wālanēnega would be a great shaman. As soon as night came, | the Nāk!wax·da^{ɛ}x^{u} were called to come into the || dance-

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Wä, laEm^{ɛ}lāwisē gäła nEg·îkŭxs laaEl wŭ.ŁEłē Q!wālanēnegäxs laē yälaq!wāla lāx āL!äs Tēgŭxsta^{ɛ}yē. Wä, la^{ɛ}mē âlak·!āla x·îs^{ɛ}ēda. Wä, la^{ɛ}mē hëwäxaEm la g̣wäbala lāxēs x·îsałotē lāxēs g·îg·ōk!walē lāx āL.aap!a^{ɛ}yasa nEg·ä lāx āL!äs Tēgŭxsta^{ɛ}yē.

Wä, la^{ɛ}mē ēt!ēd la q!ēq!aēk·Elē Q!ädē qaēs wŭq!wäxs laē k·!eâs q!ālasa ^{ɛ}nāx̣wa bēbEgwānEmx lax x·îyats Q!wālanēnega. Wä, hë^{ɛ}misēxs hëwäxaē wŭ.ŁEł yälaq!wāla. Wä, hë^{ɛ}lat!a lā q!EL!Exsag·îyowē ^{ɛ}nāläs la bâsa lōbEkwaxs laē wŭ.Łaxa^{ɛ}.ŁEł yälaqŭla lāxa āLala lāx āL!äs Tēgŭxsta^{ɛ}yē. Wä, la^{ɛ}mē g·āx yāwas^{ɛ}īd L!āsōlEla. Wä, k·!ēs^{ɛ}lat!a âlaEm g·āx ^{ɛ}nEx̣wabāla laxa āLanâ^{ɛ}yasa g·ōkŭläxs laē x̣wēlaqa qwēsaxsda^{ɛ}nakŭlaxs yälaq!wālaē. Wä, la^{ɛ}mē ēx·^{ɛ}īdē nâqa^{ɛ}yas Q!ädē qaxs lE^{ɛ}maē q!âł^{ɛ}aLElaqēxs q!ŭla^{ɛ}maēs wŭq!wa. Wä, laEm^{ɛ}laē ^{ɛ}nēk·ē Q!ädē qa^{ɛ}s hali^{ɛ}lälalag·i k·îm^{ɛ}yaxa g·īg·iyak·Ela yūduk^{u} ōgŭ^{ɛ}la lāx Q!wālanēnega. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx·^{ɛ}īdxa gaäläxs laē ^{ɛ}wī^{ɛ}la^{ɛ}ma bēbEgwānEmē .ŁE^{ɛ}wa ts!ēdaqasa Nāk!wax·da^{ɛ}xwē la k·îm^{ɛ}yaxa yūdukwē g·īg·iyak·Ela. Wä, g·îl^{ɛ}mēsē g·āx aēdaaqaxa k·îm^{ɛ}yaxa g·īg·iyak·îla. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la hōgwīL lāxa lōbEkwaxs laē q!Emt!ēts q!Emq!Emdemasa ōlala .LE^{ɛ}wa hayalīk·îlałē .LE^{ɛ}wa nōnłtsē^{ɛ}stālałē. Wä, g·îl^{ɛ}Em^{ɛ}lāwisē gwāła yūdukwē yîx̣wa laaEl lats!âlīł lāxa łE^{ɛ}mēlats!ē. Wä, laEm^{ɛ}laē nEgēqāła^{ɛ}mē Nāk!wax·da^{ɛ}xwaq ^{ɛ}wālasL păxălē Q!wālanēnega. Wä, g·îl^{ɛ}Em^{ɛ}lāwisē gānuł^{ɛ}īdExs laē qāsasE^{ɛ}wēda Nāk!wax·da^{ɛ}xwē qa^{ɛ}s g·āxē ^{ɛ}wī^{ɛ}laēLEla lāxa

house to sing for the three who had stayed in the woods. | As soon as they were all in, the great shaman, | Fool, arose and spoke, and said, "O friends! | take your batons and beat quick time on your boards for a long time. | And as soon as you stop beating, then make no sound for a long time. ‖ Then you will again beat fast time on your boards. You will do so | four times, for I am thinking of our great friend | Q!wālanēnega. Therefore I wish that you should beat four times on your | boards, for we shall try to be successful, for she may come into this | winter dance-house this night; and also these shall hear her sing her sacred song." ‖ Thus said Fool. They never heard | her singing her sacred song, and they only sang the songs of the | three—the war-dancer, the tamer-dancer, and the fire-dancer. | And after they had finished, they went out. For two | nights they went in vain to the dance-house, and ‖ four times they beat the boards in vain. Then the Nāk!wax·da^{ɛ}x^{u} went out | to sleep. And they had not been asleep long, when the sound of the | sacred song came from the rear of the dance-house; and as soon as the sacred song was ended, | they heard the cannibal cry. There were no whistles. | This is what the Nāk!wax·da^{ɛ}x^{u} call hămdzEdzEwē^{ɛ}, ‖ and it is called by the Kwakiutl onēqwa. | It is partly a great shaman,

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lōbEkwē qa^{ɛ}s g·āxē q!Emta qa yîx̣wēsa yūdukwē g·īg·iyak·Elax·dē. Wä, g·îl^{ɛ}Em^{ɛ}lāwisē g·āx ^{ɛ}wī^{ɛ}laēLa laa^{ɛ}las ḷāx̣^{ɛ}ŭlīlēda ^{ɛ}wālasē păxăla NEnōlowē qa^{ɛ}s yāq!Eg·a^{ɛ}łē. Wä, lā^{ɛ}laē ^{ɛ}nēk·a: "^{ɛ}ya, ^{ɛ}nē^{ɛ}nEmōkwai'. Wäg·a dāxLEndExs t!Emyayâqōs qa^{ɛ}s ^{ɛ}wī^{ɛ}laōs g·îldēs LēxEdzōdExs t!Emēdzâqōs. Wä, g·îl^{ɛ}Emłwīts q!wēł^{ɛ}īdEł lāLEs gagăłał tsEmōtałaLōL. Wä, lāLEs ēt!ēdEł LēxEdzōdExs t!Emēdzâqōs. Wä, mōp!EnaLEs hēł gwēx·^{ɛ}īdELē qaxg·în g·īg·aēqELē g·āxEns ^{ɛ}nEmōx̣^{u}dzaē Q!wālanēnega. HēdEn lāg·iła ^{ɛ}nēx· qa^{ɛ}s mōp!Enaōs LēxEdzōdExs t!Emēdzâqōs qaEns wāwŭldzEwaēna^{ɛ}yē qa g·āxēsē g·āxēL lāxa lōbEkwaxwa gānoLēx. Wä, hë^{ɛ}mis qEns wŭḷāx^{ɛ}aLElēqē yälaq!wālasēs yälaqŭlayâ," ^{ɛ}nēx·^{ɛ}laē NEnōlowē. Wä, la^{ɛ}mē hëwäxa wŭḷāx^{ɛ}aLElaqē yälaqŭla. Wä, âEm^{ɛ}lāwisē dEnx^{ɛ}īts q!Emq!EmdEmasa yūdukwēxa ōlala ḷE^{ɛ}wa hayalīk·îlałē ḷE^{ɛ}wa nōnłtsē^{ɛ}stālałē. Wä, g·îl^{ɛ}Em^{ɛ}lāwise gwāłExs laē hōqŭwelsa. Wä, ma^{ɛ}łp!Enx̣wa^{ɛ}s laē gānoLas wŭł^{ɛ}Em lānax̣wa ^{ɛ}wī^{ɛ}laēLEla lāxa lōbEkwē qa^{ɛ}s wŭł^{ɛ}mē mōp!Ena LexLēxa. Wä, lāEm^{ɛ}lāwisē ^{ɛ}wī^{ɛ}la hōqŭwElsēda Nāk!wax·da^{ɛ}xwē qa^{ɛ}s lä mēx^{ɛ}ēda. Wä, k·!ēs^{ɛ}Em^{ɛ}lāwisē gäła mēxax g·āxaasa yälaq!wāla lāxa āLanâ^{ɛ}yasa lōbEkwē. Wä, g·îl^{ɛ}Emlāwisē q!ŭlbē yälaqŭlaēna^{ɛ}yasēxs laē hămts!Eg·a^{ɛ}ła. Wä, laEm k·!eâs mEdzēsEs gwēx·sdEmas. HëEm gwE^{ɛ}yōsa Nāk!wax·da^{ɛ}xwē hămdzEdzEwēsE^{ɛ}wē gwēx·sdEmas. Wä, hë^{ɛ}mis gwE^{ɛ}yōsa Kwāg·ułē onēqwaxa

partly hămshămts!ES. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēłemīł's | wish who made her hămdzEDzEwē^{ɛ}, although | Q!ădē did not own the hămdzEDzEwē^{ɛ}. ||

(They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awakened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax·da^{ɛ}x^{u} did not sing, for | none knew that Q!wālanēnega was a hămdzEDzEwē^{ɛ}. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. || Then the song-leaders of the Nāk!wax·da^{ɛ}x^{u} said that they would sing a new | song for her, and this is her song: |

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46 naxsaap!ē ḷō^{ɛ} ^{ɛ}wālas păxăla ḷE^{ɛ}wa hămshămts!Esē lāx gwēx·sdaasas Q!wālanēnegăxs păxălax·^{ɛ}īdaaxs x·îsāłaē. Wă, la hăsEx Hēłemīlē nâqa^{ɛ}yē laēna^{ɛ}yas hămdzEDzEwēsE^{ɛ}wa, wāx·^{ɛ}maē k·!ēs ăxnōgwadē Q!ădāsa hămdzEDzEwē.

50 (Wă, lă q!ēnEma q!ayōłē hë gwēx·^{ɛ}idäsa x·īx·Esāła laē păxălax·^{ɛ}ida yîxs x·îsāłaē. Wă, lă ōgŭ^{ɛ}laEm läs lēdäxs g·āxaē nēł^{ɛ}ēdaxa wāx·^{ɛ}mē k·!ēâs lāx g·alEmg·alisas yîxs qEsaax wāłdEma Haăyałilagasē.)

Wă, g·îl^{ɛ}mēsē gwāł hămts!ālaxs laē Q!wālanēnega ēt!ēd yälaqwa. Wă, hëx·^{ɛ}idaEm^{ɛ}lāwisa ^{ɛ}wālasē păxăla, yîx NEnōlowē la gwēts!axsta-

55 laxa ^{ɛ}nāẋwa bēbEgwānEm qa g·āxēs ^{ɛ}wī^{ɛ}la hōgwīL lāxa lōbEkwē. Wă, g·îl^{ɛ}Em^{ɛ}lāwisē g·āx ^{ɛ}wī^{ɛ}laēLExs laē hëx·^{ɛ}idaEm ^{ɛ}wī^{ɛ}la ăx^{ɛ}ēdxa t!Emyayowē ḷE^{ɛ}wa ts!Edāqē ḷo^{ɛ}ma hël^{ɛ}ak·!âläsa g·îng·înānEmē qa^{ɛ}s ^{ɛ}nEmāx·^{ɛ}īdē t!Emēdzōdxa t!Emēdzō. Wă, k·!ēs^{ɛ}Em^{ɛ}lāwisē gēg·îlīł t!Emsaxs g·āxaē hămdzElaqwē Q!wālanēnega lāx t!Ex·îläsa lōbEkwē.

60 Wă, g·îl^{ɛ}Em^{ɛ}lāwisē g·āxēL lāxa g·ōkwaxs laē gwä^{ɛ}sta lāxēs pExēna^{ɛ}yē. Wă, laEm k·!ēâs q!Emtēlēs nenâgadäsa Nāk!wax·da^{ɛ}xwē qaēxs k·!ēsaē q!âLElaqēxs hămdzEDzEwēsEwaē Q!wālanēnega. Wă, la^{ɛ}mē âEm yälaqŭlasēs yälax^{u}LEnē. Wă, g·îl^{ɛ}mese gwāł yälaqŭlaxs laē hămadzElaqwa. Wă, la^{ɛ}mē q!Ex·^{ɛ}īdxa mōkwē bēbEgwānEma. Wă,

65 la^{ɛ}mē ^{ɛ}nēk·ē nenâgadäsa Nāk!wax·da^{ɛ}xwē qa^{ɛ}s dEnx^{ɛ}īdēs ałtsEma q!EmdEm qaē. Wă, g·a^{ɛ}mēs q!EmdEmsēg·a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, hamaē hamaē hama! | I went to get food for you, Hēłemīł of Cannibal-at-North-End-of-World. ‖

2. "I nearly perished there, Cannibal-at-North-End-of-World, | hamaē hamaē hama! Then I was taken into the | sacred room of Hełemīł of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, | hamaē hamaē hama! Then my stomach was opened, ‖ and the supernatural power was put into me by Hēłemīł of Cannibal-at-North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-Power, hamaē hamaē hama! | I went to get corpses for Hēłemīł of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, ‖ and said, "Thank you, friends! I have been brought back to life | by our friend Hēłemīł, and he said my name shall be Q!ụ̆lents!ēsemaga. | And now you shall call me thus, and | none of you shall dare to make love to me for ten years; | and Hēłemīł said to me that if any one should make love to me ‖ inside of ten years, he would immediately kill him. Thus said our | great friend to me. And for ten years I shall cure | the sick ones among you. And you shall not pay me

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1. Wīhēs qa hamasa^{ɛ}yālag·iłaōs ḷōgwalag·iła hamaē hamaē hama hēx·dōs lanōgwa hamasa^{ɛ}yālag·īłts Hēłemīłas Baxᵘbakwālanuxᵘsīwak·asdēa.

2. Elahax·k·asdewēsen ăyāmēłā^{ɛ}matsōs Baxᵘbakwālanuxᵘsīwak·asdēa hamaē hamaē hama, hëhëhëx·dōs lanōgwa laēḷemaē lax łemx·laēlasdēs Hēłemīłas Baxᵘbakwālanuxᵘsīwak·asdēa.

3. Elahax·k·asdewēsen hak!waānemx·dēs Baxᵘbakwālanuxᵘsīwak·asdēa hamaē hamaē hama hëhëhëx·dōs lanōgwa megēsa^{ɛ}yasōs ^{ɛ}nenwalak!wēna^{ɛ}yēx·dēs Hēłemīłas Baxᵘbakwālanuxᵘsīwak·asdēa.

4. Wīhēs qaē lālōła^{ɛ}yālag·iłaōs ḷōgwalag·iła hamaē hamaē hama; hëx·dōs lanōgwa lalōła^{ɛ}yālag·īłts Hēłemīłas Baxᵘbakwālanuxᵘsīwak·asdēa.

Wä, g·îl^{ɛ}mēsē gwāł yîxwaxs laē yāq!eg·a^{ɛ}lē Q!wālanēnega. Wä, lā^{ɛ}laē ^{ɛ}nēk·a: "Ḡēlak·as^{ɛ}la ^{ɛ}nē^{ɛ}nemōkᵘ. La^{ɛ}men q!ŭlāx·^{ɛ}īdāmatsōsens ^{ɛ}nemōkwaē Hēłemīła. Wä, hëem^{ɛ}lāwisen ḷēgemlē Q!ŭlents!ēsemaga. Wä, laems ^{ɛ}nāxwał ḷēqelales g·āxen. Wä, hë^{ɛ}misa laems k·!eâsl łał nālał gagak·eyalał g·āxen lāg·aał lāxa neqaxenxēla. Wä, hë^{ɛ}maa wāldems Hēłemīlē g·āxen qasō gagak·eyalasōlōx gwāsa^{ɛ}yasa neqaxenxē lālen hëx·^{ɛ}idaeł łe^{ɛ}lāmasleqē, ^{ɛ}nēk·îns ^{ɛ}nemōxᵘdzä g·āxen. Wä, hë^{ɛ}mēsa neqaxenxēlalen hēlik·alexs

88 for it. He said if I should ask you for pay, | that then Hēłemīł would kill me." Thus said Q!ŭlents!ēsemaga | to her tribe, and after that she was a great shaman. ‖

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA^{ɛ}ĪLELA

The ancestors of the numaym Ts!ōts!ena lived on the upper part |
1 of the river of Hănwad, and their village site has the name Tsēlēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time ‖ when the white men came and built a house at Fort Rupert.
5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!ełwaēł. Therefore her name was Ts!ełwaēł, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because ‖ nothing
10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!ełwaēł used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ‖
15 went out of the house to walk by the river of Hănwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

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87 ts!ēts!ex·q!äq!ōs, wä, lāles k·!ēs ayāł g·āxen, qa^{ɛ}laenlō aa^{ɛ}yālalax laem^{ɛ}lāwisen nōgwał łe^{ɛ}lāmatsōs Hēłemīła," ^{ɛ}nēx·^{ɛ}laē Q!ŭlents!ēsemagäxēs g·ōkŭlōtē. Wä, laem ^{ɛ}wālas păxăla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA^{ɛ}ĪLELA

1 G·ōkula^{ɛ}laē g·ālāsa ^{ɛ}ne^{ɛ}mēmotasa Ts!ōts!ena lāx ^{ɛ}nelk·!ōdoyâ^{ɛ}yas wäs Hănwadēxa ļēgadēda g·ōx^{u}demsas Tselēxwas. Wä, lā^{ɛ}laē g·āg·elaaēnoxwē Q!ēgēdēxa k·!ēsē g·īgăma^{ɛ}ya, yîxs â^{ɛ}maē begwānemq!ala^{ɛ}ma, yîxs k·!ēsaēx nō^{ɛ}yema, yîxs q!ayōłaēx g·äg·îlela
5 laqēxs g·alaōł g·āx g·ōx^{ɛ}walisa mamał^{ɛ}a lāx Tsāxis, yîx lāg·iłas laem hănļemē hānaļelās Q!ēgēdē. Wä, lā^{ɛ}laē geg·adē Q!ēgēdāsa lemqa ts!edāqxa ļēgades Ts!ēłwaēł, yîx lāg·iłas ļēgades Ts!ēłwaēł qaxs hēmenała^{ɛ}maē lemlemq!āla ļōxs hēmenała^{ɛ}maē aē^{ɛ}not!axēs ła^{ɛ}wŭnemē Q!ēgēdē lāx gwēg·ilasasa ts!ādagex·sala, yîxs
10 k·!ēâsaē ēg·asa ōgŭ^{ɛ}la lāxēs lemqaēna^{ɛ}yē. Wä, laem^{ɛ}lāwisē Q!ēgēdē k·!ēs^{ɛ}eł q!āselaxēs ģenemaxs łāwisaaq. Wä, lā^{ɛ}laē ^{ɛ}nemxsa ^{ɛ}nālaxs laē âla ^{ɛ}yāx·semē wāłdemas Ts!ēłwaēłaxēs łā^{ɛ}wŭnemē. Wä, hëem^{ɛ}lāwis lāg·iłas Q!ēgēdē k·!ēlax·^{ɛ}idxēs genemē. Wä, g·îl^{ɛ}em^{ɛ}lāwise gwāł k·!ēlak·aqēxs laē dāx·^{ɛ}idē Q!ēgēdäxēs hănļemē qa^{ɛ}s
15 lä lāwels laxēs g·ōkwē qa^{ɛ}s läel qas^{ɛ}īd ^{ɛ}nā^{ɛ}nalaaqa lax wäs Hănwadē. Wä, laem^{ɛ}lāwisē Q!ēgēdē dōx^{ɛ}walelanaxa g·îla qaxs â^{ɛ}maē k·ōdełtsēs g·ōkŭlotē qaxs wŭļeł^{ɛ}maaxs małp!enaē hănl!e-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ēgēd did not come back. ‖ Then his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ēgēd was given up. | Then the young men of the numaym Ts!ōts!ena made themselves ready | to go and look for Q!ēgēd, who had been expected (to return). They started ‖ and they had not gone far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one ‖ leg and the stock of the gun and the barrel. | Then those who had looked for Q!ēgēd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ēgēd's house and | told his wife the news, she told them to bury the ‖ one leg of her husband. The reason why they talked about Ts!eɬwaēɬ was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ēgēd had been killed ‖ by the grizzly bear. Now it was

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g·aᵉla. Wä, laEmᵉlaē k!wäg·ila dzāqwaxs laē hănL!āla. Wä, lā 18
ᵉlaē p!EdEx·ᵉīda. Hēwäxaᵉlat!a g·āx näᵉnakwē Q!ēgēdē. Wä,
g·wāɬElaEmᵉlāwisē g·ōkŭlōtas k·ōtaq laEm yElkwa. Wä, lāᵉlaē 20
ᵉnāx·ᵉīdxa gaāla wŭlᵉEmᵉlāwisē nak·!āłasEᵉwa qaᵉs g·āxē näᵉnakwa.
Wä, hēᵉlat!a la gäła ᵉnālaxs laē nānoẋᵘq!alayEwē Q!ēgēdē. Wä,
laEmᵉlāwisē xwānaɬᵉidēda hăᵉyāɬᵉäsa ᵉnEᵉmēmotasa Ts!ōts!ena
qaᵉs lālag·ē nEnānuẋŭlax Q!ēgēdē. Wä, lāx·daᵉxᵘlaē qāsᵉida. Wä,
ᵉwīlaxdzēᵉlaē qwēsg·ila qāsaxs laē dōxᵉwaLElax qāqEsmōtas. Wä, 25
lāᵉlaē qāstōdEq. Wä, lāᵉlaē qwēsg·ilaEm qāsaxs laē q!āxa hănLEmas
yîx ōxḶäx·däs. Wä, lāᵉlaē alēx·ᵉida. Wä, laEmᵉlaē q!āxa ăpsō-
tsīdzaᵉyas g·ōgŭyâs. Wä, wāx·ᵉEmᵉlāwise hānaɬ āläx ōgŭᵉlä g·āyōɬ
lāx ōk!winaᵉyas, wä, lāᵉlaē k·!eâs ōgŭᵉla q!asōs laxa ăpsōtsīdzaᵉyē
g·ōgŭyō ḶEᵉwaōxḶaᵉyasa hănḶEm, wä, hēᵉmēsa dzEx·sᵉanāłas. 30
Wä, g·āxᵉlaē näᵉnakwa nEnānuẋŭläx Q!ēgēdEx·dē. Wä, g·āxᵉEm-
ᵉlaē dāg·îlqālaxa ăpsōtsīdzaᵉyē g·ōgŭyō ḶEᵉwaōxḶ g·āyołē lāxa hăn-
ḶEmē. Wä, g·îlᵉEmᵉlāwisē lāg·aa lāxa gōẋᵘdäs Q!ēgēdē laē ts!E-
k·!ałᵉīdEx gEnEmx·däs. Wä, laEmᵉlāwisē ᵉnēk· qa wŭnEmtasEᵉwēsa
ăpsōtsīdzaᵉyē g·ōgŭyōsēs łāᵉwŭnEmx·dē, yîx lāg·iłas gwāgwēx·sᵉa- 35
lasa yîxs hălsEłaᵉmaē k·!ēs q!wayālisEmē Ts!ēɬwaēłē qaēs łāᵉwŭ-
nEmx·dē, yîxs hăsᵉmaaq nâqaᵉyē laēnaᵉyas qāsᵉida. Wä, laEm-
ᵉlaē gwāła wŭnEmtäxa ᵉnEmē g·ōgŭyōs łāᵉwŭnEmx·dēxa lâyEnxē.
Wā, laEmᵉlaē gwēbē lāxa ts!ăwŭnxē, yîx lāx·dEmas k·!ēlax·-
ᵉītsEᵉwē Q!ēgēdEx·däsa g·îla. Wä, laEmᵉlāwisē ēt!ēd lâyEnxa la 40

41 autumn again of the | following year when the two ends of the year meet. Then Q!ēgēd had been forgotten | by his tribe. All the | men and the women went out of their houses, and were sitting on their | summer seats in front of their houses, for it was a fine day. 45 They had not ‖ been sitting in their summer seats a long time when wolves began to howl | at the upper end of the village. Then the wolves howled again | behind the village, and then wolves howled again | on the other side right opposite the village, | and then the 50 wolves howled again where they had first ‖ howled. Many wolves howled together. | The howling of many wolves kept up for a whole day and | night. The men were curious | why they made this noise, for it seemed that the | wolves wanted something from the village 55 that night. Then ‖ the ancestors of the Ts!ōts!ena were afraid, because the howling of the many | wolves was coming near behind the village that night. | In the morning when day came one of the men went out of the | house, and he saw many wolves on the bank 60 at the | upper end of the village walking along the bank, and ‖ a great wolf walked out of the woods, and back of his head a man was sitting. At once | the man called his tribe to look at him. | And when the men and women came out, | they saw a great wolf and the man

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41 ăpsEyEnx, laEm dzēdzak·owa ᶜnEmxEnxē. Wä, laEmᶜlaē łEnēᶜstasEᶜwē Q!ēgēdEx·däsēs g·ōkŭlōtē. Wä, laEmᶜlawisa ᶜnāx̣wa bēbEgwānEm ḷEᶜwis ts!ēdaqē hōqŭwEls lāxēs g·ig·ōkwē qaᶜs lä aᶜwaxᶜŭlsa lax L!āL!āsanâᶜyasēs g·ig·ōkwē qaxs ēk·aēda ᶜnāla. Wä, k·!ēs- 45 ᶜEmᶜlawisē âlaEm gēx·gas aᶜwāqwałas laasa gEmōt!Eg·aᶜłeda āLanEm lāx ᶜnalēnagwisasa g·ōkŭla. Wä, lāᶜlaē ēdzaqwa gEmōt!Eg·aᶜłēda gālanEmē lāxa ālanâᶜyasa g·ōkŭla. Wä, laᶜlaē ēdzaqwa Emōt!Eg·aᶜłēda āLanEm laxa ăpsōtasa ᶜwa lax nExk·!ōtasa g·ōkŭla. Wä, lāᶜlaē ēdzaqwa g·Emōt!Eg·aᶜłēda āLanEm lāx g·îldzagwas- 50 däsa g·ālē gEmōt!āla. Wä, lāᶜlaē q!ēnEma la ᶜnEmādzaqwa gEmōt!alēda aLanEma. Wä, laEmᶜlaē sEnbEndxa ᶜnāla ḷEᶜwa gānoLē gEmōtēda q!ēnEmē ēaLanEma. Wä, laEmᶜlaē q!ayaxēda bēbEgwanEmas hëg·iłas gwēk·!ālē qaxs häē gwēx·s dādag·îlts!ēda ēaLanEmaxa g·ōkŭläxa gānoLē. Wä, laEmᶜlaē ᶜnāx·wa ts!EndEk·ēda g·ālä 55 ᶜnEᶜmēmotsa Ts!ōts!Enäsa g·āxē xEnLEla ᶜnEx̣wābalēda q!ēnEmē gEmōt!āla ēaLanEm lāx ālanâᶜyasa g·ōkŭläxa gānoLē. Wä, lāᶜlaē ᶜnāx·ᶜidxa gaāla, lāaᶜlase lāwElsēda ᶜnEmōkwē bEgwānEm lāxēs g·ōkwē. Wä, lāᶜlaē dōxᶜwaLElaxa q!ēnEm ēaLanEm lax ᶜnālēnagwēsasa g·ōkŭla g·îlEmg·îlīsEla lāq. Wä, g·āxᶜlaē g·îlōłt!ālisēda 60 ᶜwālasē ālanEm k!waxḷaatâlaxa bEgwānEmē. Wä, hëx·ᶜidaEmlāwisa bEgwānEmē la gwayēᶜL!Esxēs g·ōkŭlōtē qā dōxᶜwidēsēq. Wä, g·îlᶜEmᶜlāwisē g·āx ᶜwīᶜla hōqŭwElsēda bēbEgwānEmē ḷEᶜwis ts!ēdaqē, wä, laEmᶜlaē dōxᶜwaLElaxa ᶜwālasē ālanEmaxs k!wax-

sitting | behind his head, and many wolves walking around him. ‖ G·îlālaḷit was the name of the great wolf | behind whose head the man was sitting. Then they recognized | that the man was Q!ēgēd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and ‖ women broke off hemlock branches back of the | houses, and went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G·îlālaḷit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifing themselves ‖ and had gone out of the river, they sat down in front of | the house of Q!ēgēd. They were watching what was going to happen. | They cleared the house of Q!ēgēd. | When Q!ēgēd saw the men sitting on the ground, he got off from the neck | of G·îlālaḷit, and stood on the beach. Then ‖ G·îlālaḷit and the many wolves went back into the woods. Q!ēgēd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q!ēgēd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. ‖ And immediately the mountain caught fire.

ḷaatâlaxa bEgwānEmē. Wë, hëEm^{ɛ}lāwisa q!ēnEmē ēaLanEm g·île^{ɛ}stālaq. Wä, hëEm ḷēgadEs G·îlālaḷitēxa ^{ɛ}wālasē āLanĕmxa k!wax-ḷaatâläxa bEgwānEmē. Wä, laEm^{ɛ}laē ^{ɛ}mālt!eg·aaḷEłēda bEgwānEmē, hë^{ɛ}mē Q!ēgēdēda yälaqŭla. Wä, laEm^{ɛ}laēda q!ŭlsq!ŭlyakwē ^{ɛ}nēx· qa â^{ɛ}mēs hëx·^{ɛ}idaEm ^{ɛ}wī^{ɛ}la q!ēqElax^{ɛ}idēda ^{ɛ}nāx̣wa bēbEgwānEm ḷE^{ɛ}wis ts!ēdaqē. Wä, hëx·^{ɛ}idaEm^{ɛ}lawisa ^{ɛ}nāx̣wa bēbEgwānEm ḷE^{ɛ}wis ts!ēdaqē la L!Ex^{ɛ}wid lāxa q!wāxē lax āLanâ^{ɛ}yasēs g·ig·ōkwē, qa^{ɛ}s lä hōxsta lāxa ^{ɛ}wā nEqEmalisasēs g·ig·ōkwē. Wä, laEm^{ɛ}laē ^{ɛ}nāx̣wa q!wax^{ɛ}eta. Wä, âEm^{ɛ}lāwisa ^{ɛ}wālasē āLanEmxa G·îlālaḷitē g·îlēs hë gwēx·s x·îts!ax·îlax gwēgwälag·îlidzasas ḷE^{ɛ}wa q!ēnEmē ēaLanEma. Wä, g·îl^{ɛ}Em^{ɛ}lāwisē gwāła q!ēqElax·^{ɛ}idē lāa^{ɛ}lasē hōx^{ɛ}wŭsta lāxa ^{ɛ}wā. Wä, lāx·da^{ɛ}x^{uɛ}laē k!ŭs^{ɛ}Elsa lax L!āsanâ^{ɛ}yas g·ōkwas Q!ēgēdē. Wä, laEm^{ɛ}laē doqwałaxēs gwa^{ɛ}yi^{ɛ}lälasLa. Wä, hëx·^{ɛ}idaEmḷa ēx̣^{ɛ}wētsE^{ɛ}wē g·ōkwas Q!ēgēdē, wä, laEm^{ɛ}laē dōqŭla^{ɛ}ma k!ŭts!Esē bēbEgwānEm lāx Q!ēgēdäxs laē lāxa lāx ōxḷaatâ^{ɛ}yasa G·îlālaḷitē. Wä, âEm^{ɛ}lāwisē la ḷa^{ɛ}wēs lāālaḷasē g·îl^{ɛ}yag·ida G·îlālaḷitē ḷE^{ɛ}wa q!ēnEmē ēaLanEma. Wä, laEm^{ɛ}laē Q!ēgēdē ḷā^{ɛ}wis yälaqŭla. Wä, laEm^{ɛ}laēda ^{ɛ}nāxwa bēbEgwānEm xwānałEla qa^{ɛ}s lālag·ē dāq. Wä, g·îl^{ɛ}Em^{ɛ}lāwisē ^{ɛ}wī^{ɛ}la qās^{ɛ}idēda bēbEgwānEm gwE^{ɛ}yōłEla lāx ḷa^{ɛ}wīdzasas Q!ēgēdē laa^{ɛ}lasē Q!ēgēdē nōx̣^{ɛ}wītsēs daakwē hë gwēx·s t!Emyayō lāxa nEg·ä lāx ăpsōtasa ^{ɛ}wa. Wä, hëx·^{ɛ}idaEm^{ɛ}lāwisē ^{ɛ}nāx̣wa x·îx^{ɛ}ēdē ōgŭma^{ɛ}yasa nEg·ä. Wä, lā^{ɛ}laē

Then | he pointed his fire-bringer to the mountain up the river, | while he was standing on the beach, and continued singing his sacred song. Then | the mountain caught fire. Then | the ancestors of the numaym Ts!ōts!ena were afraid on account of what was done by Q!ēg̣ēd. || The old men encouraged all | the men, and told them not to be afraid. Then all | the men stood in a row, and walked together. |

When they came near him, the | line of men bent around Q!ēg̣ēd; and as soon as the || ends of the line of men passed Q!ēg̣ēd, who was standing on the beach, | they encircled him. Then Q!ēg̣ēd was in the middle of the circle. When | the ring of men was getting small Q!ēg̣ēd disappeared and | stood on the beach farther up the river from those who tried to catch him. In vain | the men surrounded him again. He did the same || as he had done before. Then an old man spoke, | and said, "O Tribe! let us go home for a while." | Then all the men agreed | to what he said, and they all started and | went into the house of Q!ēg̣ēd. As soon as they were all in || the old man spoke, and said, | "Let them call the women to come quickly, and the virgins." | At once four young men | went out of the house

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ēt!ēd nōx̣ᵉwītsēs x̣ŭmtx̣ŭmtag·ila lāxa nEg·ä, lāx ᵉnālaᵉyas ḷāwidzasas lāxēs hēmEndzaqŭlaēnēᵉmē yälaqŭla. Wä, laEmxaē x·īxᵉēdē ōgŭmaᵉyasa nEg·ä. Wā, laEmᵉlaē k·ēk·ālēx·ᵉidēda g·alä ᵉnEᵉmēmotasa Ts!ōts!Enäs gwälag·îlidzasas Q!ēg̣ēdē. Wä, lāᵉlaēda q!ŭlsq!ŭlyakwē aEm ɬElâk!ŭlax nēnâqaᵉyasa ᵉnāx̣wa bēbEgwānEm qa k·!ēsēs k·îlEla. Wä, laEmᵉlāwisē yîpEmg·alisēda ᵉnāx̣wa bēbEgwānEma. Wä, lāᵉlaē ᵉnEmāx·ᵉīd qāsᵉida.

Wä, g·îlᵉEmᵉlāwisē ēx·āᵉnakŭla lāqēxs laē wāg·Eᵉnakŭlēda ᵉwāsgEmg·itElasasa bēbEgwānEmēx Q!ēg̣ēdē. Wä, g·îlᵉEmᵉlāwisē hăᵉyāqē ᵉwāx·sbaᵉyasa bēbEgwānEmax ḷāᵉwidzasas Q!ēg̣ēdäxs laē k·Emēsg̣Emlisaq. Wä, laEmᵉlaē nExts!âlisē Q!ēg̣ēdē. Wä, g·îlᵉEmᵉlāwisē t!ōxts·!âᵉnakŭlēda bēbEgwānEm, laē x·îsᵉēdē Q!ēg̣ēdē qaᵉs lä ḷāx̣ᵉwalis lāx ᵉnālalisasa k·Emᵉyäq; wä, laē wāx· ēt!ēdēda bēbEgwānEmē k·Emēsg̣Emlisaq. Wä, âEmᵉlaxaāwise hë gwēx·ᵉidēs g·îlx·dē gwēx·ᵉidaasa. Wä, lāᵉlaē yāq!Eg·aᵉłēda q!ŭlyakwē bEgwānEma. Wä, lāᵉlaē ᵉnēk·a: "ᵉya, g·ōkŭlōt, lālag·aEmasḷEns näᵉnakwa," ᵉnēx·laē. Wä, lāᵉlaē hëx·iᵉdaᵉma ᵉnāx̣wa bēbEgwānEm ēx·ᵉak·Ex wāłdEmas. Wä, lāx·daᵉxᵘᵉlaē ᵉwīᵉla qāsᵉida qaᵉs lä ᵉwīᵉla hōg̣wēL lāx g·ōkwas Q!ēg̣ēdē. Wä, g·îlᵉEmᵉlāwisē ᵉwīᵉlaēLExs laē yāq!Eg·aᵉłēda q!ŭlyakwē bEgwānEma. Wä, lāᵉlaē ᵉnēk·a: "Hāg·ax·i Lēᵉlālasᴇᵉwa ts!Edāqax qa g·āxēsō ᵉwīᵉla ḷEᵉwa k·!ēk·!Eᵉyälāx hāᵉnak!wāla," la ᵉnēx·ᵉlaē. Wä, hëx·ᵉidaEmᵉlāwisa mōkwē hăᵉyāłᵉa la hōqŭwEls lāxa g·ōkwē qaᵉs lä LēᵉlāIa ᵉwīᵉlaxa ts!ēdaqē ḷEᵉwa k·!ē-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ēg̣ēd, who has a supernatural treasure." Thus he said. || And immediately the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q!ēg̣ēd; and | when they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ēg̣ēd, and his || fire-bringer and death-bringer disappeared. Then Q!ēg̣ēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ēg̣ēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears.

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k·!Eᶜyāla. Wä, g·āx·daᶜxᵘᶜlaē ᶜwīᶜlaēLa. Wä, lāᶜlaē yāq!Eg·aᶜłēda q!ŭlyakwē bEgwānEma. Wä, lāᶜlaē ᶜnēk·a: "Wëg·a hōLēlaxEn lāg·iła ᶜnēx· qaᶜs laōs LēᶜlālasEᶜwa yūL ts!ēdaq qaxg·în k·ōtaᶜmēg·înLōł ᶜnāx̣wa ăxēlaxēs eēdEmaōs. Wä, laᶜmēsEn wāłaqēlōL ēxEnta yūL k·!ēk·!Eyal, yîxg·En ᶜnēᶜnak·ēłEk· qEns lālag·i nEᶜwēxsēᶜstEnts eēdEmaqōs lāxa ᶜwālasē Ḷōgwalē Q!ēg̣ēdē," ᶜnēx·ᶜlaē. Wä, hëx·ᶜidaEmᶜlāwisa ēēxEnta ts!ēdāq ăxâlaxēs k·ādzEkwē ēēdEm qaᶜs ăxālīłElēs. Wä, lāᶜlaēda k·!ēsē ēēxEnta la hōqŭwEls lāxa g·ōkwē qaᶜs lä ăxᶜēdxēs ēēdEmōte laxēs g·ig·ōkwē, qaxs ēaxēlaᶜmaaq. Wä g·āxdaᶜxᵘᶜlaē dālaq. Wä, g·îlᶜEmᶜlawisē g·āxExs laē ᶜwīᶜla ēt!ēdē hōqŭwElsēda bēbEgwānEm ḶEᶜwa ts!ēdaqē ḶEᶜwa k·!ēk·!Eᶜyala. Wä, laEmᶜlaē ᶜwīᶜla lāł k·EmᶜyaLEx Q!ēg̣ēdē. Wä, g·îlᶜEmᶜlāwisē lāg·aa lāx Ḷāᶜwidzasas laē x·EmēᶜstEndEq. Wā, lāᶜlaē mEnqasEᶜwa ēedEmasa ᶜnāx̣wa ts!ēdaqa. Wä, g·îlᶜEmᶜlāwisē g̣ŭᶜnēxᶜwidaxs laē ᶜnāx̣wa k!ŭsᶜālisēda ᶜnāx̣wa bēbEgwānEm ḶEᶜwa ts!ēdaqē. Wä, g·îlᶜEmᶜlāwisē lāg·aēda g̣ŭᶜnēqula lāx Q!ēg̣ēdē, laē x·îsᶜīdē dāakwasxa x̣ŭmtx̣ŭmtag·ila hălāyâ. Wä, lāᶜlaē Q!ēg̣ēdē yāq!Eg·aᶜła. Wä, lāᶜlaē ᶜnēk·a: "Wëg·a q!wāg·Elis qEns lālag·i näᶜnakwa qaxs lEᶜmaaqōs bāx̣usᶜidamas g·āxEn," ᶜnēx·ᶜlaē. Wā, laᶜmē lâḶanEmē Q!ēg̣ēdē lāxēq. Wä, g·îlᶜEmᶜlāwisē laēL lāxēs g·ōkwaxs laē ts!Ek·!āłElasa āLanEmaxs hëᶜmaē la māmEnsg̣Emax ᶜnāx̣wa wīwElx·Lāläs, yîxs laē ts!EqEmēᶜstālaᶜyōsa g·îla mōwa. Wä, lāᶜlaēda āLa-

The wolves | had taken him into their house, and put together the pieces of his body. | Then four wolves had been sent to take the one | leg that had been buried by the tribe; and when | they had come back bringing the one leg, they stuck it on || where it had been before; and after they had done so, they sprinkled water of life over him. | Then Q!ēg̣ēd had come back to life after that. As soon as | night came, they had called all kinds of animals | to come and see Nūng·äxtâ^{ɛ}yē, the ^{ɛ}walas^{ɛ}axaak^{u}, that night. | It was not long before the four men || who were wolves had come back. They had been | all around the world, and it was not long before | all kinds of animals had come into the large house. And when | all were in, the song-leaders had beaten time on the | time-beating boards. Then one hundered men || with wolf-head fore-head-masks had come out of the rear of the house. The masks were made like the heads of | wolves. Then they had gone around the fire in the middle of the house; and | when all had come out, the song-leaders had sung four | songs. And after the last | song had been ended by the song-leaders, they had gone back into the sacred room on which was painted || G·îlālaḷit. After they had finished, the speaker of the house had spoken, | and said, "Are you watching, | friend Q!ēg̣ēd?

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nemē laēlas lāxēs g·ōkwē qa^{ɛ}s lä ăxōdālax wīwelx·lalas. Wä, g·āx^{ɛ}laē ^{ɛ}yālagema mōwē ēālanem qa g·āxēs ăx^{ɛ}ētse^{ɛ}wa ăpsōtsidza^{ɛ}yē g·ōgŭyōsxa wŭnemtase^{ɛ}wasēs g·ōkŭlōtē. Wä, g·îl^{ɛ}em^{ɛ}lāwisē la aēdaaqa dāg·îlqelaxa ăpsōtsīdza^{ɛ}yē g·ōgŭyōs laē k!ŭt!ālelōdayo lāxēs ăxałaasē. Wä, g·îl^{ɛ}em^{ɛ}lāwise gwāłexs laē xōs^{ɛ}ētsōsa q!ŭla^{ɛ}sta ^{ɛ}wāpa. Wä, laem^{ɛ}laē q!ŭlāx·^{ɛ}īdē Q!ēg̣ēdē lāxēq. Wä, g·îl^{ɛ}em^{ɛ}lāwisē gānoł^{ɛ}ida laē qāsase^{ɛ}wēda ^{ɛ}nāx̣wa ōgŭq!ēmas g·îlg·aōmas qa g·āxēs x·îts!ax·îlax Nūng·äxtâ^{ɛ}yē, yîxs ^{ɛ}wālas^{ɛ}axaakwēlaxa gānolē. Wä, k·!ēs^{ɛ}lat!a gałaxs g·āxaē aēdaaqaxa mōkwē la^{ɛ}nax̣wa bēbegwānemxs ālanem^{ɛ}maaḷał. Wä, laem^{ɛ}laē ^{ɛ}nēk·exs la^{ɛ}mēx·dē lä^{ɛ}stālisxens ^{ɛ}nālax. Wä, k·!ēs^{ɛ}lat!a gałaxs g·āxaē hōg̣wēlelēda ^{ɛ}nāx̣wa ōgŭq!ēmas g·îlg·aēmas, lāxa ^{ɛ}wālasē g·ōkwa. Wä, g·îl^{ɛ}em^{ɛ}lāwisē ^{ɛ}wī^{ɛ}laēla, wä, hëx·^{ɛ}idaem^{ɛ}lāwisē lexedzōdēda nē^{ɛ}nâg̣adāxēs lēxedzowē saōkwa. Wä, g·āx^{ɛ}laē hōx^{ɛ}wŭłt!alīłēda lāk·!endē bēbegwānem x·îx·ēsēwālaxa x·īsēwa^{ɛ}yēxa nānaxts!e^{ɛ}wa^{ɛ}max x·ōmsasa ālanem. Wä, laem^{ɛ}laē lä^{ɛ}stalīłelaxa lāqawalīłasa g·ōkwē. Wä, g·îl^{ɛ}em^{ɛ}lāwisē ^{ɛ}wī^{ɛ}lōłt!alīła laē denx^{ɛ}ēdēda nē^{ɛ}nâg̣adē. Wä, mōsg̣em^{ɛ}laēda q!emq!emdemas. Wä, k·!ēs^{ɛ}em^{ɛ}lāwisē q!ŭlbēda elxḷa^{ɛ}yē denx^{ɛ}ēdayâsa nē^{ɛ}nâg̣adāxs laē lats!ālīł lāxa mawīłē k·!ādedzâlaxa G·îlalaḷit. Wä, laem^{ɛ}laē g̣wāła lāxēq. Wä, lā^{ɛ}laē yāq!eg·a^{ɛ}łē yāyaq!entemēłasa g·ōkwē. Wä, lā^{ɛ}laē ^{ɛ}nēk·a: "Le^{ɛ}mas dōqwałaa, qāst, Q!ēg̣ēdē. Laems lāł ḷōgwalalexa ^{ɛ}wālas^{ɛ}axaak^{u}; wä, hë^{ɛ}misa

Now you will obtain the ᶜwalasᶜaxaakᵘ and | the name Nūng·äxtâᶜyē. 53
This will be your name, and you will have the | fire-bringer and
death-bringer. You shall not ‖ stay here long, only until the end 55
of the year. Then we shall | take you home, friend." Thus he had
said. Thus said Q!ēgēd while he was telling his | tribe what had
happened. Now this is imitated when they | give a winter dance,
and that is why the AwaᶜīLEla own the ᶜwalasᶜaxaakᵘ. | That is the
end of this.[1] ‖

ḷ̣ēgEmasē Nūng·äxtâᶜyē. Wä, laEms ḷ̣ēgadEłts. Wä, g·aᶜmēsēg·a 53
x̣ŭmtx̣ŭmtag·ilak· hălāyâ. LaEmxaak· lāł lâL, qāst. Wä, k·!ēsLEs
gäłał lāqᵘ. ÂEmLEs dzēdzEkŭgwīlał yūł lōx, qāst, qEnuᶜx̣ō lāł 55
taōdLos, qāst," ᶜnēx·ᶜlaē, ᶜnēk·ē Q!ēgēdäxs laē ts!Ek·!āłElaxēs
g·ōkŭlōtē. Wä, âᶜmēsē la nānaxts!Eᶜwax gwēg·iᶜlälasas laē yäwi-
x·Ela. Wä, hëEm lāg·ilasa AwaᶜīLEla ăxnōgwatsa ᶜwālasᶜaxaakwē.
LaEm lāba lāxēq.[1]

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[1] For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

Customs Relating to Eating

1 This is the size into which the salmon is broken when a chief-
ṭainess gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

Distribution of Porpoise

The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at ‖ great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

Distribution of Seal [1]

The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and ‖ the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

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Customs Relating to Eating

1 Wä, hëEm k·!ōpēsa mōdzīlasa g·īgămaᶜyaxs hămg·īlaaxa bE-
gwānEmē. Wä, lāḷa ăwāwastowē k·!ōpaᶜyasa gEnEmasa bEgwā-
nEmax·sala.

Distribution of Porpoise

Wä, hëEm yāq!wēmasa g·īg·Egămaᶜya ḷäg·aᶜyē ḷEᶜwa bāsbElē laxa
5 ᶜwālasē sakwēlaxa k·!ōlōt!ē. Wä, hëᶜmis yāq!wēmasa xamagE-
maᶜyē g·īgămaᶜya hăq!wayâsa k·!ōlōt!ē. Wä, lä yāxᶜwidayuwa
ōgwīdaᶜyē lāxa bēbEgwānEmq!ālamē. Wä, laEm gwāł laxēq.

Distribution of Seal [1]

Wä, hëEmxaēda mēgwatē q!ōłᶜalElatsa bEgŭłīdaᶜyaxēs ăwâloxᶜ-
ŭnasē qaēda g·ig·Egămaᶜyaxs yāgwadaasa hăq!wāyowē ḷEᶜwa
10 ḷasḷāla lāxa g·ägEłē. Wä, âᶜmesē la yEyāqwax·sᶜalayo ōgwidaᶜyasa
mēgwatē lāxa bEgŭłīdaᶜyasa lēlqwalaLaᶜyē. Wä, lä yāxᶜwīdayowē

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[1] See also p. 544, lines 206–209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
feast of short and long | cinquefoil-roots; for when a man who
gives ‖ a seal-feast with many seals hates another man, he gives him 15
a piece of blubber from the body, | although he may be of noble
descent; and they do the same with the short cinquefoil-roots. |
That is all about this. |

Feast of Currants

As soon as everything has been brought out and put down, (the
woman) sends two young men | to go and invite her husband's
tribe. They go; ‖ and after they have gone into all the houses of the 20
village, they come back. They are also | sent to draw water; and
immediately each takes a | large water-bucket in each hand, and
they go down to draw water. When they come back, they pour | a
little into each dish that stands on the floor. When the buckets are
empty, | they go to draw more water in the same four large ‖ buck- 25
ets. When they come back, carrying the bucket with water one in
each hand, | the two water-carriers are told to put down the buckets |
and to call those who are to eat the currant cakes. | They go into all
the houses, and then they come back again; and when | they come
back, the two young men who act as messengers are told to ‖ spread 30
the long mats around the house in which the currants are to be eaten. |

L!ōdzayoxsda^{ɛ}yasa mēgwatē lāx bEkwaxa. Wä, hë^{ɛ}mis lāg·iłas 12
q!ŭnāla xōmałElasa ṡakwēlaxa mēgwatē ḷE^{ɛ}wa t!Eqwēläxa t!Ex^{u}-
sōsē ḷE^{ɛ}wa Laxapēläxa Laxabâlisē qaxs g·îl^{ɛ}maē L!eL!asâlēdā
sakwēlaxa q!ēnEmē mēgwata qa^{ɛ}s läsa ōgwidēdzEsē xŭdzē ſaxa 15
wāx·^{ɛ}Em g·ēqamēna, wä, läxaē hëEm g̣wēg·ilayowa t!Ex^{u}sōsē.
Wä, laEm g̣wāł łāxēq.

Feast of Currants

Wä, g·îl^{ɛ}mēsē g·āx ^{ɛ}wī^{ɛ}la gwāx·gŭlīłExs laē ^{ɛ}yalaqasa hă^{ɛ}yāł^{ɛ}a
ma^{ɛ}lōkwa qa läs LE^{ɛ}lālax g·ōkŭlōtasēs łā^{ɛ}wŭnEmē. Wä, lāx·da^{ɛ}xwē.
Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlxtōlsaxa g·ōkŭläxs g·āxaē aēdaaqa. Wä, lāxaē 20
^{ɛ}yālagEm qa^{ɛ}s lä tsäx ^{ɛ}wāpa. Wä, hëx·^{ɛ}ida^{ɛ}mēsē ^{ɛ}wāx·sEnx̣^{ɛ}wīdxa
ăwāwē naEngats!ä qa^{ɛ}s lä tsēx·^{ɛ}īdxa ^{ɛ}wāpē, qa^{ɛ}s g·āxē gŭxts!âlasa
hōlałē lāxa lōElq!wäxs laē mExēła. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·îłts!âwēda
naEngats!äxs laē ēt!ēdEx·da^{ɛ}x^{u} tsēx·^{ɛ}ida yîxaasa mōsgEmē ăwâ
naEngats!ä. Wä, g·îl^{ɛ}mēsē g·ax ^{ɛ}wāx·sEnkŭlaxa ^{ɛ}wābEts!âla naEn- 25
gats!ēxs laē ăxsE^{ɛ}wēda ma^{ɛ}lōkwē tsētsEyîlg·îs, qa^{ɛ}s hanEmg·alīłēs,
qa^{ɛ}s lä ētsē^{ɛ}staxa t!Ext!āqLaxa q!ēdzEdzowē t!Eqa. Wä, g·îl^{ɛ}Em-
xaāwisē ^{ɛ}wīlxtōlsaxa g·ōkŭläxs g·āxaē aēdaaqa. Wä, g·îl^{ɛ}mēsē
g·āx aēdaaqēda ma^{ɛ}lōk^{u} etsē^{ɛ}stElg·îs hă^{ɛ}yāł^{ɛ}axs laē ăxk·!ālasō^{ɛ}, qa^{ɛ}s
LEp!ālīłElēsa g·îlsg·îldEdzowē łē^{ɛ}wa^{ɛ}ya lāx ăwī^{ɛ}stalīłasa t!Ext!agats!ē- 30

Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time. After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet);" and they just stand waiting for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child did not come earlier." || Thus speaks the one who has been called last;

Laxa q!ēdzEdzowē g·ōkwa. Wä, hëx·ᵉida ᵉmēsē nānaġeg·ēx wāłdEmasa q!ēsēlaLaxa q!ēdzEdzowē t!Eqa. Wä, g·îlᵉmēsē ġwāłExs laē âlakᵘ ētsēᵉsta. Wä, laᵉmē ġaġeg·îlīłEla lāx g·ig·ōkwasēs ētsēᵉstasEᵉwē. Wä, laᵉmē g·āxamEnqŭlē ētsēᵉstasEᵉwas. Wä, g·îlᵉmēsē lābElsaxa g·ōẋᵘdEmsaxs g·āxaē aēdaaqa. Wä, lāx·daᵉxᵘᵉmēda maᵉlōkwē ētsēᵉstElg·îs ăxᵉēdxa lEqwa qaᵉs lEqwēlax·ᵉīdē. Wä, g·îlᵉmēsē gwāłExs laē ᵉyālagEmsa q!ēsēlaLaxa q!ēdzEdzowē t!Eqa, qaᵉs lä dadōqŭma. Wä, hëx·ᵉidaᵉmēsē lāx·daᵉxwa, qaᵉs lä laL!EsEla lāxa g·ōkŭla. Wä, hëᵉmē la wāłdEmxtEᵉwēsē "dadōqŭmai'." Wä, g·îlᵉmēsē q!āxa ᵉnEmōkwē bEgwānEma ẹ.oᵉma ts!Edāqē, laē ᵉnEmāx·ᵉīd ᵉnēk·a: "Wo, wo, wo, wo! ẹ.āẋᵉwīd qaᵉs laōs k!wēła." Wä, hëEm ġwēk·!ālatsēxs ts!ēts!ēqaē. Wä, lä k·!ēs hë gwēk·!ālaxs bāẋŭsaaxa hëEnxē, yîxs âᵉmaē ᵉnēx·xa hëEnxaxs laē mōp!ēnēᵉsta ētsēᵉsta: "G·āxmEnuᵉẋᵘ ᵉnEnqEma ētsēᵉstōL." Wä, lä âEm ẹ.aẋwēmīłxēs ētsēᵉstānEmaxs laē xwānałᵉīda. Wä, g·îlᵉmēsē gwāłExs g·āxaēda ētsēᵉstElg·îsē qäqElaxēs ētsēᵉstānEmē. Wä, g·îlᵉmēsē ᵉwīᵉlaēLExs laē q!ŭnāla māx·ts!ēda alēLē ētsēᵉstānEmxs nâxsâlaē bEk!wēnaᵉyas. Wä, g·îlᵉmēsē k!wāg·alīłExs laē ăxk·!ālaxa nâġadē, qa dEnxᵉēdēsēsa k!wēlayalayowa q!EmdEms, "qa gwänEmsEn gēnēt!ēnaᵉyē," ᵉnēk·a āłElxsdaᵉyē ētsēᵉstānEma. Wä, hëx·ᵉidaᵉmēsē dEnxᵉēdayowē

and immediately they sing his | feast-song. When the guests stop singing, | he calls a speaker from his own numaym, | who can speak well; and as soon as the speaker arrives, the one who came late tells the one whom he called | to promise a feast, and to say that he will ‖ sell a canoe for it; for generally they say that they will sell a canoe, and this is the way they do in summer. | It is somewhat different during the winter-dancing season, when the messengers go back to look for those who have | not come in yet before the cannibal dancers and the Seal Society come in; and if | they do not find the one whom they want, and particularly a (chief's) beloved daughter, | if she stays away too long and does not come home, then they give up waiting, ‖ and they just go and call the cannibal dancer and the Seal Society. | As soon as they come in and sit down in the rear of the house where the cakes of currants | are to be eaten, after making a speech in praise of them, (the messengers) | go out of the house. Then he sees the one for whom they went, | and who has arrived on the beach after having paddled. Then they go back into the house, and ‖ tell the host that the one whom they could not find has arrived. | Then at once she is called in by the two | messengers; and when they come to the one whom they are calling, the two | messengers say, "Only you have been awaited! Come! We have been | sent for you by the host to bring you in." Thus they say ‖ to her. Then she puts on a good blanket, and, | after doing so, she walks among

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k!wēlayalayâs q!EMDEma. Wä, g·îlᵉmēsē q!wēɬᵉīdēda k!wēlaläxs laē LĒᵉlālaxa ēg·îlwatē lāx yāq!ENT!ālaxa ELkwē g·ayōł lāx ᵉNEᵉmēmotas. Wä, g·îlᵉmēsē g·āxa laēda gēnētē lāxēs LĒᵉlālasEᵉwē, qaᵉs ăxk·!ālaq, ·qa qāsowēs hămäxasa ẋwāk!ŭna, qaxs hëᵉmaē q!ŭnāla ḷēxᵉētsōᵉsa qāsowē. Wä, hëEm gwēg·ilasxa hëEnxē. Wä, g·îlᵉmēsē ts!ēts!ēqaxs laē aōgŭᵉqēla, yîxs laē dādoqŭmēda ētsēᵉsta, yîxs k·!ēsᵉmaē g·āx hōgwīLa hāămats!a LEᵉwa mēEmgwatē. Wä, g·îlᵉmēse k·!ēs q!āxa ɬElwēgEmē ɬaᵉwēnē ts!EDāqa, yîxs laasnokwaē. Wä, g·îlᵉmēsē xENLEla gäła k·!ēs g·āx näᵉnakŭxs laē pEX·īdayâ. Wä, âᵉmisē la ētsēᵉstasEᵉwēda haămats!a ḷEᵉwa mēEmgwatē. Wä, g·îlᵉmēsē g·āx hōgwīLaxs laē k!ŭsᵉālīła lāxa nEqēwalīłasa q!ēsq!adzats!ēLaxa q!ēdzEdzowē t!Eqa. Wä, g·îlᵉmēsē gwāła ts!Elwaqäqēs laas lāwElsē lāxa g·ōkwē. Wä, lä dōxᵉwaLElaxa yālē ētsēᵉstasōᵉxs g·āxaē g·āxᵉalīsax sēẋᵉwīdEx·dē. Wä, lä ēdēLa lāxa g·ōkwē qaᵉs lä nēnɬElaxa k!wēlasaxs g·āxᵉmaē näᵉnakwa la ᵉyāg·îls ētsēᵉstasEᵉwa. Wä, hëx·ᵉidaᵉmēsē la ētsēᵉstasōᵉsa ēetsēᵉstElg·îsē maᵉlōkwa. Wä, g·îlᵉmēsē lāg·aa lāxēs ētsēᵉstasEᵉwaxs laē ᵉnēx·daᵉxwēda maᵉlōkwē ēetsēᵉstElg·îsa: "ÂEms la ēts!ēɬtsEᵉwa. Ḡēlag·a, g·axᵉmEnuᵉẋᵘ ᵉnEnqEma ᵉyālagEmsa k!wēlasē, qEnuᵉẋᵘ g·āxē ētsēᵉstōL," ᵉnēx·daᵉxwēq. Wä, hëx·ᵉidaᵉmēsē la ăxᵉēdxēs ēk·ē nEẋᵉŭnāᵉya qaᵉs nEẋᵉŭndēs. Wä, g·îlᵉmēsē gwāłExs laē qägēxa ētsēᵉstānEmaq. Wä,

those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ‖ the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ‖ and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

Huckleberry Feast

When this has been done,[1] the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be eaten and also oil. | The woman puts them down, while ‖ the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men

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hëᶜmis g·ālag·iwaᶜyēda maᶜlōkwē ēetsēᶜstElg·îsa. Wä, g·îlᶜmēsē laēL-daᶜxᵘ lāxa t!êx·îläsa k!wēladzats!ē g·ōkwa, laē ᶜnEmāx·ᶜīd ᶜnēk·a: "Wäg·a, dōqwałālä g·āxᶜEmg·a." Wä, g·îlᶜmēsē laēLēda ts!Edāqaxs, laē ᶜnāẋwaᶜma k!wēłē ᶜnēk·a: "Ḡēnēt, ḡēnēt, ḡēnēt." Wä, âᶜmēsēda ts!Edāqē qāsa, qaᶜs lä ḷāxᶜŭlīł lāxa ōgwiwalīłasa g·ōkwē, lāx L!āsalīłasa k!wēłē lāx ăwāgawalīłas ḷEᶜwa laqwāwalīlē. Wä, hëx·ᶜidaᶜmēsē ōmpas ḷaxᶜŭlīła, qaᶜs wäxēxa nēnâgadē, qa-dEnxᶜēdēsēs q!EmdEmasēs xŭnōkwē. Wä, hëx·ᶜidaᶜmēsē dEnxᶜē-dēda k!wēłē. Wä, lä yEẋᶜwīdēda ts!Edāqē. Wä, g·îlᶜmēsē q!wē łᶜīdēda dEnxEläxs laē k!waqēda ts!Edāqaxēs ts!Edāqwŭtē. Wä, laᶜmē qāsowē ōmpas qaēs g·ōkŭlōtē.

Huckleberry Feast

Wä, g·îlᶜmēsē gwāłExs[1] laē hōgwīlēda haᶜyasEk·âla qaᶜs lä k·!E-nEmg·alīłaxēs gwatḡŭdats!ēlē łōEl̤q!wa; wä, hëᶜmisa k·āk·Ets!Enaqē qaᶜs g·āxē mExᶜālīłElas lāx ḡEmxōtstolīłasēs gwatēlats!ēlē g·ōkwa. Wä, hëᶜmisa L!ēᶜna. Wä, hëᶜmēda ts!Edāqē g·ax ăxᶜālīłElas, yîxs lā′aḷēs łāᶜwŭnEmē ēkwaxēs gwatēlats!ēlē g·ōkwa. Wä, lāxaē LEp!ālīłElasa łēElwaᶜyē qa k!wadzōłtsēs gwatēlag·iLaxa gwādEmē. Wä, g·îlᶜmēsē gwālᶜalīłExs laē Lēᶜlālaxēs g·ōkŭlōtē, qa g·āxēs gŭ-gwādEmg·Exa gwādEmē. Wä, g·îlᶜmēsē ᶜwīlxtōlsaxa g·ōkŭläxs ç·āxaē aēdaaqa. Wä, laEm g·āx läg·aya g·ayōłē lāx ᶜnEᶜmē-

[1] When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the huckleberry feast, he says, | when he first invites the tribe, "I invite you to | come and eat the huckleberries of Breakfast-Food-Giver." Then he sends the two | young men to call again; and they say, "We come to call you again | to eat the huckleberries of Breakfast-Food-Giver;" for this name belongs to the huckleberry feast || when they are given at a feast to many tribes. They have to call | four times for a huckleberry feast. When | the people come in, the host who gives the huckleberries at once gets ready, | and at the same time the guests begin to sing the songs. | Then they put the huckleberries into the dishes, so that they are half full. || They take oil and pour it over them, so that it is one | half huckleberries and one half oil. After doing so, | they distribute the spoons; and when every one has his spoon, they put the | huckleberry-dishes one each in front of six men; | and after they have been put down, they || all eat with their spoons, and they eat the huckleberries covered | with oil; and they do not stop until they have eaten all the huckleberries | and oil. After they have been eaten, they all go | out of the house. |

Viburnum-Berry Feast

Now I shall talk about viburnum-berries, which are given at a feast, | for this feast is next in greatness to the oil feast, | which is

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motasxa ma^{ɛ}lōkwē hă^{ɛ}yā^{ɛ}ła. Wä, hë^{ɛ}mis wāldEmsa gwatēlaLaxa gwādEmaxs g·ālaē la Lē^{ɛ}lālaxēs g·ōkŭlōtē: "Lē^{ɛ}lālEnLōL, qa^{ɛ}s layōs gwātgŭt lāx Gamōlsɛlas." Wä, lä ^{ɛ}yālaqasa ma^{ɛ}lōkwē hă^{ɛ}yā^{ɛ}ła qa läs ētsē^{ɛ}sta. Wä, lä ^{ɛ}nēk·a: "La^{ɛ}mEnu^{ɛ}x^{u} ētsē^{ɛ}staai qaEns, gwātgŭdasLē Gamōlsɛlas," qaxs hë^{ɛ}maē g·ēga^{ɛ}ya gwādEmaxa ḷēgadg·īłē k!wēladzEma lāxa q!ēnEmē lēlqwălaLa^{ɛ}ya. Wä, lāxaē mōp!Enē^{ɛ}sta ētse^{ɛ}staSE^{ɛ}wēda gwatgŭtLaxa gwādEmē. Wä, g·îl^{ɛ}mēsē g·āx ^{ɛ}wīlaēLExs laē hëx·^{ɛ}ida xwānał^{ɛ}īdēda gwātēlaLaxa gwādEmē, yîxs laāLał dEnxElasa k!wēlayalayowa gwātgŭtLaxa gwādEmē. Wä, la^{ɛ}mē k·!ats!âlasa gwādEmē lāxa łōElq!wē, qa naEngoyoxsdalēs. Wä, lä ăx^{ɛ}ēdxa L!ē^{ɛ}na, qa^{ɛ}s k!ŭng·îLEyîndēs lāq. Wä, la^{ɛ}mē nāxsaap!ēda gwādEmē ḷE^{ɛ}wa L!ē^{ɛ}na. Wä, g·îl^{ɛ}mēsē gwāłExs laē ts!Ewanaēdzema k·ākEts!Enaqē. Wä, g·îl^{ɛ}mēsē wīlxtōxs laē k·aēdzema gwēgwatgŭdats!ē łōElq!wa lāxa q!ēq!Eḷokwē bēbEgwānEm lāxa ^{ɛ}nāł^{ɛ}nEmēxLa łōq!wa. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laē hëx·^{ɛ}idaEm ^{ɛ}naxwa ^{ɛ}yōs^{ɛ}ītsēs k·āk·Ets!Enaqē, qa^{ɛ}s gwatgŭt!ēdēxa t!Ep!EgElīsaxa L!ē^{ɛ}na gwādEma. Wä, āł^{ɛ}mēsē gwāłExs lāē ^{ɛ}wī^{ɛ}laxa gwādEmē ḷE^{ɛ}wa L!ē^{ɛ}na. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laqēxs laē hëx·^{ɛ}idaEm la ^{ɛ}wī^{ɛ}la hōqŭwElsa.

Viburnum-Berry Feast

Wä, la^{ɛ}mēsEn gwāgwēx·sEx·^{ɛ}īdEł lāxa t!Elsaxs laē t!Elsēlēda t!Elyadäsa t!Elsē, yîxs hë^{ɛ}maē māk·îlaxa L!ē^{ɛ}nag·ilāxa L!ē^{ɛ}näxs ^{ɛ}wā-

the greatest feast given to many tribes. Next to the | viburnum-berry feast is the seal feast, which is given to many tribes. || These are put into house-dishes, the killer-whale | dish, hair-seal dish, whale dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and | Dzō'noq!wa dish, and also into the double-headed | serpent dish. These which I name are the dishes out of which they eat at great feasts, || and belong to the various numayms of the different tribes. When they have a winter dance in winter, they come together to have a great dance, | all the tribes. They are invited by the one who is going | to give a viburnum-berry feast. When they go the first time to invite, | they put down all the berry-boxes on the left-hand side of the door of the || feasting-house inside, and also oil-boxes. Generally | there are two boxes full of oil to be poured into ten boxes | of viburnum-berries, when these are given at a feast. There are also the various kinds of house-dishes. | There are always four kinds. These are | left outside the feasting-house. The || small long dishes for feasting are placed behind the boxes containing the berries and the | oil-boxes, and the spoon-baskets are also | put where the small dishes are. Mats are then spread all round the house | for the guests who are to eat the viburnum-berries to sit down on when they come. When | those who are to eat the viburnum-berries have come in, after having been called four times, ||

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3 lasaē k!wēladzEma lāxa q!ēnEmē lēlqwălaLa'ya. Wä, hë'mē gwäsa t!Elsa mēgwatēläxa mēgwataxs sakwēlag·iłaēda q!ēnEmē lēlqwăla-
5 La'ya. Wä, hä'staEm łEx^{u}ts!ōyo lāxa łēłōqŭliłēxa māx'ēnoxwē łōqŭlīła ḷE'wa mēgwatē, ḷE'wa gwE'yîmē, ḷE'wa L!ēxEnē łōqŭlīł ḷEwa ts!āwē łōqŭlīła, ḷE'wa nānē, ḷE'wa ālanEmē łoqŭliła, ḷE'wa dEndELägēsE'wē dzōnoq!wa łōqŭlīła; wä, hë'misḷēda 'wāx·sgEmlīlē sīsEyōLa. Wä, hä'staEm ha'maats!ēxEn lā ḷēḷEqElasE'wa lāxa
10 ăxnōgwadäs lāxa 'nāł'nE'mēmasasa ōgŭxsEmakwē lēlqwălaLa'ya. Wä, hë'maaxs laē ts!ēts!ēqa la ts!ăwŭnxa, laē ts!ets!äqEwēda LēłEläxa 'nāxwa lēlqwălaLa'ya. Wä, lä Lē'lālasE'wa yîsa t!Elsēla-Laxa t!Elsē. Wä, g·îl'mēsē lā g·älēda g·ālē'sta Lē'lālaxs g·āxaē mEx'alīłElayEwa t!ēt!Elyats!ē lāxa gEmxōtstâlī'las t!Ex·îläsa t!Els-
15 t!ayats!ēLē g·ōkwa; wä, hë'misa dēdEngwats!ē L!ē'näxs q!ŭ-nālaē ma'łtsEma dēdEngwats!ē L!ē'näxs k!ŭngEmaxsēsa nEqasgEmē t!ēt!Elyats!ēyē k!wēladzEmasa bEgwānEmē. Wä, hë'misa łōqŭlī-łaxs hëmEnāłaē mowēxLa lāxēs gwēgwēx·sdEmē. Wä, hëEm mEXEsa L!āsanâ'yasa t!Elst!ayats!ēLē g·ōkwa. Wä, hë'misḷa 'wī-
20 'la mEXōlīła łēłogŭma aLalīłasa t!ēt!Elyats!ē ḷE'wa dēdEngwats!ē L!ē'na; wä, hë'misa k·ēk·ayats!ē g·āx hăx·hănēła lāx mēmEXōli'-lasasa łēłōgŭmē, yîxs l'maaxat! LEpsē'stalēkwa g·ōkwasa łēElwa'yē qa k!ŭdzEdzEwīltsōłtsa t!Elst!asLaxa t!Elsē. Wä, g·îl'mēsē 'wī-laēLēda t!Elst!asLaxs laē mōp!Enē'sta ētsē'stasE'wa, lä hëx·'idaEm

they sing the great feasting-songs, and | all the members of the numaym of the host sit down together. After | singing, the members of the numaym of the host get up. | The young men go out of the house and take hold of the four house-dishes, | which they bring in. They put them down all heading to the rear of the feasting-house. ‖ They take hold of each corner of a berry-box and pour | the viburnum-berries into the house-dishes. Then they go and | pour one box of berries into each of the house-dishes; and as soon as this has been done, | they take the small feasting-dishes and put them on the edge of the other berry-box. | They take a long-handled ladle and dip it into the berries. ‖ When it is full, they empty it into each one of the small dishes; | and when the viburnum-berries are in them, they put the dishes on the floor, just behind the | house-dishes. Generally they do not touch two of the berry-boxes, | and they give large spoons to the chiefs of the guests who have been invited to eat viburnum-berries. | When the berries have been put into the small dishes, they pour much ‖ oil over them. They take a long-handled ladle, dip it | into the oil, and fill it. Then they pour the oil over the berries in the house-dish. | They also take one ladleful of oil, which they | pour into each of the house-dishes. After this has been done, | the speaker of the host stands up and speaks. ‖ He asks the chiefs of all the tribes to take care | and to try to eat all the

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dɛnxᵉītsa ᵉwālayalayo mɛnᵉlāla q!ɛmdɛma. Wä, âᵉmēsē k!ŭsāła ᵉnāx̣wēda ᵉnɛᵉmēmotasa t!ɛlsɛläxa t!ɛlsē. Wä, g·îlᵉmēsē gwāł dɛnxɛlaxs laē q!wālēx·ɛlīlē ᵉnɛᵉmēmotasa t!ɛlsēläxa t!ɛlsē. Wä, laᵉmē hōqŭwɛlsēda hăᵉyāłᵉa, qaᵉs lä dādɛbɛndxa mɛwēxła łeloqŭlīła, qaᵉs g·āxē mɛxᵉālīłɛlas gwēgwēgɛmāła lāx ōgwiwalīłasa t!ɛlst!ayats!ēlē g·ōkwa. Wä, la dādanōdxa t!ɛlyats!ē, qaᵉs lä gŭqâsasa t!ɛlsē lāxa łōqŭlīłē. Wä, lāx·daᵉxᵘᵉmē ᵉnāłᵉnɛmsgɛm t!ɛlyats!ē gŭqâdzɛmas lāxa ᵉnāłᵉnɛmēxła łeloqŭlīła. Wä, g·îlᵉmēsē gwāłɛxs laē ăxᵉēdxa łɛlōgŭmē qaᵉs lä hăng·agɛnts lāxa waōkwē t!ēt!ɛlyats!ä. Wä, lä ăxᵉētsɛᵉwēda tsēxɬa, qaᵉs lä tsēstanō lāxa t!ɛlsē. Wä, lä ᵉnāłᵉnɛmēxła qōqŭt!a lāxa ᵉnāłᵉnɛmēxła łɛlōgŭma. Wä, g·îlᵉmēsē lā t!ɛlts!âlaxa t!ɛlsaxs laē mɛxᵉālīłɛlayo lāx ālalīłasa łoɛlqŭlīłē. Wä, la hëmɛnāłaɛm k·!ēs ɬâbalaxa maᵉłtsɛmē t!ēt!ɛlyats!ä, qaᵉs t!ēqŭlałxa g·īg·ɛgămaᵉyasēs t!ɛlsēlag·īłaxa t!ɛlsē. Wä, g·îlᵉmēsē ᵉwīwɛlts!ɛwakwēda łɛlōgŭmaxs laē k!ŭnq!ɛqasa q!ēnɛmē ɬ!ēᵉna lāq. Wä, lä ăxᵉēdɛx·daᵉxᵘxa ᵉwālasē tsēxɬa, qaᵉs tsēx·ᵉīdēs lāxa ɬ!ēᵉna, qa qōt!ēsēxs laē gŭq!ɛqas lāxa łōqŭlīłts!âla t!ɛlsa. Wä, laɛmxaē ᵉnāłᵉnɛmēxlēda tsēxɬa qōqŭt!a lāxa ɬ!ēᵉnäxs laē gŭq!ɛgɛm lāxa ᵉnāłᵉnɛmēxła łōqŭlīła. Wä, g·îlᵉmēsē gwāłɛxs laē ɬāx̣ᵉŭlīlē ɛlkwäsa t!ɛlst!ayasaxa t!ɛlsē, qaᵉs yāq!ɛg·aᵉłē. Wä, laɛm ᵉnēx· qa wëg·ēs yāɬ!ɛwīła g·īg·ɛgămaᵉyasa ᵉwīᵉwɛlsgɛmakwē lēlqwă-

viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries. Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqăla; | that is, if the Kwāg·uł give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqăla, for two of you, also for the Qwēqᵘsōt!ēnoxᵘ." | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Ławēts!ēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!" and they put it down before the Maămtag·ila || and Gwawaēnoxᵘ.

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laLaᶜya, qaᶜs gŭnx·ᶜīdēł ᶜwāᶜwilaałxa t!Else g·ēts!âxa łōElqŭlīłē. Wä, lä LēᶜlālaxA hăᶜyāłᶜäsēs ᶜnEᶜmēmotē, qa lālag·īs k·ax·dzamotsa łōElqŭlīłē łāxa mEkwētEmaᶜyasa t!Elst!asLaxa t!Elsē. Wä, hëᶜmis la q!wag·īlīlatsa hăᶜyāłᶜa. Wä, laEm ᶜnāẋwa xānEmg·alīłElaxēs ᶜnaEnẋᶜŭᶜnaᶜyē, qaxs gwāq!Elaē aōdzEk·!âlaq qō x·îlpsēslax laqēxs laē wig·Elīłaxa łōElqŭlīłē. Wä, g·îlᶜmēsē ᶜnāxwa la xāxEnālaxs laē yāq!Eg·aᶜłēda ᶜnEmōkwē lāx q!ŭlyak!ŭgaᶜyas. Wä, laᶜmē wäxaxa hăᶜyāłᶜa qa wëg·īs dādEbEndxa łōqŭlīłē. Wä, lä ᶜnāẋwa dādEbEndēda hăᶜyāłᶜäq. Wä, lāxaē dēdag·ägaᶜyēda waōkwaq. Wä, hëᶜmis la ᶜnēg·atsa q!ŭlyak!ŭg·ayasēx âᶜmaē Ḷawīła: "Wooyē!" Wä, lä ᶜnāẋwa ᶜnēg·abâᶜya hăᶜyāłᶜa ᶜnEmādzaqwa: "Wooyē!". Wä, hët!ala mōp!Endzaqwa wooyēxaxs laē wēg·îlīłaxa łōqŭlīłē qaᶜs lä hănx·dzamōlīłas lāxa mEkŭmāᶜyasa lēlqwălaLaᶜyēxa Mamalēleqăla, yîxs Kwāg·ułaēda t!Elst!aᶜyasaxa t!Elsē. Wä, lä lasgEmē q!ŭlyak!ŭgaᶜyasa hăᶜyāłᶜa, wä, g·îlᶜmēsē hănx·dzamōlilEma laē ᶜnēk·a: "Łōqŭlas Mamalēleqăla māᶜłtaLEs Ḷōᶜ Qwēqᵘsōt!ēnoxwē". Wä, lä ēt!ēd hëEm gwēk·!ālaxs wooyēxaē, qa łōqŭläs ᶜnEmgēsē Ḷōᶜ Ławēts!ēsaxs maᶜłtaē ḶEᶜwē lāxa ᶜnEmēxLa łōqŭlīła. Wä, lä ēt!ētsa ᶜnEmēxLa łōqŭlīła wooyēxaxs laē k·ax·dzamōlīłas lāx Maămtag·ila Ḷōᶜ Gwawaēnoxwē. Wä, lä ēt!ētsa ElxḶaᶜyē wooyēxaxs laē k·ax·-

And with the last they shout again, "Wooyē!" and they | put the dish down in front of the DzāwadEēnox^{u} and Hăx̣wāmis. Then | all the house-dishes have been put down, and the young men take up the small dishes | and put these one in front of each four of the men, | and the larger ones each in front of six men. As soon as || they put down all of them, the speaker of the host who is giving the viburnum-berry feast stands up and tells them to | start in and eat the viburnum-berries; and immediately the | chiefs of each two tribes stand up from their seats. They leave their | blankets on the ground in their seats, for they leave them there | where they were sitting, and they go and sit around the house-dishes || which contain the viburnum-berries; and they eat with their spoons, for the food has already been given to them; | and the common people also eat with their spoons | out of their small dishes; and as soon as they have eaten, | the speaker of the host who gives the berry-feast speaks, and tells | the members of his numaym to gather in the house and to sing the feasting-song. || Then the child of the host stands out in front of them; and | when the members of the numaym sing the song, his daughter dances; | and when they have sung one-half of the song, the guests | shout, "Woosq^{u}!" They shout all at the same time, "Woosq^{u}!" Then | two men, the nearest relatives of the host, take || each one large long-handled ladle and carry it on their shoulders, | dancing a little while. After doing so, they go | and dip the ladle into the box which has not been touched. As soon

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dzamōlīłas lāx DzāwadEēnoxwē ɫE^{ɛ}wa Hăx̣wāmisē. Wä, laEm 66
^{ɛ}wīlg·alīła łoElqŭlīłaxs laē ^{ɛ}nāx̣wa^{ɛ}ma hă^{ɛ}yāł^{ɛ}a k·īk·ag·îlīłaxa łōEl-gŭmē, qa^{ɛ}s lä k·ax·dzamōlīłElas lāxa maēmokwē bēbEgwānEma ɫōxs q!ēq!aɫaēda waōkwaxa ăwāwē łōElgŭma. Wä, g·îl^{ɛ}mēsē ^{ɛ}wilg·alīłExs laē ɫāx̣^{ɛ}ŭlīłē Elkwäsa t!Elst!ayasaxa t!Elsē, qa^{ɛ}s wäxēxa 70
t!Elst!asLaxa t!Elsē, qa wäg·ēs t!Elst!as^{ɛ}īda. Wä, hĕx·^{ɛ}ida^{ɛ}mēsa g·īg·Egăma^{ɛ}yasa maēmałtsEmakwē q!wāg·îlīła lāxēs k·!ēts!ēna^{ɛ}yē ^{ɛ}naEnx̣^{ɛ}ŭnālaxēs naEnx̣^{ɛ}ŭna^{ɛ}yē, yîxs â^{ɛ}maē x·īx·îlgēłâlaq lāxēs k!ŭdzēlasdē, qa^{ɛ}s lä k!ŭsägElīłaxēs łōqŭla t!ēt!Elsts!âla łōElqŭlī-łaxs laē ^{ɛ}yōs^{ɛ}ītsēs k·ak·!Ets!Enaqē, qaxs la^{ɛ}mēx·dē ts!Ewanaē- 75
dzEm lāq. Wä, lāxaēda bēbEgŭłīda^{ɛ}yas ōgwaqa ^{ɛ}yos^{ɛ}ītsēs k·āk·E-ts!Enaqē lāxēs łēłoqŭlēda łōElgŭmē. Wä, g·îl^{ɛ}mēsē ^{ɛ}yōs^{ɛ}īda, laas yāq!Eg·a^{ɛ}łē Elkwäsa t!Elst!ayasaxa t!Elsē. Wä, laEm wäxaxēs ^{ɛ}nE^{ɛ}mēmotē, qa q!ap!ēg·îlīlē, qa^{ɛ}s k!wamēlalē dEnxEla. Wä, hë^{ɛ}mis la L!āsg·îlī^{ɛ}lats xŭnōkwasa t!Elst!ayasaxa t!Elsē. Wä, g·îl- 80
^{ɛ}mēsē dEnx^{ɛ}īdē ^{ɛ}nE^{ɛ}mēmotasēxs laē yîx̣^{ɛ}wīdē ts!Edāqē xŭnōx̣^{u}s. Wä, g·îl^{ɛ}mēsē nExsEmalīła yîx̣wäxs laē woosq^{u}, ^{ɛ}nēk·ēda t!Elst!a-sasaxa t!Elsē. Wä, la^{ɛ}mē ^{ɛ}nEmādzaqwa woōsqwaxa. Wä, hë^{ɛ}mis la dāx·^{ɛ}īdaatsa ma^{ɛ}lōkwē māx·mEg·īł ɫēɫEɫâläsa t!Elsēläxa t!Elsaxa ^{ɛ}nāł^{ɛ}nEmē ăwâ g·îlsg·îlt!ExɫāIa tsētsēxɫa, qa^{ɛ}s wēk·îlēqēxs laē 85
yāwas^{ɛ}īd yEx̣^{ɛ}wīdē. Wä, g·îl^{ɛ}mēsē gwāłExs laē qās^{ɛ}īdEx·da^{ɛ}x^{u},

as | the ladles are full, they go to stand in front of a | chief, of one who belongs to the Mamalēleqăla, and the other one ‖ in front of one who belongs to the Qwēqᵘsōt!ēnoxᵘ; and they say when they give them | to them, "Now, chief, draw in your breath!" Then the one to whom it is given stands up, | takes the spoon, and drinks the juice of the berries; | and when he has had enough, he pours what is left over into the house-dish, | while the daughter of the host is still dancing. ‖ The two men continue doing this with the two | long-handled ladles; and when the boxes are empty, they stop. Then the guests go out | when this is finished. When those who have eaten the viburnum-berries go out, | then the members of the numaym take the house-dishes that have been given | to the head chiefs of the various tribes, ‖ and they divide (the contents of each between) the chiefs of the tribes that have been eating together; and when | all the small dishes have been taken out, they keep quiet. That is all about this. |

Salmon-Berry Feast

As soon[1] as all the salmon-berry pickers have brought their salmon-berries, | and when (the host) has poured them all into the oil-box—for sometimes | five salmon-berry boxes half fill the oil-box | which

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qaᵉs lä tsēx·ᵉīd lāxa k·!ēsEm ḷâbał t!ēt!Elyats!ä. Wä, g·îlᵉmēsē qōqŭt!ēda tsēxḷäxs laē qāsᵉīdEx·daᵉxwa, qaᵉs lä ḷaẋŭmlīłaxa g·īg·Egămaᵉyē ᵉnEmōkᵘ g·ayōł lāxa Mamalēleqăla; wä, lä ᵉnEmōkwa g·āyołē lāxa Qwēqᵘsōt!ēnoxwē. Wä, la ᵉnēx·daᵉxwa laē ts!âlas lāq: "LaEm ẋwot!ēdLōLē g·īg̣ămaᵉyē," ᵉnēk·îxs laē ḷāẋᵉŭlīłēda tsēqasEᵉwē, qaᵉs dāx·ᵉidēxa tsēxḷa, qaᵉs nāxᵉīdēx ᵉwāpalāsa t!Elsē. Wä, g·îlᵉmēsē hëłak·!EsExs laē qEpts!ōtsēs ănēx·sâyē lāxa łōqŭlīłaxs hëᵉmaē āłēs yāla yîẋwē xŭnōkwasa t!Elst!ayasaxa t!Elsē. Wä, laᵉmē yāla hë gwēg·īlēda maᵉlōkwē bēbEgwānEmsa maᵉłē tsētsēxḷa. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē gwāła. Wä, âᵉmisē la hōqŭwElsExs laē gwāła. Wä, g·îlᵉmēsē la ᵉwīᵉlEwElsēda t!Elst!asdäxa t!Elsaxs laē k·ēk·aodalē ᵉnEᵉmēmotasa t!Elsīläxa t!Elsēxa łōElqŭlīłē lāxa xamāgEmaᵉyē g·īg·Egămēsa ᵉnāłᵉnEmsgEmakwē lēlqwălaLaᵉya. Wä, lä âEm maᵉłts!Eq ḷōᵉ g·īg̣ămaᵉyasēs maᵉłtsEmakŭlōtaq. Wä, g·îlᵉmēsē ᵉwīᵉlEwElsēda łElog̣ŭmaxs laē sElt!ēda. Wä, lāEm g̣wāła.

Salmon-Berry Feast

Wä,[1] g·îlᵉmēsē g·āx ᵉwīlg·alīsa hămsāx·däxa q!Emdzekwaxs, laē ᵉwīᵉlaEm la gŭxts!âlas lāxa dēdEngwats!ēmōtē, yîxs ᵉnāłᵉnEmp!Enaē sEk·!asgEma q!Emdzegwats!ē naEng·oyâla dēdEngwats!ēmot

[1] Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has everything ‖ in the box that the engaged women have picked, he calls | his tribe, for salmon-berries are only given to one's own tribe. | They go at once and bring the oil, which is | placed on the floor. Now, I do not want to talk about it again, | for it is all the same as is done with the viburnum-berries ‖ when they are eaten, as I first described when they are put into house-dishes, | and it is done in the same way with salmon-berries in house-dishes. I have seen here | the Kwakiutl when they do this, when they are eating salmon-berries | and oil out of house dishes. They first give to the Maămtag·ila, | and with them are the G·ēxsEm; and the next are the Kŭkwāk!ŭm, together with the SēnL!Em; ‖ and to the Lâyalaława, together with the Laălax·s^{ɛ}Endayo. | Each of these had one carved dish; that is, when a salmon-berry feast is given by the Q!ōmoyâ^{ɛ}ē, | and it is done in the same way when a salmon-berry feast is given by the Walas Kwakiutl: | for it is the same way for the viburnum-berry feast and for the salmon-berry feast. | There is only very little difference, for the oil is given in large ladles to the chiefs ‖ to drink in the salmon-berry feast. That is all about this; | for there is no way in which they are cooked. | They have too much juice to be dried into cakes. That is the end. |

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q!Emdzekwēlasōsa ^{ɛ}nEmōkwē bEgwānEma. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laēLē hămyānEmasa ts!ēdāqē hē^{ɛ}lānEmaxs laē hēx·^{ɛ}ıdaEm lāda Lē^{ɛ}lāläx g·ōkŭlōtas, qaxs â^{ɛ}maē t!Ensēlayowēda q!Emdzekwē lāxa g·ōkŭlōtē. Wä, laEmxaē hēx·^{ɛ}ıdaEm la ăxwŭłtalēlEma L!ē^{ɛ}na, qa^{ɛ}s g·āxē hă^{ɛ}nēła. Wä, wEłmēsEn ^{ɛ}nēx· qEn ēdēłts!axstalē gwāgwēx·s^{ɛ}āla laqēxs â^{ɛ}maē lā naqEmg·îłtawi^{ɛ}lälax ġwāyi^{ɛ}lälasasa t!Elsēläxs laē t!Elst!asa lāxEn g·ālē ġwāgwēx·s^{ɛ}ālasa łōqŭlīłts!ōlēda t!Elsē. Wä, lä hëEmxat! gwēg·ilēda łEx^{u}ts!ōdäxa q!Emdzekwē, yîxEn dōgŭłē laxg·ada Kwāg·ułEk·; yîxs häē ġwēg·ilaxs łEx^{u}łaqwaaxa q!Emdzekwē L!ē^{ɛ}naqEla. Wä, hëEm g·îl k·āx·^{ɛ}ītsō^{ɛ}sēda Maămtag·ila. Wä, lä ma^{ɛ}łta Ḷō^{ɛ} G·ēxsEmē. Wä, lālasa Kŭkwāk!ŭmē ma^{ɛ}łta Ḷō^{ɛ} SēnL!Emē. Wä, lālasa Lâyalaława ma^{ɛ}łta ḶE^{ɛ}wa Laălax·s^{ɛ}Endayo lāxa ^{ɛ}nāł^{ɛ}nEmēxLa łēłōqŭlīła, yîxs häē q!Emdzekwīlanōkwa Q!ōmoyâ^{ɛ}ē Wä, lāxaē hëEm ġwēg·ilaxs häē q!Emdzekwīlanōkwa ^{ɛ}wālasē Kwāg·uła, yîxs ^{ɛ}nEmmaēs gwayi^{ɛ}lälasē ḶE^{ɛ}wa t!Elsaxs łEx^{u}ts!oyâē. Wä, lä hălēbīda^{ɛ}wē ōgŭx^{ɛ}īda^{ɛ}yâs, yîxs L!ē^{ɛ}naēda la tsēqElaxa g·ig·ig̈ăma^{ɛ}yasa q!Eq!Emdzegwäxa q!Emdzekwē. Wä, laEm lāba lāxēq, qaxs k·!eâsaē hănx·LEndaēnēq, qa L!ōbatsa q!Emdzekwē. Wä, laxaē q!Eq!ēk·înē saaqas lāx t!Eqag·ilasE^{ɛ}wē. Wä, lawēsḶa lāba.

Crabapple Feast

The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||

Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |

Now I will talk about the invitation to a crabapple-and-water feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the young men go to get a dead cedar. || They do not go to get fire-wood

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Crabapple Feast (Tsɛlxwēläxa tsɛlxᵘsta)

Wä, laɛm ʟ!āyowē ḷēg̣ɛmasa q!ōlkwē tsɛlx̣waxs laē g·īts!â lāxa tsɛlwats!ē dɛngwats!emōta, yîxs laē ts!ăwŭnxᵉēda. Wä, laɛm ḷēg̣adɛs tsɛlx̣ᵘsta, yîxs hëᵉmaē ᵉnēᵉnak·īłqēxs tsɛlx̣wa ḷɛᵉwa ᵉwāpē; lāg·iłas tsɛlx̣ᵘstaxɛlasɛᵉwa.

Wä, laᵉmēsɛn g̣wāg̣wēx·sᵉalał laqēxs laē tsɛlx̣ᵘstag·ilēda g·īg̣ămaᵉyē qaēda q!ēnɛmē lēlqwălaʟaᵉya, yîxs q!ŭnālaē nɛqasg̣ɛma tsɛlx̣ᵘstaats! ḷōx g·îlᵉmaē łāwisa g·īg̣ămaᵉyaxs laē maᵉłtsɛmg·ōstōwa tsētsɛlx̣ᵘstaats!ē, yîxɛn ᵉnēᵉnak·iłaxs naɛnqaxsaxwaasa p!ɛlxɛlasg̣ɛma ᵉnɛmsg̣ɛmē tsɛlx̣ᵘstaats!ēxs k·îlx̣wasɛᵉwaē ᵉnɛmāx·îs ḷōᵉ nɛqasg̣ɛm dzāk·!ɛma lāqēxs ᵉnɛmsg̣ɛmaēda tsɛlx̣ᵘstaats!ē. Wä, hëɛmxaāwis laxᵘsa t!ɛlsaxs ᵉnɛmsg̣ɛmaē t!ɛlyats!ä, yîx sēsɛk·!asg̣ɛmts!âēda ᵉnɛmsg̣ɛmē tsɛlx̣ᵘstaats!ēxa koninats!ē k·!ɛwɛlx̣ᵘsɛma. Wä, hëᵉmis wāyats!ōłtsa bɛgwīłēdaᵉyasa g·īg·îg̣ămaᵉyē laᵉxwas.

Wä, laᵉmēsɛn wäg·îł g̣wāg̣wēx·sᵉālał lāqēxs laē ʟēᵉlalēda tsɛlx̣ᵘstag·ilaʟaxa tsɛlx̣ᵘsta, yîxs hëᵉmaē g·îl ăxᵉētsōsēs łōɛlqŭlīłē, qa g·āxēs mɛxɛs lāx ʟ!āsanâᵉyasēs tsɛlx̣ᵘstag·iᵉlats!ē g·ōkwa. Wä, lāxaē ᵉyālaqasa maᵉlōkwē hăᵉyāłᵉa g·ayōł lāxēs ᵉnɛᵉmēmotē, qa läs ănēqax lɛqwä, qaᵉs tsɛlx̣ᵘstag·ilax·dɛma lɛg̣wīła. Wä, laᵉmē ăxᵉēdxa x̣wēdɛkwē x̣wāk!ŭna, qaᵉs ănēg̣ats!ēxa ʟ!ēdzɛkwēda hăᵉyāłᵉa. Wä, laɛm k·!ēs hë ănēqaxa lɛqwēda ʟ!ɛmaᵉisē, yîxs häē

from the beach; but they go | to the woods on the islands, for they do not need to go far into the woods to find a dead cedar. | It is not long before they come back, carrying a load of blocks of dead cedar-wood. | When they reach the beach of the house, they are met by the numaym of | the host. They carry on their shoulders the cedar-wood || which they carry up from the beach, and put down | outside of the feasting-house. When it is all up, | they go and call two or even four young men of | the numaym (to go inviting). As soon as they have been to all the houses, they come | back. Then they put out the boxes containing the crabapples, || and place them inside the door on the left-hand side of the feasting- | house. If there are ten boxes of crabapples, there will be five | boxes of oil to be poured on. They bring out everything and put it down, | and also four long-handled ladles are brought down and are hidden | on one side of the door. When everything is ready, the || young men carry in the blocks of dead cedar-wood and build a fire | in the middle of the feasting-house. After this has been finished, | and when the fire in the middle of the house blazes up, they go calling again. They call four times, | then all those who are to eat the crabapples come in. When they have come, | they sit down in their proper seats. They never move their seats. Then || the drum is taken to them to sing the feasting-songs. | First of all, they sing the feasting-song of the |

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lēda āL!äsa maEmk·âla, qaxs k·!ēsaē āLalēs L!ēdzEkwē. Wä, k·!ēst!a g̣äłaxs g·āxaē aēdaaqamâlaxa tEmg·îkwē L!ēdzEkwa. Wä, g·îlᶜmēsē g·āxᶜalis lāx L!Emaᶜisasa g·ōkwaxs laē lālalē ᶜnEᶜmēmotasa tsElx̣ᵘstag·ilaLaxa tsElx̣ᵘsta, qaᶜs lä wāwig·alaxa ănēg̣anEmē L!ēdzEkwa, qaᶜs lä wēx·wŭsdēsElaq lāxa L!Emaᶜisē, qaᶜs lä wīx·Elsaq lax L!āsanâᶜyasa tsElx̣ᵘstag·iᶜlats!ē g·ōkwa. Wä, g·îlᶜmēsē ᶜwīᶜlōsdēsExs laē Lēᶜlalēda maᶜlōkwē Ḷōxs mōkwaēda hăᶜyāłᶜa g·ayōł lāx ᶜnEᶜmēmotas. Wä, g·îlᶜmēsē lā ᶜwīlxtōlsaxa g·ōkŭläxs g·āxaē aēdaaqa. Wä, laᶜmē hănōłt!alīłElaxa tsētsElx̣ᵘstaats!ē, qa g·āxēs hăx·hănēł łāx g̣Emxōtstâlīłas ăwēLEläs t!Ex·îläsa tsEłx̣ᵘtsawats!ēLē g·ōkwa. Wä, g·îlᶜEm nEqasg̣Ema tsētsElx̣ᵘstaats!äxs laē sEk·!asg̣Ema dEndagwats!ē k!ŭng̣Emaxsēs L!ēᶜna. Wä, hëᶜmis g·ax ᶜwīᶜla hăx·hănēłē. Wä, hëᶜmisa mEwēxLa ăwâ tsēqEla tsētsēxḶa g·āx q!ŭlāḶēł lāx ăpsōstâlīłasa t!Ex·îla. Wä, g·îlᶜmēsē ᶜwīᶜla la g̣wālīłExs laē wēg·iLElēda hăᶜyāłᶜäxa tEmg·îkwē L!ēdzEkᵘ lEqwa, qaᶜs laqolīłēxa ăwāg̣awalīłasa tsElx̣ᵘtsawats!ēLē g·ōkwa. Wä, g·îlᶜmēsē g̣wāłExs laē x·īqostâwēs laqolīłaᶜyaxs laē ētsēᶜsta. Wä, laᶜmē mōp!enēᶜstaxs g·āxaē ᶜwīᶜlaēLēda tsElx̣ᵘtsax̣ᵘLaxa tsElx̣wē. Wä, g·îlᶜmēsē ᶜwīᶜlaēLExs laē k!ŭstâlīł lāxēs k!waᶜyēxa k·!ēsē Lēqwiᶜläla. Wä, hëx·ᶜidaᶜmēsē lāyowa mEnats!ē lāq, qa dEnxᶜīdēsēsa k!wēlaᶜyāla q!EmdEma. Wä, laᶜmē hë g·îl dEnxᶜīdayōsē k!wēlaᶜyala q!EmdEms

chief of the head tribe, the Mamalēleqăla, if the Kwakiutl give a | crabapple feast. After this song is ended, the Qwēq^{u}sōt!ēnox^{u} | sing their feasting-song; and when ‖ that is done, the Nimkish | sing their feasting-song; and when they end their song, | the Ławēts!ēs sing their feasting-song; and when | they are through singing, the Maămtag·ila sing their | feasting-song; and when the songs are ended, they ‖ take the drum and put it down near the door of the house. | Immediately they go and take the house-dishes from outside of the | house, and put them down with the head towards the rear of the | house. They take one of the crabapple-boxes and pour | the contents into the house-dish for the Mamalēleqăla and Qwēq^{u}sōt!ēnox^{u}. ‖ When the crabapple-box has been emptied, they put it | out of the house. Then the young men take another | box of crabapples and pour them into the house-dish for the Nimkish. | Then they put the empty box out of the | house. The young men come and take another ‖ box of crabapples and pour them into the house-dish for the Ławēts!ēs, | and they go again and put the empty box out of the house. | Then they take another box of crabapples and pour them into the | house-dish for the Maămtag·ila, and then they put the empty box | out of the house. Then they come in again, and take many small dishes, ‖

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g·īgămaᶜyasa mEkwētEmaᶜyēxa Mamalēleqălăxs Kwāg·ułaēda tsElx̣^{u}-stag·ilăxa tsElx̣wē. Wä, g·îlᶜmēsē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜīdēda Qwēq^{u}sōt!ēnoxwasēs k!wēlaᶜyālayo q!EmdEma. Wä, g·îlᶜEmxaāwisē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜīdēda ᶜnEmgēsasēs k!wēlaᶜyāla q!EmdEma. Wä, g·îlᶜEmxaāwisē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜīdēda Łāwēts!ēsasēs k!wēlaᶜyāla q!EmdEma. Wä, g·îlᶜEmxaāwisē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜidēda Maămtag·ilāsēs k!wēlaᶜyāla q!EmdEma. Wä, g·îlᶜmēsē q!ŭlbē q!EmdEmasēxs laē ăxᶜētsEᶜwēda mEnats!ē, qaᶜs lä hăng·alīlEm lāxa ōstâlīłasa g·ōkwē. Wä, hëx·ᶜidaᶜmēsē la ăxᶜētsEᶜwēda łoElqŭlīłē lāxa L!āsanâᶜyasa g·ōkwē, qaᶜs g·āxē mExᶜālīlEm gwēgŭgEmāła lāx ōgwiwalīłasa g·ōkwē. Wä, lä ăxᶜētsEᶜwēda ᶜnEmsgEmē tsElx̣^{u}staats!ē, qaᶜs lä gŭxts!ōyō lāx łōqŭlaLasa Mamalēleqăla LEᶜwa Qwēq^{u}sōt!ēnoxwē. Wä, g·îlᶜmēsē ᶜwīlg·îlts!âwēda tsElx̣^{u}staats!äxs laē hănwīldzEm lāx L!āsanâᶜyasa g·ōkwē. Wä, g·āxaēda hăᶜyāłᶜa ăxᶜēdxa ᶜnEmsgEmē tsElx̣^{u}staats!ä, qaᶜs lä gŭxts!ōts lāx łōqŭlaLasa ᶜnEmgēsē. Wä, lāxaē hănwīlsasa lōlapmōtē tsElx̣^{u}staats!ē lāx L!āsanâᶜyasa g·ōkwē. Wä, g·āxaēda hăᶜyāłᶜa, qaᶜs ăxᶜēdēxa ᶜnEmsgEmē tsElx̣^{u}staats!ä, qaᶜs lä gŭxts!ōts lāx łōqŭlaLasa Łāwēts!ēsē. Wä, lāxaē hănwElsaxa lōlapmōtē lāx L!āsanâᶜyasa g·ōkwē. Wä, lāxaē ăxᶜēdxa ᶜnEmsgEmē tsElx̣^{u}staats!ä, qaᶜs läxat! gŭxts!ōts lāx łōqŭlaLasa Maămtag·ila. Wä, lāxaē hănwElsaxa lōlapmōtē lax L!asanâᶜyasa g·ōkwē. Wä, g·āxē ēdēLExs laē ăxᶜēdxa łōElgŭmē

and put the crabapples into them so that they are all | half full. They do not empty all the boxes containing crabapples, | but they keep one of them, which | they do not touch. Then they take the four boxes of oil and | pour the oil over the crabapples until there is half as much oil as crabapples || in the carved dishes and small dishes. After this has been done, | they distribute the spoons; and when every one has his spoon, | the speaker of the host stands up and gives out | one of the house-dishes containing crabapples and water to the Mamalēlaqăla and Qwēqᵘsōt!ēnoxᵘ. | Then the young men go to each side of the carved dish || and shout four times, "Wooyē!" as they lift it up. Then they go and put it down | immediately in front of the Mamalēleqăla and Qwēqᵘsōt!ēnoxᵘ; | and as soon as they put it down, one, the oldest of the young men, | says, "This house-dish is for you, Mamalēleqăla, for two tribes, for you and the Qwēqᵘsōt!ēnoxᵘ. | Now, eat!" Then the young men go and || stand on each side of another house-dish, and they shout again four times, "Wooyē!" | and lift it up. Then they go and put it down in front of the Nimkish; and the | one who gives out the dishes says, "This house-dish is for you, Nimkish. Now, eat!" | and they shout also in the same way for the house-dishes of the other chiefs of the Ławēts!ēs | and Maămtag·ila. As soon as the four house-dishes have been put down || the host picks out the one who had given before a crabapple feast

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q!ēxLa qaᵉs tsēts!âlēsa tsELẋᵘsta lāq. Wä, laᵉmē ᵉnāẋwaEm naEngoyoxsdālaxa tsELẋᵘsta. Wä, lä k·!ēs ᵉnāẋwa ᵉwīlg·Elts!âwēda tsētsELẋᵘstaats!äxa tsELẋᵘsta. Wä, lä ăxēlaxa ᵉnEmsgEmē tsELẋᵘstaats!ä. Wä, laEm k·!ēs Ļâbalaq. Wä, lä ăxᵉēdxa mōsgEmē dēdEngwats!ä, qaᵉs k!ŭngEqēs lāq. Wä, laEm nāxsaap!ēda L!ēᵉna ĻEᵉwa tsELẋᵘsta laxa lōEłqŭlīłts!âla ĻEᵉwa łElōgŭmts!âla. Wä, g·îlᵉmēsē gwālExs laē ts!Ewanaēdzema k·āk·Ets!Enaqē. Wä, g·îlᵉmēsē ᵉwīlxtōxs laē Ļaxŭlīlē Elkwasa tsELẋᵘstag·iläxa tsELẋᵘsta. Wä, laᵉmē k·āk·!Eg·ałtsa ᵉnEmēxLa tsELẋᵘstats!â la łōqŭlīł lāxa Mamalēleqăla ĻEᵉwa Qwēqᵘsōt!ēnoxwē. Wä, laᵉmēsa hăᵉyāłᵉa lāx ᵉwāx·sanōdzaᵉyasa łōqŭlīł. Wä, lä mōp!Ena wooyēxaxs laē wēg·îlīłaq, qaᵉs lä k·āx·dzamōlīłas lāx nExdzamōlīłasa Mamalēleqăla ĻEᵉwa Qwēqᵘsōt!ēnoxwē. Wä, g·îlᵉmēsē k·āg·alīlEmxs laē ᵉnēk·ēda ᵉnEmōkwē q!ŭlyak!ŭgēsa hăᵉyāłᵉa: Łōqŭlas Mamalēleqăla, maᵉłtałts Ļōᵉ Qwēqᵘsōt!ēnoxwē. Wä, laEms hămx·ᵉīdLōL." Wä, lä aēdaaqēda hăᵉyāᵉłᵉa, qaᵉs läxat! q!wāgăgEndxa ᵉnEmēxLa łōqŭlīła. Wä, lāxē wooyēxa mōp!Enaxs laē wīg·îlīłaq. Wä, lä k·ax·dzamōlīłas lāxa ᵉnEmgēsē. Wä, laē ᵉnēk·ēda k·āk·!alElg·îsē: "Łōqŭlalēs ᵉnEmgesē. LaEms hămx·ᵉīdLōL." Wä, lāxaē hëEm gwēk·!ālax łōqŭläsa waōkwē g·īg·Egămēsa Łāwēts!ēsē ĻEᵉwa Maămtag·ila. Wä, g·îlᵉmēsē ᵉwīlg·alīlēda mEwēxLa łōElqŭlīłExs laē k·ak·ōqEwasa tsētsELẋᵘstaats!ē lāxēs łēłElwīgEmē lāx g·ig·Egă-

to him, | which he is now paying back with his own crabapples that he has in the boxes; | for thus it is made clear, who was the one who had given a crabapple feast before. | Then the one who gives out the dishes says, as he | puts down the box with crabapples in front of the chief: "This dish is for you, ŁēłEgEmlīla. || It is difficult for me to take this from you, chief." [I just use | this name, ŁēłEgEmlīla, for his name, in order to show plainly what they say | when they give out the house-dishes and the crabapple-boxes]. As soon as all | have been put down, they take the small dishes and put them | in front of the common people of the chiefs; and when they all have them, || then they eat with their spoons. They eat the crabapples. | The young men build up the fire with the dead cedar-wood to make the guests feel uneasy; | and when the fire in the middle of the feasting-house burns up well, | the speaker stands up and calls his | numaym together to assemble close to the door of the || feast-house. Then he tells them to go ahead and | sing the new feasting-songs, for they have new songs made for a | crabapple feast the same way as they do for an oil feast or a viburnum-berry feast. | They all stand together in a circle. | Only the near relatives of the host and || the host's daughter do not go there, because she | will dance. Now they sing the new feasting-song, | and immediately the daughter

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ma^{ɛ}yasa āłōgŭxsEmakwē lēlqwălaLa^{ɛ}yaxa wāx·^{ɛ}mē k·!ēs q!ēq!Ets!âxa tsElx^{u}sta, yîxs hë^{ɛ}maē ăwElx·îsīlasE^{ɛ}wēda tsētsElx^{u}stag·ilaēnoxwē lā łēłogwatsa tsētsElx^{u}staats!ē. Wä, g·a^{ɛ}mēs wāłdEmsa k·ak·!alElg·îsaxs lēa hăngEmlīlEma tsElx^{u}staats!ē lāxa g·īgămaɛyē: "Łōqŭlalēs ŁēłEgEmlīla. Yū^{ɛ}mEn łaxŭmx·^{ɛ}ītsEwoł lâL g·īgămē^{ɛ}." (La^{ɛ}mEn âEm ḷēk·ânEmax ŁēłEgEmlīlasē qEns ḷēqElasE^{ɛ}wa, qa ăwElg·îltsīlēx gwēk·!ālasasa k·ak·!alElg·îsē łēloqŭlīłe, ḷE^{ɛ}wa tsētsElx^{u}staats!ē.) Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs, laē ăx^{ɛ}ētsE^{ɛ}wēda tsētsElx^{u}stats!âla łōElgŭma, qa^{ɛ}s lä k·ax·dzamōlīłElayō lāxa bEgŭlīda^{ɛ}yasa g·īg·Egămaɛyē. Wä, g·il^{ɛ}mēsē ^{ɛ}wīlxtōxs laē ^{ɛ}yōs^{ɛ}ītsēs k·āk·Ets!Enaqē. Wä, la^{ɛ}mē tsEtsElx^{u}staagŭx·^{ɛ}īda. Wä, la^{ɛ}mē âlax·^{ɛ}īd lEqwēlax·^{ɛ}īdēda hă^{ɛ}yał^{ɛ}äsa L!ēdzEkwē lEqwa, qa ōdzElqElēsa tsEtsElx^{u}staagwäxa tsElx^{u}sta. Wä, g·îl^{ɛ}mēsē âlax·^{ɛ}īd la x·īx^{ɛ}ēdēda k!wēlasdEma lEgwīłExs laē ḷāx^{ɛ}ŭlīlēda Elkwē, qa^{ɛ}s lē^{ɛ}lālēxēs ^{ɛ}nE^{ɛ}mēmotē, qa g·āxēs q!ap!ēg·îlīł lāxa māx·stâlīłas ăwīLEläsa tsEtsElx^{u}stag·aats!ē g·ōkwa. Wä, la^{ɛ}mē wäxaq qa wēg·is k!wāmīlāla dEnx^{ɛ}ētsa āłtsEmē k!wēla^{ɛ}yāla q!EmdEma, qaxs q!EmdadEg·īłaēda tsElx^{u}stäxs k!wēladzEmaē hë gwēx·sa L!ē^{ɛ}nag·ila ḷE^{ɛ}wa t!Elstag·iläxa t!Elsē. Wä, la^{ɛ}mēsē ^{ɛ}wi^{ɛ}la q!wāg·alīła lāxēs k·îlx·alaēna^{ɛ}yē. Wä, la^{ɛ}mē lēx·aEm k·!ēs lä max·mEg·iłē ḷēḷElâlasā tsElx^{u}stag·iläxa tsElx^{u}sta. Wä, hë^{ɛ}misē ts!Edāqē xŭnōx^{u}sa tsElx^{u}stag·iläxa tsElx^{u}sta, qaxs hë^{ɛ}maē yîxwaLē. Wä, la^{ɛ}mē dEnx^{ɛ}ītsa k!wamilālayowē āłtsEm q!EmdEma. Wä, hëx·^{ɛ}ida^{ɛ}mēsē lā lōłt!âlēłēda ts!Edāqē xŭnōx^{u}s, qa^{ɛ}s yîx^{ɛ}wīdē.

comes out and dances. | She is followed by four men who carry on 8
their shoulders | each a long-handled ladle. They separate in twos
as they dance, ‖ two on each side of the woman. The four men do 10
not | dance long. Then they leave the woman, who is still dancing. |
Two men go to the box containing the crabapples, | dip the long-
handled ladle into it, and the other two men dip theirs | into the oil.
Then the two go and give it to drink to ‖ the chiefs who have given a 15
crabapple feast before; and the two others give | the oil to the chiefs
who have given an oil feast before; and this is | what they say, stand-
ing before the one | who is going to be given to drink, "Now, chief, |
draw this in!" Then the chief stands up, | takes hold of each end of
the ladle, and drinks; and when he has had enough, ‖ he pours 20
what is left over into the house-dish. As soon as the crabapples are
nearly | gone, the two men dip up the whole of what is left, | and
two other men do the same | with the oil. The woman is still
dancing; and then | the four men who are giving to the chiefs to
drink (for that is the name of the work that they are doing) ‖ dance. 25
They do not dance very long before they pour the contents of the
two | long-handled ladles with crabapples and with oil into the |
fire; and after they have done this, the guests | shout, "Woosq^{u}!"
That is as though | they would say, "The food that we are eating is

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Wä, â^{c}mēsē Elxḷālaxa mōkwē bēbEgwānEm wīwēx·sEyap!alaxa 8
^{c}nāl^{c}nEmēxLa tsēxḷaxs laē ^{c}wax·sē^{c}sta, qa^{c}s lä ōgwaqa yîx̣^{c}wīd lāx
^{c}wāx·salīlasa ts!Edāqē yix̣wa. ·· + ·· Wä, k·!ēst!ē gēg·îlīl 10
men woman men
yîx̣wēda mōkwē bēbEgwānEmxs laē bâsa ts!Edāqaxs yālax·sä^{c}maē
yîx̣wa. Wä, la^{c}mēda ma^{c}lōkwē bēbEgwānEm lāxa tsElx̣^{u}staats!ē, qa^{c}s
lä tsēx·^{c}ītsēs tsēxḷa lāq. Wä, laxaēda ma^{c}lōkwē bēbEgwānEm tsēx·^{c}īd
lāxa L!ē^{c}na. Wä, la^{c}mē lāł nāqamasLēda ma^{c}lōkwasa tsElx̣^{u}sta lāxa
tsētsElx̣^{u}stag·īlaēnoxwē g·īg·Egăma^{c}ya. Wä, läda ma^{c}lōkwē nāqamasł- 15
tsa L!ē^{c}na laxa L!ēL!ē^{c}nag·ilaēnoxwē g·īg·Egăma^{c}ya. Wä, g·a^{c}mēs
wālдEmsēxs laē Ḷāxŭmāliłxēs nāqamatsōLē: "Wä, g·īgăma^{c}yē,
laEms xŭt!ēdLōL." Wä, hēx·^{c}ida^{c}mēsē Ḷāx̣^{c}ŭlīlēda g·īg̣ăma^{c}yē, qa^{c}s
dādEbEndēxa tsēxḷa qa^{c}s nāx^{c}īdēlaq. Wä, g·îl^{c}mēsē hēłak·!EsExs
laē âEm gŭqEyîntsēs ănēx·sâyē lāxēs łōqŭla. Wä, g·îl^{c}mēsē Elāq 20
^{c}wī^{c}lēda tsElx̣^{u}stäxs laē ^{c}wī^{c}la tsēx·^{c}īdēda ma^{c}lōkwē bēbEgwānEm
lāxa tsElx̣^{u}sta. Wä, lāxaē hēEm g̣wēx·^{c}īdēda ma^{c}lōkwē bēbEgwā-
nEm lāxa L!ē^{c}na, yîxs hē^{c}maē ālēs yîx̣wēda ts!Edāq. Wä, lāx·da-
^{c}xwa mōkwē bēbEgwanEmxa t!ēqŭlg·îsē, qaxs hē^{c}maē Ḷēg̣Emsē ēaxē-
na^{c}yas, yîx̣^{c}wīda. Wä, k·!ēst!ē gēg·îlīłExs laē gŭxLEntsa mālExLa 25
tsētsElx̣^{u}stats!âla tsēxḷa Ḷē^{c}wa mālExLa L!ēL!ē^{c}nats!âla tsēxḷa lāxa
lEgwīlē. Wä, g·îl^{c}mēsē g̣wāł hē g̣wēx·^{c}īdExs laē ^{c}nEmādzaqwa ha-
sEla ^{c}nēk·ēda tsEtsElx̣^{u}stag·äxa tsElx̣^{u}sta woosq^{u}. Wä, la^{c}mē ^{c}nEmā-
x·îs Ḷō^{c} ^{c}nēk·ēda tsEtsElx̣^{u}stag·äxs ëx·p!asE^{c}waē lāxēs hă^{c}maēna^{c}yē.

sweet." ‖ After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ‖

Feast of Salal-Berries and Crabapples Mixed

When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he has them all, he takes a small canoe, which is ‖ washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them with. | Then the woman takes them out and puts them ‖ into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young men go, carrying a bucket in each hand, and draw water; and ‖ when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

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Wä, g·îlᵉmēsē q!wēlᵉīdēda k!wamēlala dEnxEläxs laē gwāł tsE-tsElx̣ᵘstag·ēda k!wēlē. Wä, laᵉmē yaēq!Ent!alēda ăyîlkwasa ᵉwā-ᵉwax·sawä. Wä, g·îlᵉmēsē q!wēlᵉīdExs laē hōqŭwElsa. Wä, laᵉmē k·aōdalayowē łēloqŭläsa k!wēłdē yîs ᵉnEᵉmēmotas. Wä, laEm g̣wāł lāxēq.

Feast of Salal-Berries and Crabapples Mixed

Wä, hēᵉmaxs lōmax·ᵉīdaē ᵉnēk·ēda g·īgămaᵉyē, qaᵉs ts!EndEg·îmē ᵉwālas k!wēlasa, wä, lä k·îlx̣ᵉwīdxa q!ēnEmē tsētsElx̣ᵘstaats!ä ḶEᵉwa q!ēx·sayōkwē t!Eqa. Wä, hēᵉmisḶēda L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉla lâLEqēxs laē ăxᵉēdxa ămᵉămāyē x̣wāx̣ŭx̣wagŭma, qaᵉs aēk·!ē ts!ōxŭg·îndEq. Wä, g·îlᵉmēsē ēg·îg·axs laē LElēLElaq lāxēs g·ōkwē. Wä, lä g̣EnEmas x·ōx̣ᵉwidxēs t!ēt!Eqaats!ē xāxExatsEma, yîxs ᵉnāł-ᵉnEmp!Enaē sEk·!āsg̣Ema Ḷōx lâLᵉmaax maᵉłgŭnāłtsEma t!ēt!Egats!ē xāxExatsEma, yîxs q!ēnEmaē dādEk·asasa g·īgămaᵉya qaᵉs k·îlōmq. Wä, hēᵉmis lā ăxwŭłts!âlasōsa ts!Edāqē, qaᵉs lä pElx·ᵉałExsElas lāxa x̣wāx̣wagŭmē. Wä, laᵉmē ᵉnEmsg̣Ema t!Eg̣ats!ē xaxătsEm laxa ᵉnEmts!aqē x̣wāx̣wagŭma. Wä, g·îlᵉmēsē ᵉwīᵉla lā pāg̣Exdzekwa x̣wāx̣ŭx̣wagŭmasa t!Eqäxs laē haᵉyālaax hăᵉyāłᵉās ᵉnEᵉmēmōtasēs łāᵉwŭnEmē, qa läs tsäx q!ēnEma ᵉWEᵉwap!Ema. Wä, lāx·daᵉxwē ᵉnāx̣ᵘᵉma hăᵉyāłᵉa ᵉwīᵉwax·sg̣Emxa naEng̣ats!äx laē tsä, qaᵉs g·āxē gŭxᵉāłExsElas lāxa pēpegwats!äxa t!Eqa x̣wāx̣ŭx̣wagŭma. Wä, g·îlᵉmēsē t!EpEya ᵉnax̣wēda t!Eqäxs laē g̣wāła. Wä, laᵉmē hēx·säł

they stop. They leave them there | a whole day and a whole night, soaking the salal-berry cakes, for | the chief is going to give a feast to many tribes. In the morning, when day comes, | they bring into his house the house-dishes and || the small dishes and the spoons. They also | bring dead cedar-wood. Now it is already piled up crosswise in the middle | of the house. When everything is in readiness, they take a rest; | and in the evening the chief calls his numaym | to a meeting. When they are all in, the chief tells them to take care || and to be ready to help him if | some of the guests should try to put the fire out, and he tells his numaym what he is planning to do. | He calls the names of those who are to speak | when the house-dishes are being handled, and who are to speak for the small canoe which is to be a feasting-dish. | Then he asks the song-leader to sing || a feasting-song. Then the song-leader sings | the song which he kept to himself. Now they learn the song; | and when his assistants can sing the tune of the song, | then (the men) put the words into it, whatever they wish to say, | and whatever they heard || the rival chief say against the chief who is going to give the great feast. When | they can sing this song, the chief sends the young men | the night (before the feast) to call the tribes, when it is secular season. | Immediately the young men go and | call the names of all

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gwaēłxa ᶜnāla ḷEᶜwa ᶜnEmxsa gānoLa pēxᵘstalīLēda t!Eqa, qaxs lEᶜmaē k!wēlasLa g·īg̱ămaᶜyas lāxa q!ēnEmē lēlqwălaLēxa lāLa ᶜnāx·ᶜīdEłxa g̱aāła. Wä, âᶜmisē ᶜnāx̱waEm g·ax g̱wāx·g̱ŭlīłēda łēłōqŭlīłē ḷEᶜwa ɬElōg̱ŭmē ḷEᶜwa k·āk·Ets!Enaqē lāx g·ōkwas. Wä, hëᶜmisa L!ēdzEkwē lEqwa. LaEmxaē g̱wāłała gēg·ustâlakwa lāx ăwāgawalīłasa g·ōkwē. Wä, g·îlᶜmēsē ᶜnāx̱wa g̱wāx·g̱ŭlīłExs laē x·ōsᶜīd ᶜwīᶜla. Wä, g·îlᶜmēsē dzāqwaxs laē Lēłts!ōdēda g·īg̱ămaᶜyaxēs ᶜnEᶜmēmotē, qa g·āxēs ᶜwīᶜlaēLEla. Wä, g·îlᶜmēsē ᶜwīᶜlaēLExs laē haᶜyaL!ōlēda g·īg̱ămaᶜyaq, qa ᶜnāx̱waᶜmēs g̱wāłała, qaᶜs g·ōx̱ᶜwīdēlaxEq, qō k·!îlxasōlaxsēs LēᶜlānEmLē. Wä, laEm nēx·ᶜalīłElas g̱wälaasasēs nâqaᶜyē lāxēs ᶜnEᶜmēmotē. Wä, laᶜmē ḷēḷEqElaxa yāq!Ent!āliła qaēda łēłoqŭlīłē. Wä, hëᶜmis yāq!Ent!ālaLa qaēda łēłōqŭlīłē x̱wāx̱ŭx̱wag̱ŭma. Wä, hëᶜmis lā hēlatsēxa nâg̱adē, qa dEnxᶜēdēsēs mEnᶜlaᶜlayâ k!wēlaᶜyāla q!EmdEma. Wä, hëx·idaᶜmēsē dEnxᶜēdēda nâg̱adäsēs q!EmdEmg·îlts!âla. Wä, laᶜmē q!Emdēła. Wä, g·îlᶜmēsē q!ēda ᶜnāx̱wa k!wēk!wanōLemēx âyasa q!Emdemaxs laē ᶜnāx̱waᶜma bēbEgwānEmē qāyasEntsēs ᶜnēnk·!ēgaᶜyē qaᶜs lä wāłdEmk·!îndayōxa q!EmdEmē, ḷEᶜwis wŭḷEłē wâłdEms ăpsēk·!Esasa ᶜwālasLē k!wēlasa g·īg̱ămaᶜyē. Wä, g·îlᶜmēsē q!āxa q!EmdEmaxs laē ᶜyālaqēda g·īg̱ămaᶜyasa hăᶜyāłᶜa, qa läs LēłElk!ŭsaxa lā gānuLa lāxa ᶜnāx̱wa lēlqwălaLaᶜya lāqēxs bāx̱ŭsaē. Wä, hëx·ᶜidaᶜmēsē läda q!ēmâla hăᶜyāłᶜa, qaᶜs lä ᶜwāᶜwīlxtEwa

the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he continues || saying this, calling them, until they reach the end of the houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

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ḷēqElax ḷēḷEgEmasa ᶜnāx̣wa bēbEgwānEm lāxa ᶜnāłᶜnEmsgEmsē g·ig·ōkwa. Wä, g·îl ᶜnāx̣waᶜmēsē ᶜwīlxtōdEx ḷēḷEgEmasa g·ōkwax·îla lāxa ᶜnEmsgEmsē g·ōkŭxs laē ᶜnēk· ᶜnEmādzaqwēda hăᶜyāłᶜa, qa PōLElasä. Wä, lä hōqŭwElsa, qaᶜs lä lāxa ăpsālasē g·ōkwa. Wä, lāxaē ᶜnēk·ēda ᶜnEmōkwē lāxa hăᶜyāłᶜa LēᶜlālElg·îsa: "LaᶜmEnuᶜx̣ᵘ LēᶜlalōLai'," ḷēxᶜēdEx ḷēgEmasa bEgwānEmē. Wä, hëx·säᶜmēsē gwēk·!ālaxs Lēᶜlālaē. Wä, g·îlᶜmēsē lāxtōlsaxa g·ōkŭläxs laē ᶜnāx̣wa gwēłᶜīda qaᶜs lä näᶜnakᵘ lāxēs g·ig·ōkwē. Wä, laᶜmē ᶜnāx̣waEm gax·staēła lēlqwălaLaᶜyē, yîxa k·!ēsē q!âLElax nâqaᶜyasa g·īgămaᶜyē, qaxs k·îlEmaēda malaqEla t!Eqa ḷEᶜwa tsElx̣ᵘsta. Wä, hëᶜmēsḷēda L!ēᶜnäxs q!ēnEmaē, yîxs ts!Enk!ŭlEmaē. Wä, hëᶜmis lālaēsElayōsa ᶜnāxwa g·īg·Egămaᶜyē ḷōᶜmēs bEgŭlīdaᶜyē. Wä, lāxaē k·!ēâs gwēx·ᶜidaas k·!ēs la k!wēła gwāq!Elaē q!Emg·ilayōs ᶜnEᶜmēmōtasa k!wēlasLē. Wä, laᶜmē gag·ostâwēda k!wēlasLē, qaᶜs lä xamēL!EsEla gwäxēs ᶜnEᶜmēmotē qa g·āxēs tāgwēkwa lāx g·ōkwas. Wä, g·îlᶜmēsē gwāłExs laē q!wālax·ᶜīd ᶜwīᶜla. Wä, laᶜmē ts!ōts!Ets!EłEmakwa tsētsats!ēxsīlaLaxa tsēxḷa, yîxs mōkwaē. Wä, lāᶜmē łElwēsEmakwa. Wä, hëᶜmisa g·īgămaᶜyē, yîxa k!wēlasLē, yîxs g·îlᶜmaē yāgŭnōlisłxa L!āqwa. Wä, lāxaē ts!ōts!EłEmda. Wä, laEmxaē łElwēsEmakwa. Wä, hëᶜmisḷa Elkwäs hëEmxaē gwäłē q!wālax·aᶜyas. Wä, lāḷē ᶜnāx̣waEm q!wālEnkwē ᶜnEᶜmēmōtas.

done. Now all the members of the numaym are dressed; ‖ and after this, they send out four men to go and call again, | for the first calling of the tribes has been given the night before. | As soon as the messengers come back, they take a paddle and | stir with it the soaked salal-berries; and as soon as all the water | has been soaked into the salal-berries, they are mushy. Then the four men take ‖ long-handled ladles and dip them | into the crabapples, and pour these on the soaked salal-berries. | They do not stop until all the crabapples have been put on the salal-berries. Then | they take the house-dishes and put them down heading | towards the rear of the house, and they stir the ‖ salal-berries mixed with crabapples. When they are mixed, they | dip them out with their ladles from their small canoe into the house-dishes. Then they put them into the | house-dishes. When these are half full, there is enough in them; | and after they have done so, they take small dishes and put them down at | one side of the door. After doing so, they go again calling (the guests); ‖ and when the people come who have been called, the speaker of the host stands up | and calls out to those who are coming in, and assigns to them their seats. Then he | says, "Walk on, chief, to your seat that belongs to your position!" | Every man knows his seat, | and they go right to it and sit down. As soon as ‖ all are in, they give the drum to the head tribe, | the

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Wä, g·îlᵉmēsē gwāłᵉalīła laas ᵉyālagᴇmeda mōkwē, qaᵉs lä ētsēᵉsta, qa laēnēᵉmaḷas lēłᴇlk!ŭsasᴇᵉwēda lēlqwălaʟaᵉyaxa gānuʟē. Wä, g·îlᵉmēsē g·āx aēdaaqēda ētsēᵉstäxs laē ăxᵉēdxa sēᵉwayowē, qa xwētᴇgaᵉyēs lāxa pēq!ŭgᴇlīlē t!ᴇqa, yîxs laē ᵉwīᵉwᴇlaqēda ᵉwāpē lāxa t!ᴇqa. Wä, hëᵉmis lāg·iłas la gᴇnk·ē. Wä, lä ăxᵉēdēda tsētsatsēxsēlᴇlg·îsē mōkᵘ bēbᴇgwānᴇmaxēs tsētsēxḷa, qaᵉs tsēx·ᵉī- dēs lāxa tsᴇlx̣ᵘsta, qaᵉs lä gŭq!ᴇqas lāxa pēgᴇkwē t!ᴇqa. Wä, āłᵉmēsē gwāłᴇxs laē ᵉwīᵉwᴇlaqēda tsᴇlx̣ᵘsta lāxa t!ᴇqa. Wä, lāxaē ăxᵉēdxa łēłoqŭlīlē, qaᵉs g·axē mᴇxᵉālīłᴇlas. Wä, laᵉmē gwēgwē-gᴇmlīł lāxa ōgwīwalīłasa g·ōkwē. Wä, lāx·daᵉxwē xwētᴇlgᴇndxa mālaqᴇla t!ᴇqa ḷᴇᵉwa tsᴇlx̣ᵘsta. Wä, g·îlᵉmēsē lᴇlgoxs laē tsē-x·ᵉītsēs tsētsēxḷa x̣wāx̣ŭx̣wagŭmē łōqŭlīla, qaᵉs lä tsᴇyâsᴇlas lāxa łēłōqŭlīlē. Wä, g·îlᵉmēsē naᴇngoyoxsdālaxs laē hăᵉyāłats!â. Wä, g·îlᵉmēsē gwāłᴇxs laē ăxᵉēdxa łᴇlōgŭmē, qa g·āxēs mᴇxēł lāxa ăpsōstâlīłasa t!ᴇx·îla. Wä, g·îlᵉmēsē gwāłᴇxs laē ēt!ēd ētsēᵉsta. Wä, g·îlᵉmēsē g·āxē ētsēᵉstānᴇmas laē ḷāx̣ᵉŭlīła ᴇlkwäsa k!wēlasē, qaᵉs q!āx·sīdzaᵉyēx hōgwīʟᴇlaēnaᵉyasa bēbᴇgwānᴇmē. Wä, hëᴇm ᵉnēg·atsē: "Qāsak·as g·īgămaᵉyä laxs g·īgilasaōs k!waᵉya g·īgă-maᵉya." Wä, lä ᵉnāx̣waᵉma bēbᴇgwānᴇmē q!āłaxēs k!waᵉyē. Wä, laᵉmē hëᵉnākŭlaᴇm lāq, qaᵉs lä k!wāg·alīł lāq. Wä, g·îlᵉmēsē ᵉwīᵉlaēʟᴇxs laē hëx·ᵉidaᴇm xᴇmsasōsa mᴇnats!ē lāxa mᴇkŭmāᵉya

Mamalēleqăla, to sing their song. | You know how the drum is passed to every one of the tribes, | (beginning at the head tribe), for each one has | a song for the feast. When ‖ they have all sung their feast-songs, the drum is put away and placed | at one side of the door. Then they go and distribute the | house-dishes; and when this has been done, they carry the canoe which serves as a house-dish | and put it down in front of the one who has given a feast of salal-berry cakes | and crabapples before, for this is to show who has given such a feast: the giving of the ‖ small canoe. Then they call out the name of the former host, | and then he speaks proudly. As soon as | everything has been distributed, they pass about the small dishes among the common people of the | chiefs. When everything has been given out, they eat with the spoons, for these | have been distributed already. Now the speaker rises ‖ and calls his numaym to assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-berries and crabapples in the house-dishes. As soon as | the song-leader has sung the first song, the daughter of the host comes out, ‖ carrying in one hand the copper; and when the numaym | of the young woman's father sings, she dances, holding | the copper the lower end up in the right hand. Then | four men come out, carrying

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Mamalēleqăla, qa dEnx^{ɛ}ēdēsēs k!wēlayalayEwē q!EmdEma. Wä, laEmḷas ^{ɛ}nāx̣wa q!ālax lāxtōdalaēna^{ɛ}yasa mEnats!ē lāx gwâlīłElaēna^{ɛ}yas ^{ɛ}wāxasgEmagwasasa lēlqwălaLa^{ɛ}yē, yîxs ^{ɛ}nāx̣wa^{ɛ}maē k!wēlg·a^{ɛ}ł dEnx^{ɛ}ētsēs k!wēk!wēla^{ɛ}yāla q!Emq!EmdEma. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}lâ k!wēlg·a^{ɛ}łExs laē ăx^{ɛ}ētsE^{ɛ}wēda mEnats!ē, qa^{ɛ}s lä xEmstolī^{ɛ}lEm lāx ăpsōstâlīłasa t!Ex·îla. Wä, la^{ɛ}mēsē hĕx·^{ɛ}idaEm k·āx·^{ɛ}idayowēda łēłōqŭlīłē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}laxs laē LElEmg·îlīlEma łēłōqŭlīłē x̣wāx̣ŭx̣wagŭma, qa^{ɛ}s lä k·ax·dzamōlīlEm laxa k!wēlēsEläxa mālaqEla t!Eqa ḷE^{ɛ}wa tsElx̣^{u}sta, qaxs hĕ^{ɛ}maē ăwElx·îsałayosēda łēłoqŭlīłē x̣wāx̣ŭx̣wagŭma. Wä, hĕ^{ɛ}mē la ḷēqElasE^{ɛ}wē ḷēgEmasa k!wēlēsElä. Wä, hĕ^{ɛ}mis la LEmq!ālag·îlīlats yāq!Ent!ālaē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laē k·āx·^{ɛ}idayowēda łElōg̣ŭmē lāxa bEgŭłīda^{ɛ}yasa g·īg·Egăma^{ɛ}yē. Wä, g·îl^{ɛ}mēsē ^{ɛ}wīlg·alīłExs laē ^{ɛ}yōs^{ɛ}īda, qaxs la^{ɛ}mēx·dē ts!EwanaēdzEma k·ak·Ets!Enaqē. Wä, la^{ɛ}mē ḷax̣^{ɛ}ŭlīlēda Elkwē. Wä, la^{ɛ}mē Lē^{ɛ}lālaxēs ^{ɛ}nE^{ɛ}mēmotē qa q!ap!ēg·îlīlēs qa wäg·ēs k!wamēlg·a^{ɛ}ł dEnx^{ɛ}ēda.

HĕxōḷEn L!Elēwēse^{ɛ}wa L!ē^{ɛ}näxs la^{ɛ}mēx·dē k!ŭnx^{ɛ}īdayō lāxa mālaqElats!âläxa t!Eqa ḷE^{ɛ}wa tsElx̣^{u}sta łēłoqŭlīła. Wä, g·îl^{ɛ}mēsē doqâlēda nâgadäxs g·āxaē lâłt!alīlē ts!Edāqē xŭnōx̣^{u}sa k!wēlasē dāk·!ōłts!ānaxa L!āqwa. Wä, g·îl^{ɛ}mēsē ^{ɛ}nāx̣wa dEnx^{ɛ}ēdē ^{ɛ}nE^{ɛ}mēmotas ōmpasa ts!Edāqaxs, laē yîx̣^{ɛ}wīda. Wä, la^{ɛ}mē ĕk·!axsdałēda L!āqwäxs dāłaasēs hĕłk·!ōts!āna^{ɛ}yē lāq. Wä, hĕ^{ɛ}mis g·āx

on their shoulders the empty | ladles. They dance on each side of the woman while ‖ she is dancing, two on each side of her. | The four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, ‖ and the chiefs stand up. They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just ‖ put their lips to the ladle and pour it | into the feast-dish. They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and ‖ they treat it roughly when they go to the place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. ‖ Then some men of

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hōx^{ɛ}ŭlt!alīlatsa mōkwē bēbEgwānEm wīwīx·sEyap!ālaxa lōpEmts!â- 3
wē tsētsēxḶa, qa^{ɛ}s yîx^{ɛ}wīdē lāx ^{ɛ}wāx·sagawalīlasa ts!Edāqaxs
yîxwaē. Wä, la^{ɛ}mē maēma^{ɛ}lōkwa bēbEgwānEmē lāx ^{ɛ}wāx·sagawa- 5
līlas. Wä, k·!ēst!ē gēgîlīł yîxwēda mōkwē bēbEgwānEmxs laē
āLē^{ɛ}sta lāx hăx·hănī^{ɛ}lasasa dēdEngwats!ē, qa^{ɛ}s lä ^{ɛ}nāxwaxs mōkwaē
tsē^{ɛ}stasēs tsētsēxḶa lāxa L!ē^{ɛ}na. Wä, lä âlak·!āla tsētsExŭlaxs laē
qās^{ɛ}īdēda ts!ēts!aoqŭlxḶālaxa L!ē^{ɛ}näxs laē tsēqElīłax g·īg·Egăma^{ɛ}yē.
Wä, hëx·^{ɛ}ida^{ɛ}mēsē Ḷāxŭmg·îlīlēda g·īg·Egăma^{ɛ}yē, qa^{ɛ}s dādEbEndēxa 10
tsētsawēk·îläxa L!ē^{ɛ}na tsēxḶa. Wä, hë^{ɛ}mis la ^{ɛ}nēg·atsa tsatsēxsīlElg·îsē
bEgwānEma: "Wa, g·īgăma^{ɛ}yä, laEm xumt!ēdLōLai'," Ḷēx^{ɛ}ēdEx Ḷē-
gEmas. Wä, la^{ɛ}mē âlax·^{ɛ}īd nāx^{ɛ}idēda nēnaq!ēnoxwaxa L!ē^{ɛ}na. Wä,
g·îl^{ɛ}mēsē wāyats!âla nāqēda waōkwē g·īg·Egăma^{ɛ}ya laē âEm hăm-
g·ägEndxa tsētsawēk·îlaxa L!ē^{ɛ}na tsēxḶa, qa^{ɛ}s lä gŭqEyînts 15
lāxēs łōqŭla. Wä, la^{ɛ}mē hëx·säEm gwēg·ilaxs wāx·^{ɛ}maē lāḶał
q!wēł^{ɛ}idēda k!wame^{ɛ}lāla dEnxEla. Wä, g·îl^{ɛ}mēsē lāg·aa tseq!ēna-
^{ɛ}yasēsa L!ē^{ɛ}na lāxa hăyōtasa k!wēlasasa mālaqEla t!Eqa ḶE^{ɛ}wa
tsElx^{u}stäxs laē âlax·^{ɛ}īd la qōt!amasxa tsēxḶäsa L!ē^{ɛ}na. Wä, lä
ēâłtsīlaxs laē gŭyōłEla lāx k!waē^{ɛ}lasas, qa tsawēk·îlēsa L!ē^{ɛ}na. 20
Wä, lä ēsbōła dōqŭlaqēxs k!waēłaē. Wä, hë^{ɛ}mis lā tsawēx·^{ɛ}aLE-
latsa L!ē^{ɛ}na lāxa g·īgăma^{ɛ}yaxs k!waēłaē. Wä, hë^{ɛ}mis la Ḷāx^{ɛ}ūlī-
^{ɛ}latsē, qa^{ɛ}s yāq!Eg·a^{ɛ}lē. Wä, la^{ɛ}mē ^{ɛ}yālaqasa g·ayōlē lāx ^{ɛ}nE^{ɛ}mē-
mōtas, qa läs gEmxaxa lāk·!Endē p!ElxElasgEma Ḷōxs ma^{ɛ}lp!Enya-
g·aē. Wä, lä hëx·^{ɛ}ida^{ɛ}mēsē la hōqŭwElsē ^{ɛ}nE^{ɛ}mēmotas. Wä, laEm 25

his numaym at once go out, but | he never takes the ladle, and the one who handles the ladles | returns with it. Then he tells his numaym to take care not | to let their fire be put out by the fire of the rival chief; and while he says this, he pours into the fire | the oil (that was to have been drunk); and then he says to the fire, "Now, || spirit of the fire, open your mouth, son, so that you get enough to eat!" |

Then those who went out to get the blankets come in, | and then the members of the numaym of the rival chief each takes hold of an end of the | blankets and spread them over the fire of the host. | Now they put it out, and then the host goes and takes more || salal-berries and crabapples, and the copper which his daughter was carrying | when she was dancing, and he pushes it under the feast-fire. | At the same time the four young men who handle the ladles dip them into the oil; and when they are | full, they pour the oil into the fire; | and then those who try to put out the fire run away on account of the heat, for || the oil and the blankets are burning together; and then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the fire with seven canoes, | and he had the oil poured on his face by the great host of the Ławēts!ēs. Besides, | he put on four hundred blankets. The house was nearly || burned. All the roof-boards were

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hëwäxa dādalaxa L!ē^{ɛ}nats!âla tsēxḶa. Wä, â^{ɛ}mēsēda tsatsēxsīlElg·îsē g·āx aēdaaqas. Wä, la^{ɛ}mē ha^{ɛ}yāL!ōlaxēs ^{ɛ}nE^{ɛ}mēmotē, qa k·!ēsēs k·!îlx^{ɛ}īdē lEg̣wīlasēs g·īg̣ăma^{ɛ}yē. Â^{ɛ}mē ^{ɛ}nēk·îxs laē g̣ŭxLEntsa L!ē^{ɛ}na lāxa lEg̣wīlē. Wä, hë^{ɛ}mis la ^{ɛ}nēg·atsēxa lEg̣wīlē:" Wä, k!wax·lālä, ăqāłāla, wisä, qa^{ɛ}s pōLElaōs."

Wä, g·āx^{ɛ}mē hōg̣wīLElēda lāx·dē g̣Emxaxa p!ElxElasg̣Emē. Wä, hëx·ida^{ɛ}mēsē g·āg·alap!ē ^{ɛ}nE^{ɛ}mēmotasa g·ēqEmx·^{ɛ}īdē dādEnxaxa p!ElxElasg̣Emē, qa^{ɛ}s lä LEpLālas lāxa k!wēlasdEma lEg̣wīła. Wä, laEm k·!îlxaq. Wä, hë^{ɛ}mis la ăx^{ɛ}ēdaatsa k!wēlasasa mālaqElä t!Eqa ḶE^{ɛ}wa tsElx̣^{u}stäxa L!āqwa, yîx daax̣^{u}däsēs xŭnōkwaxs g·āxēx·dē yîx̣wa, qa^{ɛ}s lāyabōdēs lāxēs k!wēlasdEma·lEg̣wīła; wä, läda mōkwē tsētsaxsīlElg·îs tsēx·^{ɛ}īd lāxa L!ē^{ɛ}na. Wä, lä ^{ɛ}nāx̣wa qōqŭt!axs laē ^{ɛ}nEmāx·^{ɛ}īd g̣ŭxLEnts lāxa k!wēlasdEma lEg̣wīła. Wä, hë^{ɛ}mis la yāwas^{ɛ}īd bāwatsa k·!îlxäxa L!ēsaläsa lEg̣wīlē, qaxs laē x·îx·aqŭwēda L!ē^{ɛ}na ḶE^{ɛ}wa p!ElxElasg̣Emē. Wä, hë^{ɛ}mis la g̣ŭqElg̣Endaatsa k!wēlasē g·īg̣ămēsa L!ē^{ɛ}na lāxēs hăyōtē.

Yîx Nōlisdē lāx ^{ɛ}yîlīsē laē k·!îlxasa ăḶEbōts!aqē xwāx̣wăk!ŭnaxs laē g̣ŭqEmtsōsa L!ē^{ɛ}näsa ^{ɛ}wālasē k!wēlatsa Łāwēts!ēsē. Wä, hë^{ɛ}misa mōp!Enyag·ē p!ElxElasg̣Ema; wä hë^{ɛ}misa g·ōkwax hălsEla^{ɛ}maē k·!ēs ^{ɛ}nāx̣waEm x̣ŭmt!ēdēs säla. Wä, hë^{ɛ}mEn dōg̣ŭł âla k·!îl-

burned. And this is the most real attempt at | putting out the fire of a feast that I have seen. The feastgiver of the Ławēts!ēs had two hundred | blankets and five canoes, | and also small coppers. This is the | worst thing that chiefs do when they really get angry, and ‖ at such a time the house-dishes are scorched by the fire. |

When all this is done, they go out. Then | the floor of the house is soaked with oil. | The numaym of the host go out and carry the house-dishes and the small | canoe that served as a feast-dish to those to whom they belong; and as soon as they have been carried out, it is finished. ‖ That is all about this. |

Feast of Qōt!xolē

Now, when the winter comes, the owner of the qōt!xolē | intends to give a feast to his people of berries mixed with oil. | Then he sends out the young men belonging to his numaym to | call his guests; and as soon as they go, his wife takes the ‖ dishes and puts them down next to her place, and also her spoons, | and shredded cedar-bark to wipe out the dishes | and spoons. Now she wipes them out while her | husband is clearing out the house. He also spreads down | mats for his guests to sit on; and he takes out the ‖ box containing the berries and oil, which is put down at the left-hand side of the | door of the house. As soon as the young men have called four

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x^{e}ēdāmasxa k!wēlasdema lęgwīła. Wä, lä ma^{e}łp!enyag·a^{e}mē p!elxelasgemasa k!wēlasē Łāwēts!ēsa; wä, hë^{e}misa sek·!ats!aqē ẋwāẋwăk!ŭna; wä hë^{e}misl̥ēda l!āl!agŭmē. Wä, hëem âlak·!āla ^{e}yax·sem gwēg·ilatsa g·īg·ęgăma^{e}yē, yîxs âlak·!ālaē łaelwis^{e}īda. Wä, hë^{e}mis la ^{e}nāẋwaem la k!wēk!ŭmelx·^{e}īdaatsa łēłōqŭlīłē.

Wä, g·îl^{e}mēsē gwāłexs laē hōqŭwelsa. Wä, la^{e}mē ^{e}nāẋwaem la leqē ăwīnagwīłasa g·ōkwasa l!ē^{e}na. Wä, â^{e}mise la ^{e}wī^{e}la la k·aōdalē ^{e}ne^{e}mēmo̱tasa k!wēlasaxa łēłōqŭlīłē l̥e^{e}wa łēłōqela ẋwāẋŭẋwagŭm lāx k·īk·äk·elaq. Wä, g·îl^{e}mēsē ^{e}wī^{e}lawelsexs laē gwāła. Wä, la^{e}mē gwāł lāxēq.

Feast of Qōt!xolē

Wä, la^{e}mēs ts!ăwŭnx^{e}īdexs laē ^{e}nēnk·!ēx^{e}īdēda qōdadäsa qōt!xolē, qa^{e}s wäg·ē qōtqwatāmasxēs g·ōkŭlōtē lāxa l!äkwē qōt!xolä. Wä, la^{e}mēsē ^{e}yālaqasa hă^{e}yāł^{e}a g·ayōł lāxēs ^{e}ne^{e}mēmotē, qa läs lē^{e}lāla. Wä, g·îl^{e}mēsē lāxs laē hëx·^{e}ida^{e}mē g·enemas ăx^{e}ēdxēs łōelq!wē, qa^{e}s g·āxē mex^{e}alīłelaq lāxēs k!waēlasē l̥e^{e}wis k·āk·ets!enaqē l̥e^{e}wa q!oyaakwē k·ādzekwa qa^{e}s dēdeg·îg·anōxēs łōelq!wē l̥e^{e}wa k·āk·ets!enaqē. Wä, la^{e}mē dēdeg·îg·as lāq, yîxs lāal̥ēs lā^{e}wŭnemē ēkwaxa ăwī^{e}stalīłasēs g·ōkwē. Wä, lāxaē lep!alīłelaxa łēel^{e}wa^{e}yē, qa k!wādzewēsōłts lē^{e}lānemlas. Wä, hë^{e}misa l!agwats!ē qōt!xolē l̥āwatsäxs g·āxaē hănstōlīłas lāx gemxōtsâlīłas t!ex·îläs g·ōkwas. Wä, g·îl^{e}mēsē mōp!enē^{e}stēda hă^{e}yāł^{e}a la ētsē^{e}staxs

12 times, | the guests come in; and when they are in, they sing | an ordinary song, not a feast-song. | After having sung four songs, the 15 young men take the dishes and ‖ put into them the oil and berries. They do not put much in, | because it is difficult to eat and to swallow. Therefore | they put a little into the dishes. After this has been done, they put them down, one dish in front of each | four men. At the same time when they put down the dishes, | the 20 spoons are distributed; and when everything has been placed, ‖ the guests begin to eat the oil and berries. They never | eat it all, because it is hard work to eat it. When they | have finished, they go out. That is all about this. |

Social Position and Marriage Laws[1]

1 **Chief's Daughter.**[2]—Generally the princess of | Chief ᶜmāx̣ŭyalidzē gets married at once when K·!ēdēłēᶜlakᵘ | comes out of the place where she has been sitting still. As soon as the princess is married, she | has the name *mōdzīl* (Keeping-up-the-Blanket), if she becomes the *mōdzīl* of a real chief. ‖

5 However, she remains a princess of the chief if her husband is a common man. | Then she is never called *mōdzīl* as wife (of the com-

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12 g·āxaē ᶜwīᶜlaēLēs LēᶜlānEmē. Wä, g·îlᶜmēsē ᶜwīlaēLExs laē dEnxᶜi-dēda k!wēłasa q!EmdEmēxa k·!ēsē k!wēlayalayo q!EmdEma. Wä, g·îlᶜmēsē mōsgEmōdExs laē ăxᶜēdēda hăᶜyāłᶜäxa łōElq!wē, qaᶜs lä 15 tsēts!âlasa L!äkwē qōt!xolē lāq. Wä, lä k·!ēs q!ēq!Ets!â, qaxs âlaē łax̣ŭmł lāx qōtqwattsEᶜwa L!äkwē qōt!xolä. Wä, hëᶜmis lāg·iła hō-lāłts!âwēda łōElq!wē. Wä, g·îlᶜmēsē gwāłExs laē k·āgEmlīłElas lāxa maēmōkwē bēbEgwānEma. Wä, lä ᶜnEmālag·îlīła k·äsa łōElq!wē ɬEᶜwa k·āk·Ets!Enaqaxs laē ts!Ewanaēdzema. Wä, g·îlᶜmēsē ᶜwīl-20 g·alīłExs laē qōtqwat!ēdEx·daᶜxᵘxa L!äkwē qōt!xolä. Wä, lä k!ēts!ē-noxᵘ ᶜwīᶜlasEᶜwa, qaxs âlaē łāx̣ŭmł lāx hăᶜmāᶜyē. Wä, g·îlᶜmēsē gwāłExs laē hōqŭwElsa. Wä, laᶜmē gwāł lāxēq.

Social Position and Marriage Laws[1]

1 **Chief's Daughter.**[2]—Wä, lä q!ŭnāla hëx·ᶜidaEm qādzēLasEᶜwē k·!ē-dēłasa g·īg̣ămaᶜyē ᶜmāx̣ŭyalidzē, yîxa lalōsEla k·!ēdēłtsē K·!ēdē-łēᶜlakwē. Wä, g·îlᶜmēsē qadzēLasEᶜwēda k·!ēdēłē laē hëx·ᶜidaEm ɬēgadEs mōdzēlē yîxs âlak·!ālaē g·īg̣ămaᶜyēs mōdzēlidē.

5 Wä, wāx·ᶜmēsē k·ēdēłtsa g·īg̣ămaᶜya łāᶜwadäsa bEgwānEmq!ā-lamē, wä, lä hëwäxaEm ɬēqalayuwē mōdzēlē lāx g̣EnEmas. Wä,

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[1] For additional matter see Addenda, p. 1333.

[2] Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is ‖ called a 10
mōdzīł, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maămtag·ila, | ᶜmāx̌ŭ-
yalidzē, whose princess is K·!ēdēłēᶜlakᵘ. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband ‖ of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the ‖ anchor-line of many spoons; when all this has been 20
put | down Chief ᶜmāxŭyalidzē says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his ‖ house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

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ļāļē k·!ēdēłtsäEmsēs g·īgămaᶜyē ōmpa. Âᶜmᴇn ᶜnēx· qᴇn gwāgwēx·- 7
sᴇx·ᶜīdē lāxa bᴇgwānᴇmq!ālamē.

Wä, laᶜmē łāwadēda k·!ēdēlasa g·īgămaᶜyē, wä, lä hëx·ᶜidaᴇm
ļēgadᴇs mōdzīlē, yîxs g·ālaē laēʟ lāx g·ōkwasēs łāᶜwŭnᴇmē, laxᴇn 10
hēēnaᶜyē gwāgwēx·sᶜalasē g·īgămaᶜyasa ᶜnᴇᶜmēmotasa Maămtag·ila
lāx ᶜmāx̌ŭyalidzē, yîxs k·!ēdadaasēs K·!ēdēłēᶜlakwē. Wä, k·!ēst!a
gäła łāᶜwatsēs łaᶜwŭnᴇmē laē qōtēx·a ōmpas. Wä, lä ļāk·ᴇyalaxa
q!ᴇyōxwē ʟ!āqwa. Wä ļēgᴇmg·ᴇlxļala qa ļēgᴇms łāᶜwŭnᴇmawă-
sēs k·!ēdēłē ļᴇᶜwa q!ēnᴇmē haᶜmāyaaxses ļōᶜma x̣wāx̣wăk!ŭnaxa 15
gwᴇᶜyâsa qōtēx·a k!waxsālats!ēsa k·!ēdēłē, yîxs q!ŭnālaē mālтsᴇm-
g·ustâwa k!waxsālats!ē x̣wāx̣wăk!ŭnas k·!ēdēłasa âlak·!āla g·īgᴇ-
maᶜya. Wä, g·îlᶜmēse ᶜwīᶜla g·āx ăxᶜᴇldzᴇmaxa ʟ!āʟ!aqwak·!înē
k·!ōkŭla ļᴇᶜwa ʟ!āʟ!axsᴇmē; wa, hëᶜmisa q!ēnᴇmē łēłōq!wa ļᴇᶜwa
mōgwanâᶜya q!ēnᴇmē k·āk·ats!ᴇnaqa. Wä, g·îlᶜmēsē ᶜwīᶜla ăx- 20
ᶜᴇlsa laēda g·īgămaᶜyē ᶜmāx̌ŭyalidzē ᶜnēk·a: "Laᶜmᴇn lāł ʟōᶜla-
łałxᴇn k·!ēdēłà qaᶜs g·āxlag·aōs dōxᶜwaʟᴇlaqē," ᶜnēk·ᴇxs laē laēʟ
lāxēs g·ōkwē. Wä, k·!ēst!a gäłaxs g·āxaē aēdaaqa g·ālag·i-
wēsēs k·!ēdēłē. Wä, laᶜmē ļāx̣ᶜŭlsēda g·īgămaᶜyē lāx ʟ!āsanâᶜyasēs
g·ōkwē. Wä, g·āxē k·!ēdēłas ļāwŭnōdzᴇlsaq. Wä, laᶜme nᴇx̣ᶜŭ- 25
nālaxa mᴇgᴇsgᴇmālāxa ëx·ts!ᴇmē. Wä, lāxaē ᶜnāx̣waᴇm ëx·ts!ᴇmē
ōsgᴇmaᶜyas ʟᴇtᴇmłàs. Wä, hëᴇm ļēgadē ëx·ts!ᴇmsgᴇmē ᶜnᴇx̣ᶜŭ-
nēsēs ëx·ts!ᴇmāla ōmax·dᴇmk·!ᴇn nᴇx̣ᶜŭnē. Wä, lä ļēgadē ʟᴇtᴇmłas

blanket," and her hat is called | "the-heavy-abalone-covered hat." Then the chief, || the father of K·!ēdēłēˢlakᵘ speaks, and says, "Come and look at this | weight which originates with our family history, when the chieftainess carried the copper. Now stand up, | son-in-law, I will dress you." Thus says the chief, and takes | the abalone-covered blanket of the chieftainess and her abalone-covered hat and | promises to give them to his son-in-law, and he takes his copper and gives || it also to his son-in-law. Then he calls his son-in-law to come and | take them. The son-in-law comes and stands in front of his | father-in-law and of his wife, the chieftainess. Then the | abalone-covered blanket is put on to him and the abalone-covered hat is put on to him, | and he is given the copper. Then the chief says to his || son-in-law, "O son-in-law! now I have changed your chief's dress, | son-in-law. Now go! It is finished. You have my chieftainess for your wife." Thus he says, | and takes off the large ear-ornaments of abalone shell on each ear of the chieftainess and the | nose-ornament of abalone shell and attaches the ear-ornaments to his son-in-law, and | he also puts the nose-ornament of abalone on to him. Then his son-in-law || goes back and stands where his numaym is standing, and he | speaks, and says, "Look at me, numaym! | Now my whole chief's dress has been changed by my father-in-law. | Now the chieftainess my wife, has no dress." Thus he says as he walks along | and goes into his house, and the property

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yîs ëx·ts!Emāla ōmagEmł LEtEmł. Wä, laˢmē yāq!Eg·aˢłēdag·īgămaˢyē ōmps K·!ēdēłēˢlakwē. Wä, lä ˢnēka: "Wëg·a, dōqwałaxg·ada nō-yămbālisEk· ōˢma lax dālaēda ōˢmäxa L!āqwa. Wä, ḷāx̣ˢŭls lāg·a nEgŭmp, qEn q!wālax·ˢidaōL," ˢnēk·ēda g·īg̣ămaˢyaxs laë ăxōdEx ëx·ts!Emāla ˢnEx̣ˢŭnēsa ōˢma ḷEˢwēs ëx·ts!Emāla LEtEmł. Wä, laˢmē lāk·!Eg·aˢłts lāxēs nEgŭmpē. Wä, lä ăxˢēdxa L!āqwa qaˢs săp!ēdēs lāxaaxēs nEgŭmpē. Wä, lä Lēˢlālaxēs nEgŭmpē qa hëˢmēs g·āx ăxˢēdEq. Wä, g·āxē nEgŭmpas ḷāx̣ˢŭls lāx nEqEmālasasēs nEgŭmpē ḷEˢwis gEnEmas ōˢma. Wä, laˢmē ˢnEx̣ˢŭnyowa ëx·ts!Emāla ˢnEx̣ˢŭnē lāq. Wä, lāxaē LEtEmdayuwa ëx·ts!Emāla LEtEmł lāq. Wä, lä ts!âya L!āqwa lāq. Wä, lä ˢnēk·ēda g·īg̣ămaˢyaxēs nEgŭmpē: "Wa, nEgŭmp, laˢmEn L!āyEwiˢlälaxōs g·ēxdEmk·!înaqōs, nEgŭmp. Wä, hāg·a, laEms gwāł gEg·adEsg·En ōˢmak·," ˢnēk·Exs laē ăxōdEx ăwāwē xōgum ëx·ts!Em ˢwāx·sōdatEwēsa ōˢma ḷEˢwa k·ēdzēłbaˢyas ëx·ts!Ema, qaˢs t!ēg·atōdālēs lāxēs nEgŭmpē. Wä, lāxaē k·ēdzēłbEntsa ëx·ts!Emē lāq. Wä, lawīsḷa nEgŭmpas la qāsˢida qaˢs lä ḷāx̣ˢŭls lāx ḷax̣ˢwEdzāsas ˢnEˢmēmotas. Wë, laˢmē yāq!Eg·aˢła. Wä, la ˢnēk·a; "Wäg·a, dōxˢwid g·āxEn, nōs ˢnEˢmēmot. LaEmg·a L!āyEwiˢlälasōˢgŭn g·ēxdEmk·!Eng·a yîsEn nEgŭmpē. Laˢmē âEm la xānalalElsēda ōˢmaxEn gEnEmē," ˢnēk·Exs laē qāsˢida

with which the marriage debt has been paid is carried || into his house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as she gets married, she is *mōdzīl* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzīl* is different, for she has only the name *mōdzīl* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzīl* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzīl* of her husband. That is all. ||

Chieftainess.[1]—It hurt (ᶜmāx̣ŭlayūg̣wa's) heart that she was never | called the *mōdzīl* of (Wag·idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the

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qaᶜs lä laēL lāxēs g·ōkwē. Wä, laᶜmē mEwēLElayowa qōtēnayowē lāx g·ōkwas. Wä, g·îlᶜmēsē ᶜwīᶜlaēLa laē yāxᶜwidayo lāxa ᶜnāx̣wa lēlqwălaLaᶜyaxa la ᶜnāx·ᶜida. Wä, laEm lāba lāxēq.

G·îlᶜEm łEᶜlē ōmps laē bEgwānEm wEq!was hēla k·!ēdadEs. Wä, laᶜmē wEq!wanuxᵘs qaxs laᶜmē k·!ēdēłtsēs wEq!waxēs la ōmpa, yîxs lēx·aᶜmaēda ᶜnōlast!EgEmaᶜyasa ᶜnEᶜmēma la k·!ēdadEsēs ts!āᶜya ts!Edāqa. Wä, g·îlᶜmēsē łāwada yîsa g·īg̣ămaᶜyē laē mōdzīłtsēs łāᶜwŭnEmē. Wä, hëᶜmisē nōläs la qōtēx·ax łāᶜwŭnEmasēs k·!ēdēłēs wEq!wa lāqēxs hëwäxaē g̣wāł Ļēg̣adEs k·!ēdēła ts!Edāqē xŭnōx̣ᵘsa g·īg̣ămaᶜyē lāg·aa laqēxs laē ōᶜma. Wä, g·îlᶜmēsē la ōᶜmaxs laē g̣wāł k·!ēdēła. Wä, laᶜmē lâsasēs k·!ēdēłē Ļēg̣Em lāxēs xŭnōkwē ts!Edāqa. Wä, lä ōgwaqałēda mōdzēłē yīxs lēx·aᶜmaē Ļēg̣adaatsēs mōdzīłē, yîx łāᶜwadaasa g·īg̣ămaᶜyē. Wäx·ē k·!āsâ Ļᴇᶜwēs łāᶜwŭnEmē laē hëx·ᶜidaEm g̣wāł Ļēg̣adEs mōdzīłasēs łāᶜwŭnEmē. Wäx·ē łāᶜwadEx·ᶜītsa ōg̣ŭᶜla âlak·!āla g·īg̣ămaᶜya laē ēt!ēd la Ļēg̣adEs mōdzīłasēs łāᶜwŭnEmē. Wä, laEm lāba.

Chieftainess.[1]—Wa, hëEm ts!Ex·îla lax nâqaᶜyas (ᶜmāx̣ŭlayūgwa) yîxs hë wäxaē Ļēqalasōs mōdziłas (Wāg·idis) lāx g̣wēk·!ālasaxa g̣EnEmasa âlak·!āla g·īg̣ămaᶜya, yîxs g·îlᶜmaē qādzēLasEᶜwa k·!ēdēłasa g·īg̣ămaᶜyē, yîsa ōg̣ŭᶜla g·īg̣ămaᶜyaē—ëx·EmlEnlō ĻēxᶜēdEx Ļēg̣Emas ᶜnEmōkwa g·īg̣ămaᶜya qaᶜs q!ālaōsax g̣wēk·!ālasax āłē g̣EnEms,—yîx

[1] Continued from p. 1117, line 284.

new wife) ᵉmāx̣ŭyalidzē. | And when ᵉmāx̣ŭyalidzē has been married four days | to his wife, then all the men say, "Go on, let us | see the chieftainess of our chief ᵉmāx̣ŭyalidzē," | and they all go into the door of the house. Then the ‖ leader says, "We come to see the back of the chieftainess of | ᵉmāx̣ŭyalidzē." If she is a good chieftainess, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after doing so, she quickly spreads mats on the floor ‖ for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainess of ᵉmāx̣ŭyalidzē. |

This is called by the Indians "a good chieftainess of the chief," who does | this, and they call her *mōdzīl* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is a bad ‖ chieftainess of the chief if she just sits down when those come in who come to see her back. | She just asks her husband's young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainess to go away, and to go to her house, because the chief is ashamed ‖ if the chieftainess does not lead his tribe to their places when they | come into his house. That is all about this. |

ᵉmāx̣ŭyalidzē. Wä, g·îlᵉmēsē mōp!Enx̣waᵉs qādzēLayag·ułē ᵉmāx̣ŭyalidzäxēs gEnEmē laē ᵉnāx̣waᵉma bēbEgwānEmē ᵉnēk·a: "Wēdzax·îns dōgwig·alīłaxōx mōdziłaxsEns g·īg̣ămaᵉyax laxōx ᵉmāx̣ŭyalidzäx." Wä, lāx·daᵉxwē hōg̣wīLa lāxa t!Ex·îläsa g·ōkwē. Wä, lä ᵉnēk·ē g·ālag·iwaᵉyas: "G·āxEnuᵉx̣ᵘ dōg̣wigwalīłax mōdziłēxs ᵉmāx̣uyalidzē," nēk·ē. Wä, g·îlᵉmēsē ēk·a mōdziłē laē hēx·ᵉidaEm Ļāx̣ᵉŭlīła qaᵉs dāx·ᵉidēxēs wŭsēg·anō. Wä, lä mōsᵉīdxēs ᵉnEx̣ᵉŭnaᵉyē qa hălsElaᵉmēs bEnāg̣awēs ōkwäx·aᵉyas laē wŭsēg·oᵉyotsēs wŭsēg·anowē. Wä, g·îlᵉmēsē g̣wāła laē hānakwīla LEp!ālīłElasa łēElᵉwaᵉyē qa k!wadzâlīłtsōsa dōg̣wīg·alīłäq. Wä, laᵉmē la ăxᵉēdxa haᵉmäLasa dōg̣wig·alīłäx mōdziłas ᵉmāx̣ŭyalidzē.

Wä, hëEm gwEᵉyōsa bāk!umē ëx· mōdziłtsa g·īg̣ămaᵉya hë gwēx·sē. Wä, hëEm lāg·iłas Ļēg̣adEs mōdził, yîxs laē mōsᵉidxēs ᵉnEx̣ᵉŭnaᵉyē qaᵉs wŭsēg·oᵉyodēsēs wŭsēg·ano. Wäx·ēda ᵉyax·sEmē mōdziłtsa g·īg·ămaᵉyē âᵉmēsē k!waēłExs g·āxaē hōg̣wiLēda dōg̣wīg·alīłäq. Wä, âᵉmēs la ăxk·!ālē łāᵉwŭnEmasēxa hăᵉyāłᵉa qa hëᵉmēs āaxsīlax hămg·īlayōLasēq. Wä, g·îlᵉmēsē gwāł hăᵉmāpēda dōg̣wig·alīłäq, laē hōqŭwElsa. Wä, lä q!ŭnāla âEm hēx·ᵉidaᵉma g·īg̣ămaᵉyēqāyawElsaxēs mōdzīl qa läs näᵉnakᵘ lāxēs g·ōkwē, qaxs māx·ts!aēda g·ig̣ămaᵉyaxs k·!ēsaē q!āx·sīdzaᵉyēs mōdziłaxēs g·ōkŭlōtaxs g·āxaē hōg̣wīL lāx g·ōkwas. Wä, lawēsĻa lāba.

Endogamy.—I'll talk about LĀLELĪL!a, head chief | of the numaym Dzēdzemēleqăla of the Nāk!wax·da^{ɛ}x^{u}. | Now LĀLELĪL!a had for his wife the daughter of his younger brother YĀXLEN, | whose name was Hä^{ɛ}mēḷas. The first wife of LĀLELĪL!a was his niece. ‖ Then LĀLELĪL!a married again Ẋwēlagēḷas, the | princess of Hayałk·EN, chief of the numaym SĒSENL!ē^{ɛ} of the | Gwa^{ɛ}sEla. Then LĀLELĪL!a had two wives. His head wife was his niece | Häm^{ɛ}ēḷas, and his second wife was Ẋwēlagēḷas. Then | Hä^{ɛ}mēḷas gave birth to a daughter, and she was named L!āqwag·ilayugwa. ‖ Then his second wife gave birth to a boy, and | he had the name Sēwid. As soon as Sēwid was grown up, | he married L!āqwag·ilayugwa, and Sēwid and | L!āqwag·ilayugwa were not married for a long time. L!āqwag·ilayugwa had a younger sister | L!āłaga. Then L!āqwag·ilayugwa married Hēlāmas, ‖ the eagle of the numaym G·ēxsEm of the Nāk!wax·da^{ɛ}x^{u}. | Then L!āłaga married Ḳwālēs G·ēxk·Endzē, head chief of the numaym | SēsenL!ē of the Nāk!wax·da^{ɛ}x^{u}. And | Hēłāmas and his wife L!āqwag·ilayugwa had not been married for a long time when she was with child, | and her younger sister L!āłaga was also with child. And L!āqwag·ilayugwa had been with child for six ‖ months her husband Hēlāmas | became ill and after a short time he died. | He left his wife L!āqwag·ilayugwa with child. Then L!āqwag·ilayugwa gave birth | to a boy,

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Endogamy.—HëEmLEn gwāgwēx·s^{ɛ}alasLē LĀlelīL!axa xāmagEma^{ɛ}yē g·īgămēsa ^{ɛ}nE^{ɛ}mēmotasa DzēdzEmēleqălasa Nāk!wax·da^{ɛ}x^{u}. Wä, lā^{ɛ}laē LĀLELĪL!a gEg·adEs ts!Edāqē xŭnōkwasēs ts!a^{ɛ}yē YāXLEnxa Ḷēgadäs Hä^{ɛ}mēḷas. Wä, hëEm g·îl^{ɛ}El gEnEms LĀLELĪL!axēs Ḷōlēgas. Wä, lā^{ɛ}laē ēt!ēdē LĀLELĪL!a gEg·adEx·^{ɛ}īdEs Ẋwēlagēḷas yîx k·!ēdēłas Hayałk·EN, yîxa g·īgăma^{ɛ}yasa ^{ɛ}nE^{ɛ}mēmotasa SēsenL!a^{ɛ}yasa Gwa^{ɛ}sEla. Wä, la^{ɛ}mē ma^{ɛ}lēlē LĀLELĪL!a. Wä, la^{ɛ}mē gEqEmalīlē Ḷōlegasasē Hä^{ɛ}mēḷas. Wä, lä alēłe Ẋwēlagēḷas. Wä, la^{ɛ}mē māyōł^{ɛ}idē Hä^{ɛ}mēḷasasa ts!āts!adagEm. Wä, la^{ɛ}mē Ḷēgades L!āqwag·ilayugwa. Wä, lä māyōł^{ɛ}idē ālēłe gEnEmsēsa bābagŭmē. Wä, la^{ɛ}mē Ḷēgades Sēwidē. Wä, g·îl^{ɛ}mēsē q!ŭlsq!ŭl^{ɛ}yaẋ^{ɛ}wida laē Sēwidē gEg·adEx·^{ɛ}īdEs L!āqwag·ilayugwa. Wä, k·ēst!a gäła gEg·adē Sēwidäs L!āqwag·ilayugwa, wä, laEm ts!ā^{ɛ}yanokwē L!āqwag·ilayugwäs L!āłaga. Wä, lä łā^{ɛ}wadEx·^{ɛ}id ēt!ēdē L!āqwag·ilayugwäs Hēłāmasxa kwēkwasa ^{ɛ}nE^{ɛ}mēmotasa G·ēxsEmasa Nāk!wax·da^{ɛ}x^{u}. Wä, lä łā^{ɛ}wadEx·^{ɛ}idē L!āłagäs Ḳwālēs G·ēxk·Endzēxa g·igăma^{ɛ}yasa ^{ɛ}nE^{ɛ}mēmotasa SēsenL!ē yîsa Nāk!wax·da^{ɛ}x^{u}. Wä, k·!ēst!a gäła ha^{ɛ}yasEk·âlē Hēlāmas Ḷe^{ɛ}wēs gEnEmē L!āqwag·ilayugwa laē bEwēẋ^{ɛ}wida. Wä, laxaē ōgwaqa bEwēẋ^{ɛ}widē ts!ā^{ɛ}yäsē L!āłaga. Wä, hë^{ɛ}mēs ālēs q!EL!EsgEmg·ilaxa ^{ɛ}mekŭla bEwēkwē L!āqwag·ilayugwa laē yāwas^{ɛ}id ts!Ex·q!Ex·^{ɛ}īdē łā^{ɛ}wŭnEmasē Hēlāmasē, laē wēk·!Ex^{ɛ}īda. Wä, la^{ɛ}mē bEwēgwił^{ɛ}âlaxēs gEnEmx·dē L!āqwag·ilayugwa. Wä, lä mayōł^{ɛ}idē L!āqwag·ilayugwäsa bābagŭmē. Wä, la^{ɛ}mē la Ḷēgadēda bābagŭmas

and the boy had the name | Hēłāmas. And L!āłaga also gave birth to a girl, and || her name was Hă^{ɛ}yōsdēsELas. And when Hă^{ɛ}yōsdēsELas grew up, | she married Hēłāmas; and Hēłāmas had not been married long | with his cousin Hă^{ɛ}yōsdēsELas, when she was with child, and | she gave birth to a | girl.

She did not live long before she died. Then || Hă^{ɛ}yōsdēsELas gave birth to a boy. He lived for twenty days. | Then he died. Then she gave birth to another boy, | and he lived. His name was K·ēnē, and he is now six | years old. |

I tried to learn why the relatives descended from || LālelīL!a do this, and also the various tribes, | for many chiefs of the tribes do the same. | They marry the daughters of their younger brothers. Then the one whom I asked said to me | that they do this because they do not want their privileges to go | out of their family. They keep their privileges among themselves || by doing so.[1] |

Marrying outside of one's own tribe.—I will talk about a | prince of a chief who takes for his wife the princess of a chief | of another tribe. This is called "taking a wife outside." | Then the wife "takes a husband outside," for thus it is called when || they do this, as was done

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Hēłāmasē. Wä, lāxaē mayōł^{ɛ}idē L!āłagasa ts!āts!adagEmē. Wä, la^{ɛ}mē ḷ̣ēgadEs Hă^{ɛ}yōsdēsELas. Wä, g·îl^{ɛ}mēsē ēxENt!ēdē Hă^{ɛ}yōsdēsELas laē qādzēLasōs Hēłamas. Wä, k·!ēst!a gäla ha^{ɛ}yasEk·âlē Hēłamasē ḷ̣E^{ɛ}wēs ^{ɛ}nEmwEyōtē Hă^{ɛ}yōsdēsELasē laē bEwēx̣^{ɛ}wida. Wä, lä ma^{ɛ}yōł^{ɛ}itsa ts!āts!adagEmē.

Wä, k·!est!a gaēł q!ŭlaxs łaē wēk·!Ex^{ɛ}ida. Wä, lä ēt!ēd mayōł^{ɛ}idē Hă^{ɛ}yōsdēsELasasa bābagŭmē. Wā, g·ig·agâlag·ilaxa ^{ɛ}nālä q!ŭlaxs laē wēk·!Ex^{ɛ}īda. Wä, lä ēt!ēd mayōł^{ɛ}ītsa babagŭmē. Wä, la^{ɛ}mē q!ŭla. Wä, laEm ḷ̣ēgadEs K·ēnē. Wä, lak· q!EL!Ex^{ɛ}EnxēE ts!âwEnxas K·ēnē.

Wä, lEn q!āq!ē^{ɛ}staax lāg·iłas hē gwēg·ilaxa ^{ɛ}nEmxḷ̣āła ^{ɛ}nE^{ɛ}mēmaxa g·a^{ɛ}yâ lāx LālelīL!a ḷ̣E^{ɛ}wa ał^{ɛ}ōgŭxsEmakwē lēlqwălaLa^{ɛ}ya qaxs q!ēnEmaē hē gwēg·ilasa g·īg·Egăma^{ɛ}yasa lēlqwălaLa^{ɛ}yēxa gEg·adäs xŭnōkwasēs ts!ā^{ɛ}ya. Wä, la ^{ɛ}nēk·En wŭLasE^{ɛ}waqēxs hāē lāg·iłas hē gwēg·ilaxs yax·stosaa lâłts!âwēs k·!ēk·!Es^{ɛ}ō lāxēs ^{ɛ}nEmxḷ̣āłaēna^{ɛ}yē. Wä, lä âlaEm la âEm wElx·ElqElaxēs k·!ēk·!Es^{ɛ}ō lāxēs gwēg·ilasē.[1]

Marrying outside of one's own tribe.—Hēḷ̣En gwāgwēx·s^{ɛ}alasLa ḷ̣EwElgăma^{ɛ}yasa g·īgăma^{ɛ}yaxs laē gEg·adEsa k·!ēdēłasa g·īgăma^{ɛ}yasa ōgŭxsEmakwē lēlqwălaLa^{ɛ}ya. Wä, hëEm ḷ̣ēgadEs gEg·adExt!a. Wä, lä gEnEmas łā^{ɛ}wadExt!a qaxs hë^{ɛ}maē ḷ̣ēgEmsa hē gwēx·^{ɛ}idē lāx gwēx·^{ɛ}idaasasEn xŭnōkwē ^{ɛ}nEmōgwis, laē gEg·adExt!a lāxēs gEnEmē

[1] This form of marriage is called t!Ent!Ego. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ēwanox^{u}dzē of the Lăłax·^{ɛ}sEndayu, who married the daughter of his father and of his stepmother. His wife's name is L!aL!aqoli^{ɛ}lak^{u}. See also Addenda, p. 1344.

by my son ᶜnEmōgwis when he took from outside his wife | L!āqwag·i- 6
layugwa. Then L!āqwag·ilayugwa, the princess of | Chief Ġwēx·-
sēᶜsElasEmēᶜ, took as her husband from outside my son | ᶜnEmōgwis.
Now we are all related by marriage to the father of | L!āqwag·i-
layugwa and to all those to whom marriage presents were given by
ᶜnEmōgwīs. Now ‖ L!āqwag·ilayugwa lived in marriage away from 10
her house in the house of her husband ᶜnEmōgwis here in | Fort
Rupert. Now L!āqwag·ilayugwa is called "obtained from far off
outside | by ᶜnEmōgwis." Only the woman is called "obtained
from far off outside." | "Obtained from far off outside" is not said
of ᶜnEmōgwis when he takes a wife from outside | from another tribe.
When ‖ L!āqwag·ilayugwa wishes her husband ᶜnEmōgwis to give 15
a feast, she says to her | husband, ᶜnEmōgwis, "Let us go to
your father-in-law | Ġwēx·sēᶜsElasEmēᶜ to get something out of his
house, so that you may give a feast, for you | have taken me from a
long way off." Thus she says. And immediately they start | to get
something out of the house, and they go to Qālogwis, for Ġwēx·-
sēᶜsElasEmēᶜ is the head chief of the ‖ numaym Sēsen L!ēᶜ of the 20
Łāwēts!ēs, and Ġwēx·sēᶜsElasEmēᶜ | can not avoid giving a mar-
riage gift of food to his | son-in-law, ᶜnEmōgwis, because the princess
of the chief has been taken far away. | If Ġwēx·sēᶜsElasEmēᶜ should
not take notice of his princess when she | comes to get something
out of the house of her father, then Ġwēx·sēᶜsElasEmēᶜ ‖ and his 25
princess would be ridiculed by their tribe the Łāwēts!ēs, and

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L!aqwag·ilayugwa. Wä, g·āxē L!āqwag·ilayugwa, yîx k·!ēdełasa 6
g·īgămaᶜyē Ġwēx·sēᶜsElasEmaᶜyē łāᶜwadExt!asEn xŭnōkwē ᶜnEmō-
gwisē. Wä, lanuᶜx̣ᵘ ᶜwīᶜla la Ḷāwalagâla lax ōmpas L!āqwag·ilayu-
gwa Ḷōᶜ ᶜnāx̣wē ts!ōts!akwas ᶜnEmōgwisē. Wä, g·āxᶜmē hēsEkwaᶜlē
L!āqwag·ilayugwa lāx g·ōkwasēs łāᶜwŭnEmē ᶜnEmōgwisē lāxg·a Tsā- 10
xisEk·. Wä, laᶜmē Ḷēgades L!āqwag·ilayugwas qwēsExt!ānEms ᶜnE-
mōgwisē. Wä, laᶜmē lēx·aᶜma ts!Edāqē Ḷēqelasōᶜs qwēsExt!a. Wä,
lä k·!ēs qwēsExt!axElaseᶜwē ᶜnEmōgwisē qaēs laēnaᶜyē gEg·adExt!a
lāxa ōgŭxsEmakwē lēlqwălaLaᶜya. Wä, g·îlᶜmēsē ᶜnēk·ē L!āqwag·i-
layugwa qa k!wēlasēsēs łāᶜwŭnEmē ᶜnEmōgwisē laē ᶜnēk·a lāxēs 15
łāᶜwŭnEmē ᶜnEmōgwisē: "ŁāᶜwadExt!ēg·En; wīx·Ens lāx nEgŭmpaē
Ġwēx·sēᶜsElasEmaᶜya qEns lä g·ōkŭnē, qaᶜs k!wēladzEmōs leᶜmaaqōs
qwēsExt!ānEma g·āxEn," ᶜnēk·ē. Wä, hëx·ᶜidaᶜmēsē la ălēx̣ᶜwidēda
g·ōkŭnē qaᶜs lä lāx Qālogwis qaxs hëᶜmaē xāmagEmē g·īgămēsa
ᶜneᶜmēmotasa SīsenLaᶜyasa Łāwēts!ēsē Ġwēx·sēᶜsElasEmaᶜyē. Wä, 20
lä k·!eâs gwēx·ᶜidaasa Ġwēx·sēᶜsElasEmaᶜyē k·!ēs wāwałqälaxēs nE-
gŭmpē ᶜnEmōgwisē qaxs qwēsExt!ānEmaax k·!ēdełasa g·īgămaᶜyē
qō k·!ēslaxē Ġwēx·sēᶜsElasEmaᶜyē q!āsElaxēs k·!ēdełaxs laē
g·ōkŭne lāxēs ōmpē lālaxē aEmłałaᶜyōlaxē Ġwēx·sēᶜsElasEmaᶜyē
Leᶜwis k·!ēdełasēs gōkŭlōtē Łāwēts!ēsē. Wä, laᶜmē Ḷēgadex·dē L!a- 25

26 L!āqwag·ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maămtag·ila; namely, L!āqwag·ila, the prince | of ᶜmāx̣ŭyalidzē. He was the one who was the first chief of all the | tribes, although first among them was 5 Ōᶜmaxt!ālaLēᶜ and all ‖ the first ancestor of the different numayms. | Only ᶜmāx̣ŭyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore 10 he would be the eagle, because he was the first one ‖ to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And ᶜmāx̣ŭyalidzē tried to imitate this. There- 15 fore he is now the head ‖ eagle of all the numayms of the Kwakiutl. |

And the DzendzenxᵔqᵔlayuᵔDzendzenxᵔqᵔlayu, the numaym of the Walas Kwakiutl, say | that Dōqwăyis first got the eagle, and the | numaym Maămtag·ila say that they had the first | eagle, and the name L!āqwag·ila is 20 still the first among all the eagles ‖ of all the tribes. That is all. |

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26 qwag·ilayugwäs wēmē k·!ēdēltsēs g·īgămaᶜyē ōmpa. Wä, laem lāba.

1 **The Eagles.**—Hëᶜmaēs wŭLāsEᶜwa kwēkwē, yîx lāg·ilas kwēkwē g·alaxäsa ᶜnEᶜmēmotasa Maămtag·ila yîx L!āqwag·ilāxs ḷEWElgEmaᶜyaas ᶜmāx̣ŭyalidzēxa ᶜnEmōx̣ᵘᶜmē g·îl g·ālēs g·īg̣ămēsa ᶜnāx̣wa lēlqwălaLaᶜya, yîxs wāxᵔᶜmaē g·ālag̣âlax Ōᶜmaxt!ālaLaᶜyē ḷōᶜ ᶜnāx̣wē 5 g·ālEmg·alisē g·īg·Eg̣ămēsa ałōgwaq!ŭsē ᶜnāłᶜnEᶜmēmasa. Wä, lēxᵔaEmᶜlāwisē g·îl p!Esᶜīdē ᶜmāx̣ŭyalidzē. Wä, hëᶜmis lāg·ilas g·īg·aēxᶜēdExs ᶜnEmōx̣ᵘᶜmaē g·îlg·īlēnōx̣ᵘsa lāx p!āsap!a. Wä, lä g·īg·aēxᶜīdxa kwēkwaxs ᶜnEmaē ōg̣ŭmē ḷōᶜ g·ālabē k·îlEmsa ᶜnāx̣wäx ts!ēłts!Ek!wa. Wä, hëᶜmis lāg·ilas ᶜnēkᵔ qaᶜs kwēkwa qaēs g·ālaba- 10 ᶜyaē p!Esa. Wä, hëᶜmis lāg·ilas g̣wāłElaEm ōg̣ŭmē k·îlEm g·īg̣Emaᶜya kwēx̣ᵘsa ᶜnāx̣wa lēlqwălaLaᶜya hë gwēxᵔsa kwēkwaxs g·îl q!Elsaē lāxēs łēmEnsē ḷEᶜwēs xabānEmē. Wä, āłᶜmēsē g·āxēda ałogŭᶜla ts!ēłts!Ek!wa hămg·Elīs lāx hēmaxḷaᶜyasa kwēkᵘ. Wä, hëᶜmis la nānaxts!Eᶜwasōs ᶜmāx̣ŭyalidzē; hëᶜmēs lāg·ilas la ōg̣ŭmēsa 15 kwēkwēkwasa ᶜnāx̣wa ᶜnāłᶜnEᶜmēmasasa Kwākŭg·ułē.

Wä, la ᶜnēkᵔēda DzendzenxᵔqᵔlayoxaDzendzenxᵔqᵔlayoxa ᶜnEᶜmēmotasa ᶜwālas Kwāg·ułaxs häē g·îl ăxnōgwatsa kwēkᵘ, yîx Dōqwăyisē. Wä, la ᶜnēkᵔē nEᶜmēmotasa Maămtag·ilāxs hëᶜmaē g·îl kwēkwē lāxēs laēnaᶜyē kwēkwa. Wä, hëxᵔsäᶜmēsē L!āqwag·ila g·ālaxasa ᶜnāxwa kwēkwē- 20 kwasa ᶜnāx̣wa lēlqwălaLaᶜya. Wä, laEm lāba.

Names and Crests of the Maămtag·ila.—This is when | the son of 21
ᶜmāx̌ŭyalidzē, who had the name Yāqōḷas, began to be a prince; |
that is, when he had a man's name, when the father of | Yāqōḷas
gave a potlatch on account of the greatness of the name of his prince
Yāqōḷas. ‖ Then ᶜmāx̌ŭyalidzē gave his eagle(-seat) to his prince 25
Yāqōḷas, | and also the eagle-name L!āqwag·ila; for that | was the
name of ᶜmāx̌ŭyalidzē, L!āqwag·ila, when he was an | eagle. When
he made over his eagle(-seat) and the name | L!āqwag·ila that goes
with it to his prince L!āqwag·ila, and when ‖ L!āqwag·ila took the 30
name of his father ᶜmāx̌ŭyalidzē, he | himself gave a potlatch for
his greatness—for he was now an eagle— | and on account of his
name L!āqwag·ila. And all the | privileges were given to L!āqwa-
g·ila by his father ᶜmāx̌ŭyalidzē, the house with the carved | posts,
the two speaking-posts in the form of men ‖ at each side of the door, 35
standing on top of the heads of grizzly bears, | and eagles sitting on
top of the heads of the grizzly bear of the | post on each side of the
rear of the house of ᶜmāx̌ŭyalidzē. And large | coppers lay flat on
the chests of the eagles on the posts in the rear of the | house. And
the front of the house was painted with a copper, as it was first ‖
found by the ancestor of Chief ᶜmāx̌ŭyalidzē at K·!ōdaqala, for | that 40
is where the ancestors of Chief ᶜmāx̌ŭyalidzē lived, at K·!ōdagala |
inside of Gwadzēᶜ; for ᶜmāx̌ŭyalidzē's numaym were the Maăm-

Names and Crests of the Maămtag·ila.—Hëem g·äg·îLElats la 21
ḷEWElg̣ămaᶜyē xŭnōkwas ᶜmāx̌ŭyalidzäxs laē ḷēg̣adEs Yāqōḷas,
yîxs laē ḷēg̣adEs ḷēg̣Emasa bEgwānEmē, yîxs laē p!Esa ōmpas
Yāqōḷas, qa ōᶜmayōs ḷēg̣Emasēs ḷEWElg̣ămaᶜyē Yāqōḷas. Wä,
laᶜmē lâsē ᶜmāx̌ŭyalidzäsēs kwēkwē lāxēs ḷEWElg̣ămaᶜyē Yā- 25
qōḷas ḷEᶜwa ḷēg̣Emasa kwēkwē, yîx L!āqwag·ila qaxs hëᶜmaē
ḷēg̣Ems ᶜmāx̌ŭyalidzē yîx L!āqwag·ila, yîxs hëᶜmaē ālēs hë
kwēkwē. Wä, g·îlᶜmēsē lâsasa kwēkwē ḷEᶜwa ḷēg̣Emē ᶜnamiᶜlälōtsē
L!āqwag·ila lāxēs ḷEWElg̣ămaᶜyē L!āqwag·ila; wä, g·îlᶜmēsē lâsa
laē ḷēg̣adEx·ᶜīdē ōmpas L!āqwag·iläs ᶜmāx̌ŭyalidzē. Wä, laᶜmē 30
xāmax·ᶜīd p!Esᶜīdē L!āqwag·ila qa ōᶜmayosēs laēnaᶜyē kwēkwa
LEᶜwis la ḷēg̣Emē L!āqwag·ila. Wä, lāxaē ᶜwīᶜla lāyowa ᶜnāx̌wa
k·!ēk·!Esᶜō lāx L!āqwag·ila yîsēs ōmpē ᶜmāx̌ŭyalidzēxa k·!ēx·k·!ādzE-
kwas ḷēḷamē g·ōkwaxa maᶜlōkwē bēbEgwānEm yēyäq!Ent!Eq
ḷēḷām lāx wāx·sōtstâliłasa t!Ex·îla ḷēḷaxŭtEwēx x·ix·ōmsasa nē- 35
nānē. Wä, la kwēkwēkwa k!wēk!ŭdzEtâyax x·ix·ōmsasa nēnānēxa
ḷēḷāmasa ᶜwāx·sōtiwalîłasa g·ōkwas ᶜmaxŭyalidzē. Wä, lāᶜlaē ăwâ
L!āL!Eqwē pāqāła lāx ōbâᶜyasa kwēkwēkwē ḷēḷāmasa ōgwiwalîłasa
g·ōkwē. Wä, lāᶜlaē k·!ātEmālaxa g·ōkwaxa L!āqwa, yîxs g·ālaē
ḷōgwēsa g·älāsa g·īg̣ămaᶜyē ᶜmāx̌ŭyalidzē lāx K·!ōdagala, qaxs 40
hëᶜmaē g·ōkŭlats g·îlg·alisasa g·īg̣ămaᶜyē ᶜmāx̌ŭyalidzē K·!ōdagala
lāx ōts!âwas Gwadzēᶜ yîxs ᶜnEᶜmēmōdadaē ᶜmax̌ŭyalidzäsa Maăm-

tag·ila. | The dull-white Seagulls were the ancestors of | Chief ᵉmāx̌ŭyalidzē. It was he who was named MātmatEla; namely, ‖ the dull-white Seagull. He is now called Mātag·ila. | Now Mātag·ila had many men who are now named Maămtag·ila; for that | is the numaym of his children, when there came to be many of them. | That is what is said about the first one, the head of the | numayms, the | Maămtag·ila. Now you know what I say. ‖ That is all. |

Names.—Now I will talk about what I have been asked by you in regard to | the family names of the chiefs. I will talk about the chief | of the numaym Kŭkwāk!um of the Kwēxa, Yāqoḷadzē. | He continually changed wives, and with each one a name was given to him by his father-in-law, really ‖ great names. He used these names given in marriage for a short time | when he gave a potlatch with the blankets which he obtained as a marriage-gift from (each of) his fathers-in-law; | and when he gave an oil feast with his marriage-gift, then he used the name given in marriage as a feast-name. | They desire to keep the feast-names obtained | from the father-in-law, for the feast-name is like the ‖ winter-name. When the Kwakiutl first begin to perform the winter ceremonial, they all change their names | —men and women. Thus it is also with the | guests of a chief who gives a feast with oil, a great oil feast. | As soon as all the guests go into the house in which the oil feast is to be given, | the

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tag·ilaxwa wēx·doxsEmēx ᵉmElsgEm ts!ēk!wa, yîx g·îlg·alisasa g·īg̱ămaᵉyē ᵉmāx̌ŭyalidzē; hëEm Ḷēg̱adEs Mātmatelaxa wēx·dōxsEmē ᵉmElsgEm ts!ēk!wa. Wä, hëᵉmis la Ḷēg̱adEs Mātag·ila. Wä, la q!ēx·ᵉid bEgwānEmē Mātag·ila, lä Ḷēxᵉēdes Maămtag·ila lāxēs ᵉnEᵉmēmotē, yîxs hëᵉmaē la ᵉnEᵉmēmotsēs sāsEmē laē q!ēx·ᵉida la bEgwānEm. Wä, yūEm gwălaats g·îlg·alisasa ᵉmEkumaᵉyē ᵉnEᵉmēmotsa Maămtag·ila. Wä, laEmxaas q!ālaxg·în lāx· wāldEma. Wä, laEm lāba.

Names.—Wä, laᵉmēsEn gwāgwēx·sᵉālał lāxēs wElāsEwōsxa ḶēxḶEgEmēłasa g·īg̱ămaᵉyē. Wä, hēlEn gwāgwēx·sᵉālasLēda g·īg̱ămaᵉyas ᵉnEᵉmēmotasa Kŭkwāk!umasa Kwēxa, yîx Yāqoḷadzē, yîxs gEg·ādElkwaē. Wä, lä q!wałxōEm Ḷēg̱Emg·ElxḶalē nEgŭmpas, yîsa âlă ăwâ ḶēḶEgEma. Wä, âᵉmēsē yāwasᵉīd Ḷēg̱adEsa Ḷēg̱Emg·ElxḶaᵉyaxs laē p!EsᵉītsaEp!ElxElasg̱Emē wāwałqälayōsēs nEgŭmpaq; wäx·ē L!ēᵉna wāwałqälayo. Wä, lä Ḷēg̱Emg·ElxḶālaxa k!wēladzExLäyo Ḷēg̱Ema. Wä, hëEm łālax̌ŭlaasōᵉ Ḷēg̱Ema k!wēladzExLäyo Ḷēg̱Emasa nEgŭmpa, yîxs häē gwēx·sa k!wēladzExLäyō Ḷēg̱Emasa ts!ēts!ēqa yîxs g·îlᵉmaē ts!ēts!exᵉidēda Kwāg·ułaxs laē ᵉwīᵉla L!āyuxLäda bēbEgwānEmē ḶEᵉwis ts!ēdāqē. Wä, hëᵉmisē gwēx·sa LēᵉlanEmasa g·īg̱ămaᵉyaxs k!wēlasaasa L!ēᵉnaxa ᵉwālasē L!eᵉnag·ila. Wä, lä g·îlᵉmēsē ᵉwīᵉlaēLēda LēᵉlānEmē lāxa L!eᵉnag·iᵉlats!ē g·ōkwa laē Ḷax̌ᵉŭlīlē Elkwäsa g·īg̱ămaᵉyē qaᵉs yāq!Eg·aᵉlē. Wä, laᵉmē ḶēḶEqE-

speaker of the chief rises, and speaks, and calls ‖ the chiefs by their feast-names, those who have given an oil feast; | but he does not call the names of those, even if they are head chiefs, who have | not a feast-name. Then the chiefs are ashamed | because their names have not been called; and therefore coppers are generally broken | in oil feasts by the chiefs who are guests, in order to cover their shame, ‖ when their names are not called. This is called "extinguishing the fire of the | oil feast." When the feast is at an end, all the men go out; | and then they have no longer their feast-names, | but they are called by their potlatch-names after this, | which are the true family names; for the chiefs do not like to keep ‖ the names obtained in marriage as their potlatch-names. Only when they first give away blankets do they | use the names which they obtained from the father-in-law. After they | have given away blankets, all the men go out. | Then the chief has no longer the name obtained from his father-in-law, for he | has again his name Yāqoḷadzē. He puts away the ‖ name obtained in marriage. When his princess takes a husband, the name | given in marriage is given to the son-in-law; but no | family name can be given away in marriage to the | husband of a princess, because they keep their names and all the | privileges for the eldest son, because all the privileges belong to him. ‖ That is the end. | [1]

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lax k!wēk!wēladzEXLäyâsa g·īg·Egămaᶜyēxa k!wēk!ŭlats!ēnoxwasa Lǃēᶜna. Wä, lä k·!ēs ḶēqElasEᶜwa wāx·ᶜEm wElgEmē g·īg̣ămēxs k·!eâsaē k!wēlatsdzEXLäyō ḶēgEma. Wä, lä max·ts!ēda g·īg̣ămaᶜyaxs k·!ēsaē ḶēxᶜētsEᶜwa. Wä, hëEm lāg·iłas q!ŭnāla k·ōqwasEᶜwēda Lǃāqwa lāxa Lǃēᶜnag·ila yîsa g·īg̣ămaᶜyē k!wēłē yîxs mămx·ts!Esīlaē qaxs k·!ēsaē ḶēxᶜētsEᶜwa. Wä, hëEm ḶēgadEs k·!îlxax lEgwīłasa Lǃēᶜnag·ila k!wēlasa. Wä, g·îlᶜmēsē gwāła k!wēlasē, laē ᶜwīᶜla hōqŭwElsēda ᶜnāx̣wa bēbEgwānEm. Wä, laᶜmē gwāł Ḷēgatsēs k!wēk!wēladzEXLäyō laxēq. Wä, laᶜmē ḶēqElasōᶜsēs p!ēp!EdzEXLäyō lāxēqxa âla ḶēxḶEg̣Emēła qaxs k·!ēsaē łāx̣ŭlanokwa g·īg·Eg̣ămaᶜyasa Ḷēg̣Emg·ElxḶē p!Etsaas Ḷēg̣Ema, yîxs g·îlᶜmaē yāxᶜwitsa p!ElxElasg̣Emē laē ḶēxᶜēdEs Ḷēg̣Emg·ElxḶaᶜyasēs nEgŭmpē. Wä, g·îlᶜmēsē gwāł yāqwasa p!ElxElasg̣Emaxs laē hōqŭwElsēda ᶜnāx̣wa bēbEgwānEm. Wä, lä gwāł Ḷēgadēda g·īg̣ămaᶜyasa Ḷēg̣Emg·ElxḶaᶜyē ēt!ēda qaᶜs lä x̣wēlaqa Ḷēgatsēs Ḷēg̣Emē Yāqoḷadzē. Wä, âᶜmēsē la g·ēxaxa Ḷēg̣Emē Ḷēg̣Emg·ElxḶē. Wä, g·îlᶜmēsē łāᶜwadē k·!ēdełas laē Ḷēg̣Emg·ElxḶālaxa Ḷēg̣Emg·ElxḶēx·dē lāq, lāxēs nEgŭmpē. Wä, lä k·!eâs gwēx·ᶜidaats ăxᶜēd lāxēs ḶēxḶEg̣Emēłē qaᶜs lä Ḷēg̣Emg·ElxḶālaq lāx łāᶜwŭnEmasēs k·!ēdełē qaxs ăxēlaaxa ḶēḶEg̣Emē ḶEᶜwēs ᶜnāx̣wa k·!ēk·!Esᶜō qaēs ḶEwElg̣Emaᶜyē, qaxs ᶜwīᶜlaᶜmaē hăs laxa k·!ēk!Esᶜō. Wä, laEm lāba.

[1] See Addenda, pp. 1345–1385.

Speeches Delivered in Feasts

When the chief of the numaym Sēnl!em invites the | other numayms of the Kwāg·uł to a feast, then as soon as | all the guests come in the speaker of the chief arises and he | turns his face to the place where his numaym Sēnl!em are sitting next to the ‖ door of the feast house. Then the speaker of the chief speaks, | for the speaker of the chiefs of the numayms always | first speak to the chiefs of the numayms and their names | are called. And this is what (the speaker) says to his numaym as he is | speaking: ‖

"Indeed, Chief ᶜnemōgwis, indeed Hâmiselał, indeed | Mâᶜnakŭl, am I not going to talk with gladness to the guests of my | chief, for they have all come into this house, into this good house | of my chief?" Thus he says, and turns his face to the guests. | Then he says: ‖

"Welcome, Chief Âwaxelag·îlis; welcome, Chief K·îmk·eqewēd;| welcome, Chief Ts!exᶜēd; welcome, Chief Hăwīlkŭlał; welcome, Chief | l!āqwalał; welcome, Chief G·ēxk·enis, come now to | your seats, to the seats of your late fathers, and just sit down | in your seats, chiefs, which are prepared for you. Now sit down well, chiefs, ‖ and your people. You do not come here, chiefs, to | feel badly in this house of my chief. Now, sing feasting-songs | to tell

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Speeches Delivered in Feasts

G·îlᶜem hë lēᶜlalē g·īg̣ămaᶜyasa ᶜneᶜmēmotasa Sēnl!emē lāxa ałōgŭq!esē ᶜnāłᶜneᶜmēmatsa Kwāg·ułē qa läs k!wēła. Wä, g·îlᶜmēsē ᶜwīᶜlaēlēda lēᶜlāneme laē ḷāxᶜŭlīłē elkwasa g·īg̣ămaᶜyē. Wä, lä gwēg̣emāła lāx k!ŭdzēlasasēs ᶜneᶜmēmota Sēnl!emē läxa max·stâlīłasa t!ex·îłäsa k!wēladzats!ē g·ōkwa. Wä, lä yāq!eg·aᶜłē elkwasa g·īg̣ămaᶜyē qaxs hëmenałaᶜmaēda ăᶜyîlkwasa g·īg·eg̣ămaᶜyē hë g·îl yāq!eg·aᶜłtseᶜwē g·īg·eg̣ămaᶜyasēs ᶜneᶜmēmotē, yîxs lālaxtewaē ḷēḷeqelax ḷēḷegemas. Wä, g·aᶜmēs wāłdemsēxēs ᶜneᶜmēmotaxs laē yāq!entlāla:—

"Qäḷalen g·īg̣ămē ᶜnemōgwis; qäḷalen Hâmiselał; qäḷalen Mâᶜnakŭl. Ēsᶜmaēḷen wäg·îł mōmelk·!ālałtsōx lēᶜlāneMAXSEN g·īg̣ămaᶜyēx qaōxs g·āxaē ᶜwīᶜlaēla lāxwa lāx aëk·!aakwa g·ōkwaxsen g·īg̣ămaᶜyēx," ᶜnēk·exs laē g̣wēg̣emx·ᶜīd lāxa lēᶜlāneMAXSEN. Wä, la ᶜnēk·a:—

"Gēlag·a g·ig̣ămē Âwaxelag·îlis; gēlag·a g·īg̣ămē K·îmk·eqewēd; gēlag·a g·īg̣ămē Ts!exᶜēd; gēlag·a g·īg̣ămē Hăwīlkŭlał; gēlag·a g·īg̣ămē l!āqwalał; gēlag·a g·īg̣ămē G·ēxk·enis. Wa, gēlag·a lāxwa k!wayaqōs lāxōx k!wēk!waᶜyaxs eâswŭłaxōxs âᶜmaqōs la k!wastōlīłaseᶜwa g·īg·eg̣ămē. Laᶜmō aëk·!aakwa. Wäg·a hëlᶜalīł laqō g·īg·eg̣ămē ḷeᶜwōs g·īg̣ēdäqōs. Wä, hëwēts g·āxēłōs g·īg·eg̣ămē, qaᶜs ᶜyax·q!esalaōs lāxōx g·ōkwaxsg·en g·īg̣ămēk·. Wä, wäg·îł la k!wēlg·aᶜł

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maămtag·ila, G·ēxsEm, and Lō^{ɛ}yalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kŭkwāk!um sing. And when their feasting-song is ended, | the
SēnL!Em sing. And when their feasting-song is ended, the | Laălax·-
s^{ɛ}Endayo and the Elgŭnwē^{ɛ} sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg·uł when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k!wēla-* 40
dzats!ē, | *k!wēlayats!ē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes.

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dExx^{ɛ}ēdEł qa^{ɛ}s nēłaōsaxEns ^{ɛ}nālax g·īg·Eg̣ămē," ^{ɛ}nēk·ēda Elkwäxs 22
laē gwēg̣Emx·^{ɛ}īd lāxēs ^{ɛ}nE^{ɛ}mēmotē. Wä, lä ^{ɛ}nēk·a:

"Wa, ^{ɛ}nE^{ɛ}mēmot la^{ɛ}mē lāg·aliłē wāłdEmasEns g·īg̣ăma^{ɛ}yēx qaxs
lE^{ɛ}maōłēx xŭlt!alidzEmsEns g·alEmg·alisa qEns gwēk·!ālas lāxEns 25
g·āxēx gwaēlas lāxwa g·ōkwaxsg·En g·īg̣ămēk·. Wä, wäg·ats mE-
^{ɛ}nats!ä lāxEns g·īg·Eg̣ăma^{ɛ}yē qa wäg·ēs k!wēlg·a^{ɛ}ł dExx^{ɛ}ēda," ^{ɛ}nēk·ēx
hă^{ɛ}yāł^{ɛ}äsēs ^{ɛ}nE^{ɛ}mēmotē. Wä, g·îl^{ɛ}mēsē layâ mE^{ɛ}nat!sē lāxa ōgwi-
walīłasa k!wēladzats!ē g·ōkwa, laē dExx^{ɛ}ēdēda yūduẋ^{u}sEmakwē
^{ɛ}nāł^{ɛ}nE^{ɛ}mēmasaxa Maămtag·ila Ļē^{ɛ}wa G·ēxsEm Ļe^{ɛ}wa Lō^{ɛ}yalaławäsa 30
^{ɛ}nEmsg̣Emē q!Emdema. Wä, g·îl^{ɛ}mēsē q!ŭlbē k!wē^{ɛ}lā^{ɛ}layâs laē
dExx^{ɛ}ēdēda Kŭkwāk!umē. Wä, g·îl^{ɛ}mēsē q!ŭlbē^{ɛ} k!wē^{ɛ}lā^{ɛ}layâs laē
dExx^{ɛ}ēdēda SēnL!Em. Wä, g·îl^{ɛ}mēsē q!ŭlbē k!wē^{ɛ}lā^{ɛ}layâs laē dExx-
^{ɛ}ēdēda Laălax·s^{ɛ}Endayo Ļe^{ɛ}wa Elgŭnwē^{ɛ}, yîsa ^{ɛ}nEmsg̣Emē k!wē^{ɛ}lā-
^{ɛ}layo q!Emdema. Wä, g·îl^{ɛ}mēsē q!ŭlbē k!wē^{ɛ}lā^{ɛ}layâs, wä, la^{ɛ}mē 35
hămōsg̣Emg̣owē k!wē^{ɛ}lā^{ɛ}layo q!Emq!Emdemē dExx^{ɛ}ēdayâsa ăḷEbōs-
g̣Emakwē ^{ɛ}nāł^{ɛ}nEmēmatsa Kwāg·ułaxs Lē^{ɛ}lānEmaasa ōgŭxsE^{ɛ}makwē
lēlqwălaLa^{ɛ}ya. Wä, g·îl^{ɛ}mēsē ^{ɛ}wī^{ɛ}la gwāł dExxElaxs laēda hēł^{ɛ}a
ăx^{ɛ}ēdxa mE^{ɛ}nats!ē lāxa ōgwiwalīłasa k!wē^{ɛ}ladzats!ē g·ōkwa,—yîxs
^{ɛ}nēk·aēda waōkwē bāk!uma yîxs Ļēx^{ɛ}ēdaaxa k!wēladzats!ē g·ōkwa, 40
k!wēlayats!ē g·ōkwa, wä, lä ^{ɛ}nāẋwaEm nEqa laxēs wāłdEmē,—qa^{ɛ}s
lä hăng·alīłas lāxa ăwīLEläsa t!Ex·îla. Wä, lä aaxsilēda q!ēnEmē
hă^{ɛ}yāł^{ɛ}axa ha^{ɛ}mäLasa k!wēłē. Wä, g·îl^{ɛ}mēsē g̣wāłā laē k·āg̣EmlīłE-

before the guests. As soon as all has been put down, ‖ the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maămtag·ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

"Indeed, Chief Âwaxᴇlag·îlis; indeed, Chief K·îmk·ᴇqᴇwēd; ‖ indeed, Chief Ts!ᴇxᵉēd; indeed, Chief Hăwīlkŭlał; indeed, | Chief L!āqwalał; indeed, Chief G·ēxk·ᴇnis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief ᵉnᴇmōgwis?" Thus he says, and turns his face to the door. | Then he says: ‖

"Sit still, great numaym, you Sēnl!ᴇm, and listen | to me. Welcome, Chief ᵉnᴇmōgwis; welcome, Chief | Hâmesᴇlał. Indeed, I shall say this, Chief Mâᵉnakŭl. Oh, welcome, | welcome! you have done this well. Keep on, | Chief ᵉnᴇmōgwis, look out and do not let the fire of ‖ your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | ᵉnᴇmōgwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his numaym. ‖ And he says, "Let us say this, chiefs, Wa wa!" After |

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lasa łōᴇlq!wē lāxa lēᵉlānᴇmē. Wä, g·îlᵉmēsē ᵉwīlg·alīła laasē ᵉwīᵉla hămx·ᵉīdēda lēᵉlānᴇmaxa la k·āgᴇmalīłᴇq. Wä, g·îlᵉmēsē nᴇxsᴇg·ilālīła la haᵉmāpaxs laē yāq!ᴇg·aᵉla ᴇlkwäsa ᵉnᴇᵉmēmotasa Maămtag·ila. Wä, laᴇmxaē hē g·îl yāq!ᴇnt!ālasōᵉsēs k!wēłwŭtē. Wä, lä ᵉnēk·a ᵉwāᵉwax·sgămiᵉlāla lāxēs k!wēłwŭtē.Wä, lä ᵉnēk·ēda ᴇlkwē:—

"Qäḷalᴇn, g·īg̣ămē Âwaxᴇlag·îlis; qäḷalᴇn g·īg̣ămē K·îmk·ᴇqᴇwēd; qäḷalᴇn g·īg̣ămē Ts!ᴇxᵉēd; qäḷalᴇn g·īg̣ămē Hăwīlkŭlał; qäḷalᴇn g·īg̣ămē L!āqwalał; qäḷalᴇn g·īg̣ămē G·ēxk·ᴇnis; ēsᵉmaēḷᴇns wäg·ił mōmᴇlk·!ālałtsōx g·āxa qᴇns g̣waēlas lāxwa ᵉwālasēx g·ōx̣ᵘ sa g·īg̣ămaᵉyē ᵉnᴇmōgwisē," ᵉnēk·ᴇxs laē g̣wēg̣ᴇmx·ᵉīd lāxa t!ᴇx·îla. Wä, la ᵉnēk·a:—

"Wëg·a, sᴇlt!ēdᴇx ᵉwālas ᵉnᴇᵉmēm, yūl Sēnl!ᴇm qaᵉs hōlēlaōs g·āxᴇn. Wä, g·ēlag·a g·īg̣ămē ᵉnᴇmōgwis. Wä, gēlag·a g·īg̣ămē Hâmesᴇlał, qäḷag·ᴇn wālᴇmlᴇk· g·īg̣ămē Mâᵉnakŭl. Wa, gēlag·a. Wa, gēlak·asᵉō lāx·a ëg·ᴇmaxs g·īg̣ămē yîxs hëmᴇnāłaᵉmaaqōs g·īg̣ămē ᵉnᴇmōgwis q!āq!aᵉlāla qa k·!ēsēsōx k·!ᴇxᵉalīłōx lᴇgwīłaxsōs g·ōkwaqōs, g·īg̣ămē qag·as g·ōkŭlōtg·ōs, g·īg̣ămē qᴇnuᵉx̣ᵘ g·āxē ëk·!ēqᴇla lāxōs g·ōkwaqōs, g·īg̣ămē. Laᵉmᴇnuᵉx̣ᵘ ëx·p!asᴇᵉwa, g·īg̣ămē. Wëg·a âᴇm qāsax lāx t!ᴇx·îlāsa g·īg̣ămēg·ilä, g·īg̣ămē ᵉnᴇmōgwis. Wä, gēlak·asᵉla, g·īg̣ămē qaōs ëk·ēx ᵉnâqē qag·as g·ēgēdg·ōs, g·īg̣ămē," ᵉnēk·ᴇxs laē g̣wēg̣ᴇmx·ᵉīd lāxēs ᵉnᴇᵉmēmot. Wä, lä ᵉnēk·a: "Qᴇns ᵉnēk·ē g·īg·ᴇg̣ămē. Wa, wa." Wä, g·îlᵉmēsē

he has finished speaking, the speaker of the house arises, and speaks. | He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: ‖ 'Keep on walking the trail of the chief-maker, Chief.' That | is what my chief, ᶜnEmōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak·!alasōᶜ, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, ‖ ᶜnEmōgwis. This is a handsome chief. That is what I say, numaym | SēnL!Em. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ‖

"Go on, go on, Chief Âwaxelag·îlis; go on, Chief | K·îmk·EqEwēd; go on, Chief Ts!Exᶜēd; go on, Chief Hăwīlkŭlał; | go on, Chief L!āqwalał; go on, Chief G·ēxk·Enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his ‖ numaym, the SēnL!Em, and says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

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gwāłᶜalīł yāq!Ent!āla laē Ḷaxᶜŭlīłē Elkwäsa k!wēᶜlasē qaᶜs yāq!Eg·aᶜłē. Wä, lä ᶜnēk·a:—

"QäḶa wāłdEmasa yāq!Ent!āla âlasēs wāldEmōs yîxEn q!āsgEmalīłtsEᶜwē ᶜmEk!ŭgēlīłasa wāldEmasa q!ŭlyakwē, yîxs laaqōs ᶜnēk·a: 'wēg·a âEm qāsax lāx t!Ex·îläsa g·īgămēg·ilä, g·īgămē.' Wä, hëEmk·gwäłag·En g·īg̣ămēk·, yîxg·a ᶜnEmōgwisEk·, yîx·āk· lāxēs qäᶜnakŭlaēnaᶜyē qäḶaxs qastâᶜyaax t!Ex·îläsēs gagEmpē Hēnak·!alasEᶜwēxa LēłElaēnoxwē ᶜwālas g·īg̣ămaᶜyaxa L!ēᶜnag·ilaēnoxwēxa q!Elt!ēnoxwē. Wä, yōᶜmēs t!Ex·îla qaqEsēłtsg·în g·īg̣ămēk· laxg·a ᶜnEmōgwisEk· laxg·ada ëx·stōkᵘ g·īg̣ămaᶜya, qEns ᶜnēk·ē, ᶜnEᶜmēmot SēnL!Em. Wä, la ᶜmēsEn Lāgŭnsałxens g·īg·Egămaᶜyēx LēᶜlānEmasEns g·īg̣ămaᶜyēx," ᶜnēk·ē. Wä, lä g̣wēgEmx·ᶜīd lāxa k!wēłē, wä, lä ēdzaqwa yāq!Eg·aᶜła. Wä, lä ᶜnēk·a yîxs laē g̣wāł ᶜwīᶜla haᶜmāpēda k!wēłē:—

"Wäk·as, wäk·as g·īg̣ămē Âwaxelag·îlis; wäk·as g·īg̣ămē K·îmk·EqEwēdē; wäk·as g·īg̣ămē Ts!Exᶜēd; wäk·as g·īg̣ămē Hăwīlkŭlał; wäk·as g·īg̣ămē L!āqwalał; wäk·as g·īg̣ămē G·ēxk·Enes. Wäk·as lag·aqō Ḷᴱᶜwōs g·īgEdäqōs, g·īg·Egămē. Laᶜmō aēk·!aakwaxōs g·āxēłaqōs LēᶜlānEmsg·En g·īg̣ămēk·," ᶜnēk·Exs laē gwēgEmx·ᶜīd lāxēs ᶜnEᶜmēmota SēnL!Emē. Wä, lä ᶜnēk·a: "Wa, ᶜnEᶜmēmot, laᶜmē lāg·alīła xŭlt!alēdzEmasEns g·alEmg·alisē qEns g̣wēk·!ālas lāxEns gg·āxēxwaēlasa," ᶜnēk·ē. Wä, laEm lāba.

Now you will see that the names | of the chiefs of the numaym SēnL!Em are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs, ᶜnEmōgwis, is called. Then he ‖ names the one next to ᶜnEmōgwis, HâmesElał. Then he names next to | HâmesElał, Mâᶜnakŭla, for that is the order of the three chiefs of the | numaym SēnL!Em; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym SēnL!Em give a feast. And even when a ‖ common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. ‖ And when the speech to his numaym the SēnL!Em is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maămtag·ila, Âwaxelag·îlis; and next, | K·îmk·EqEwēd, who is the head chief of the numaym G·ēxsEm. Then he names ‖ Ts!Exᶜēd, the head chief of the numaym LōᶜyalaławA. Then he names | Hăwilkŭlał, the head chief of the numaym Kŭkwāk!um. | Then he names

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Wä, laEms dōqŭlaqēxs hëx·säᶜmaē g·îl ḷēḷEqalasōsa Elkwē g·īg·Egămaᶜyasēs ᶜnEᶜmēmota SēnL!Em yîxs laē q!āq!agEmlaq qa ᶜnāx̣waᶜmēsē hōlēlax wałdEmiᶜläläs. Wä, hëEm g·îl ḷēxᶜētsōᶜsē ḷāx̣umaᶜyas g·īg·Egămaᶜyas yîx ᶜnEmōgwis. Wä, lä ḷēxᶜēdxa mā-k·îläx ᶜnEmōgwisē HâmesElał. Wä, lä ḷēxᶜēdxa mak·îläx HâmesElałē Mâᶜnakŭla, qaxs hëᶜmaē gwäłaatsa yūdukwē g·īg·Egămēsa ᶜnEᶜmēmotasa SēnL!Emē, yîxs ts!āᶜyaxaᶜnakŭlaē g·äg·ElEla lāxa ᶜnōla lä ḷēxᶜēdxa māk·îla, wä, lä ḷēxᶜēdxa ămāyEnxaᶜyē, yîx häē k!wēᶜlasa ᶜnEᶜmēmotasa SēnL!Emē. Wä, wāx·ᶜmēsē hë k!wēᶜlasa bEgwānEmq!alamē, lä hëx·säEm ḷēqElasEᶜwēda yūdukwē g·īg·Egămaᶜya. Wä, lä hëwāxaEm ḷēxᶜētsEᶜwēda k!wēᶜlasē bEgwānEmq!alama yîsa Elkwäxs laē q!āq!agEmlaxēs ᶜnEᶜmēmotaxs yāq!Ent!ālēlē laqēxs g·ālaē ᶜwīᶜlaēlē lēᶜlānEmasa k!wēᶜlasē ḷōxs laē lāgŭnsaxa k!wēłaxs laē gwāł hăᶜmāpa.

Wä, lä q!ŭlbē wāłdEmasēxēs ᶜnEᶜmēmota SēnL!Em laē gwēgEmx·ᶜīd lāxa lēᶜlānEmē qaᶜs ᶜnāłᶜnEmōk·olelē ḷēqElax ḷēḷax̣umaᶜyasa ᶜnāłᶜnEᶜmēmasē. Wä, hëᶜmis g·îl ḷēxᶜētsōsē ḷax̣umaᶜyasa ᶜnEᶜmēmotasa Maămtag·ila, yîx Âwaxelag·îlisē. Wä, lä māk·îlē K·îmk·EqEwēdē, yīx ḷāx̣umaᶜyasa ᶜnEᶜmēmotasa G·ēxsEm. Wä, lä ḷēxᶜēdEx Ts!Exᶜēd, yîx ḷāx̣umaᶜyasa ᶜnEᶜmēmotasa LōᶜyalaławA. Wä, lä ḷēxᶜēdEx Hăwīlkŭlał, yîx ḷāx̣umaᶜyasa ᶜnEᶜmēmotasa Kŭkwāk!um. Wä, lä ḷēxᶜēdEx L!āqwalał, yîx ḷāx̣umaᶜyasa ᶜnEᶜmēmotasa Laălax·sᶜEn-

L!āqwalał, head chief of the numaym Laălax·sᵉEndayo. | And last he names G·ēxk·Enis, head chief of the | numaym Ełgŭnwēᵉ. That is when the speaker of the chief of the ‖ numaym Sēnl!Em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ‖

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dayo. Wä, lä ElxḶala ḶēxᵉēdEx G·ēxk·Enis, yîx Ḷāx̣umaᵉyasa ᵉnE- 23
ᵉmēmotasa Elgŭnwaᵉyē, yîxs yāq!Ent!ālaē Elkwäsa g·īg̣ămaᵉyasa ᵉnE-
ᵉmēmotasa Sēnl!Emē. Wä, laᵉmē hëwäxa Ḷēxᵉēdxa bEgwānEm- 25
q!ālaxs k!wēᵉlasaē.

Wä, hēt!ēda Elkwäsa k!wēᵉlekwē ts!Elwaqaxa bEgwānEmq!äläxs k!wēᵉlasaē. Wä, g·aEm g̣wēk·!ālatsa Elkwäsa k!wēlasē Ḷōᵉ Elkwäsa k!wēᵉlēkwē. Wä, laEm lāba.

Swear-Words (Hănkwa)

1. Häsłelōł, Go and die. Generally used by women in friendly banter.
2. Łałeᵉlaa, you are dead there. Used in friendly discussion when a person feels that he can no longer carry on his argument.

2*a*. Hănlałelōl, die yourself. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.

3. Łeᵉlwēst!a ăxa, you are dead there. Used in a bantering way, or at the end of an argument.
4. Łeᵉldzēwēst!a ăxa, you great one are dead there. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Łeᵉldzâmasa, indeed, you are dead there. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X·istōlīł lāqᵘ, show your teeth and your orbits there (meaning that the skull is lying on the ground).

6*a*. Q!ŭlēg̣EmalaEmłnēsḶas laxēs wāłdEmōs g·āxEn. WāwanEmg·ilagas. I hope what you wish will happen to me will happen to you, death-bringing-woman. Retort to 6.

6*b*. Wädzō, WāwanEmg·ilagas, go away, Death-bringing-woman! Sometimes used like the preceding.

7. X·idzīł lōx, show your teeth on the floor of the house.

7*a*. Q!Ex·stolīł lōx, you bite the floor of my house at the door. These (7 and 7*a*) are used in a quarrel.

8. Łeᵉlx·sᵉōł lōx, die here on the ground.

8*a*. Häxenłelōl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8. Used by men only, particularly men of high rank, in quarrels over social matters.

9. Yāgwīł lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

9*a*. Yaq!ŭs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9. Used in a similar way as the preceding.

10. Yaxstōlīł lāq^{u}, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

10*a*. Yaxwelsnēsḷas qa^{ɛ}s łe^{ɛ}laōs lāxs ḷâdzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10*a*) are never used by women, but particularly by chiefs.

11. Wēxenḷas yāxwels qa^{ɛ}s łe^{ɛ}laōs lāq^{u}, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.

11*a*. Sōł łe^{ɛ}lł qa^{ɛ}s q!ŭlēgemālamaōs lāxēs wāłdemōs g·āxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.

12. Wēxenḷas łe^{ɛ}lg·aelsa laxōs ḷâdzasaqōs qa^{ɛ}s hālax·^{ɛ}idaōs k·!eâgwaelsa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.

13. Häsk·!ä, DIE WITH YOUR TEETH IN YOUR HEAD.

13*a*. Ladzâ^{ɛ}mas łe^{ɛ}lla q!aq!axstālanemamīlg·enlōł qa^{ɛ}s hālabala^{ɛ}mēlōs łe^{ɛ}lL, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax·da^{ɛ}x^{u}·

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.

14*a*. P!ōqomakŏl, YOU ARE A BODY WITHOUT HEAD. Retort to 14. There is one particular swear-word of the Denax·da^{ɛ}x^{u} against the A^{ɛ}waīlela numaym K·!ek·!aēnox^{u}.

15. K·!îmlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax·da^{ɛ}x^{u} by cutting his face with an adz.

INDEX

Page.

ABALONE—
blanket covered with 701, 777, 778
hat covered with 701, 777, 778
ABALONE SHELLS 685, 777
AFTERBIRTH—
belief regarding 606
of twins 678, 686
of twins used for cauterizing 694
treatment of 653–655
ALDER-LEAVES 589
ALDER-TREE 57
ALDER-WOOD, as fuel for drying berries 273
ANCHOR 511
ANCHOR STONES 180
ANIMALS, game, belief regarding hearing of 637
ASSEMBLY OF CHIEFS AND SHAMANS 733
ASSEMBLY OF NUMAYM 769
ATTENDANTS AT FEAST 438
ATTENDANTS OF CHIEF 762–763
ATTENDANTS OF HOST 758
BACK-PROTECTOR 142
BAG OF SEA-LION HIDE 109
BAIT—
clams used for 162
cockles and clams for 178
for fishhooks 179
for fish traps 162, 182
mussels used for 182
sea eggs used for 182
BARNACLES—
gathering of 499
method of preparing 504
steamed on beach 501, 505
BASKETS—
for cooking berries 138, 284, 288
for huckleberries 140
for steaming 555, 561
for viburnum berries 138
for wild carrots 139
new, custom regarding 607
of cedar bark 136, 139, 226, 228, 235, 240, 252, 254
open-work, making of 134
rack for holding 171
set of, for berry picking 204, 205, 206, 208, 209, 213, 214, 216, 217, 218, 220, 269
BEAVER DISH 756
BEDDING, of child, hidden in cave 671, 673
BELIEF REGARDING COFFIN 687
BELIEFS—
regarding birth 651–657
regarding cripples 696
regarding currants 575
regarding fern roots 524
regarding hearing of game animals 637
regarding maturing girl 700
regarding twins of opposite sexes 713
relating to devilfish 614
relating to first halibut of season 247

Page.

BELIEFS AND CUSTOMS 603–748
BELT 143
BERRIES, frame for drying 167
BERRY BASKETS, set of 211, 216
BERRY-CAKES—
bundles of 263, 268, 281
making of 271–274, 279
storing of 274, 275
BERRY-PICKERS—
hiring of 211, 220
payment of 220
BIRD-CHERRY BARK 157
BIRTH, customs and beliefs regarding 649–655
BLANKET, pin for, made of yew-wood 118
BLOOD, of seal 456
BLOOD-SOUP 456, 457
BLUBBER, of seal 456, 458, 463
BLUEBERRIES 300
BOARDS—
making of 61, 82–83
sewing of 77, 93, 98
BODY, feelings of, as signs 603–605
BOILING WITH RED-HOT STONES 545, 546
BOTTLE OF KELP 540
BOXES—
bending side of 70–76, 90
boiling in 459, 460
bottom of 78, 91
caulking of 299
cutting kerfs in side of 68–70
fitting bottom of 91
for berry-cakes 263, 268, 274, 281
for cured seaweed 294, 296
for herring-spawn 254, 255
for mixing salal berries 265
for picking salmon-berries 140, 211
for preserved salmon 239
for soaking dried fish 315, 318, 319, 324
made water-tight 92
making of 60–92
making side of 62
measures of side of 65
painting side of 88
pegging side of 76–77, 79–81, 90–92
sewing side of 77, 88
squaring of 70
squaring side of 63–65, 84–85
steaming side of 71–74, 88–90
top of 81
BRACKEN-ROOT, digging of 195
BREAKFAST—
codfish eaten at 253
dog salmon eaten at 309, 313
fat food avoided at 308
green salmon eaten at 316
salmon eaten for 350
BUNCH-BERRIES (chamaepericlimenum unalaschkense) 596

Page.

BUOY OF FISHING LINE ... 180
BURIAL—
burning of food at ... 709
of parts of body ... 743
of twins ... 686
pulling down of roof at ... 709
BUTCHERING—
of mountain-goat ... 174, 428, 441
of porpoise ... 446
of seal ... 451
CANNIBAL AND SHAMAN, a ceremonial ... 739
CANNIBAL CEREMONIAL ... 741, 742
CANNIBAL-CRY ... 739, 740
CANNIBAL DANCERS ... 275, 753
CANOE—
as marriage gift ... 777
bottom-boards of ... 96
care of ... 94–97
landing of ... 193
loading of ... 192
protected against spirits ... 615
runway for ... 96, 97
use of, in picking berries ... 206
210, 211, 215, 216, 218, 219
used as feast dish ... 709, 772
CANOE-BUILDER—
customs of ... 615
making a successful ... 697
CAPTURE OF NOVICE ... 747
CARROTS—
boiled in kettle ... 557
digging of ... 200
preparation of ... 553
CARVINGS IN HOUSE ... 785
CASTORIUM, as weather charm ... 636
CAULKING OF BOX ... 299
CAUTERIZING ... 694
CAVE FOR CEDARBARK, used at birth or maturity ... 671, 672, 673
CEDAR ... 166, 167, 171
for firewood ... 763
stripping of bark of ... 616
yellow ... 163
CEDAR-BARK ... 191
beater ... 129
belief regarding ... 131
breaker ... 109, 127, 128, 133
implement for peeling ... 143
implement for splitting ... 117, 124
packing of ... 122, 123, 132
peeling off tree ... 120, 121, 131
preparation of ... 130
qualities of ... 122, 125
red ... 677, 735
red, for shaman ... 721
shredded ... 660, 661
shredding of ... 126–129, 132
splitting of ... 125
yellow, shredded ... 662, 668
CEDAR-BARK ROPE ... 75, 76, 90, 100, 158
CEDAR-BARK TOWELS ... 775
CEDAR MATS ... 125
CEDAR-TREE—
felling of ... 60
prayer to ... 619
CEDAR-WITHE ROPE ... 101

Page.

CEDAR-WITHES ... 111, 115, 119, 120
for sewing wood ... 77, 93
CEDAR-WOOD, for boxes ... 82
CEREMONIAL—
acquisition of, not belonging to family ... 740
winter ... 342, 560, 564
winter, food for ... 285, 289, 299
CEREMONIAL HOUSE ... 738
CEREMONIAL INTERVAL, four days as ... 709
CHARM—
against sea monsters ... 608
blue hellebore used as ... 175, 608
chiton ... 650
lizard as ... 645, 646
octopus used as ... 649–652
Peucedanum seed used as ... 175, 608
snake tail as ... 649–651
toad feet as ... 649–651
used in childbirth ... 649–651
CHIEFS—
afraid of parents of twins ... 689
marriage of daughter of ... 777
order of names in feast ... 792
position in feast ... 766, 767
rival, in seal feasts ... 460, 461
social position of daughter ... 776–779
CHIEFS, FOOD OF—
blood-soup of seal ... 457
currants and salal-berries ... 578
fern-roots ... 523
limbs of seal ... 459
long cinquefoil-roots ... 541, 544
parts of porpoise ... 750
parts of seal ... 750
salmon-cheeks ... 329
winkles ... 510
CHIEFTAINESS ... 776, 779
duties of ... 780
proper behavior of ... 396
CHILD—
cradling of ... 658
new-born, treated by mother of twins ... 667
new-born, washing of ... 652, 656
CHILDREN, means of having ... 644
CHITON ... 293
as charm, used in childbirth ... 650–651
boiled ... 483
eaten by poor people ... 488
eaten raw ... 485
gathering of ... 480
large, baked ... 486
large, boiled ... 487
large, gathering of ... 484
names of ... 480
roasted ... 480, 482
CHOPPING-BLOCK ... 514
CINQUEFOIL—
preparation of ... 535
steamed in box ... 536
CINQUEFOIL-FEAST ... 538–542
CINQUEFOIL-GARDEN ... 189–192
CINQUEFOIL-ROOTS—
bundles of ... 191, 192
cooked in kettle ... 542
digging of ... 188–194
long ... 190, 191

CINQUEFOIL ROOTS—Continued. Page.
long, eaten by chiefs ... 541, 544
short ... 190, 191
short and long ... 539
short, eaten by common people ... 541, 544
CLAMS—
as bait ... 162, 178, 181, 183
opening of ... 179
steamed, with devilfish ... 474
with seaweed ... 516
CLOVER—
cooking of ... 527, 531
digging of ... 186–188
preparation of ... 528
CLOVER-GARDEN ... 186–187
CLOVER-ROOT—
baked ... 533
raw ... 531
COCKLES, as bait ... 178
CODFISH—
black ... 382, 392
drying of ... 253
eaten at breakfast ... 253
eyes of ... 388
fresh ... 379, 382
head ... 388
method of cutting ... 253, 379, 380, 382, 383
red ... 392
roasted ... 390, 391
tainted ... 386
COFFIN, belief regarding ... 686
COPPER ... 655, 684, 685, 770, 772, 775, 777, 778, 785
breaking of ... 770, 787
purchase of ... 685
small ... 777
used by maturing girl ... 701
COPPER BRACELETS ... 777
CORPSE—
clothed in best clothing ... 708
kicked by mother ... 708
CRABAPPLES—
and water, price of ... 762
brittle ... 594
feast of ... 762
in oil ... 594
mashed, mixed with salal-berry cakes ... 594
mashed, steamed ... 594
picking of ... 213
preserved in water ... 286
CRABS, as weather charms ... 620, 625, 628
CRADLES ... 658–665
deposited in caves ... 672, 692–693
CRIPPLES, beliefs regarding ... 696
CRYPTOCHITON—
baked ... 508
preparation of ... 506
CURRANTS ... 601
belief regarding ... 575
cakes of ... 275–281, 572
custom concerning ... 616
effect of ... 576
mashed, with salal-berries ... 577
picking of ... 208
raw ... 575
CUSTOMS RELATING TO—
birth ... 651–657
canoe-building ... 615
currants ... 616

CUSTOMS RELATING TO—Continued Page.
drinking before meals ... 377
eating ... 607, 750
felling of trees ... 617
fern-roots ... 521–522, 616
fish-cleaning ... 382
halibut-spawn ... 378
kelp-fish ... 393
new berry-baskets ... 607
rinsing mouth ... 377
salmon ... 304, 328, 329, 609
sea-eggs ... 498, 637
sea-slugs ... 476
seals ... 607, 608
stripping of cedar-bark ... 131, 616
twins ... 674
CUTTING-BOARD, for fish ... 225, 249
DANCE—
fire ... 738, 739
of attendants of chief ... 773, 767
of chief's daughter ... 754, 759, 766, 767, 772
of chief's relatives ... 759–760
of women ... 723
tamer ... 738, 739
DEATH ... 705–710
hair cut after ... 709
signs of ... 603–604, 707–708
DEATH-BRINGER ... 747
DEER—
creation of, reference to ... 398
tail of, as charm ... 649
ulna of ... 117, 124, 157
DEFORMATION OF HEAD—
among Koskimo ... 671
among Kwāg·uł ... 671
of child ... 656, 658, 662, 663, 664, 665, 666
of twins ... 675
DENAX·DAᴱXᵘ ... 218
method of cooking mountain-goat skin ... 443
method of cooking salmon ... 323
DENTALIA, used in weather charm ... 624
DEVILFISH—
beliefs relating to ... 614
boiled ... 470
boiled with oil ... 473
catching of ... 185, 470, 474, 475
female, not boiled ... 472
hook for ... 151–152
scorched ... 472
steamed with clams ... 474
DIGGING-STICK ... 118, 186, 188, 521
for clover ... 146
for cryptochiton ... 150
for roots ... 149
DISH—
beaver ... 756
double-headed serpent ... 756
dzō'noqᵘwa ... 756
for pounding salal-berries ... 59
grizzly-bear ... 756
hair-seal ... 756
killerwhale ... 756
sea lion ... 756
wolf ... 756
DISHES ... 320, 360
for feast ... 325
house ... 756, 764
making of ... 57–59

DISHES—Continued. Page.
measurements of 57–58
sizes of 59
DOG-FISH, skin of, for polishing 104, 108
DOG-SALMON—
backbones of 226, 229–230
cheeks of 231–234
customs relating to 609
cutting of 223, 224, 229, 306
first of season 302, 350
fishing for 223, 224
head of, roasted 234
middle piece of 225
pectoral fins of 230–231
quarter-dried 236
refuse of 304
roasting of 223–225, 305
spawn of 235
split 227–229
tail of 226
DOGWOOD-BERRIES, picking of 220
DREAMS—
as omens 642, 643
explanation of 725
meaning of 707, 708
means of inducing 707
sexual, meaning of 642, 643
DRESS—
of women 118, 186, 189, 195, 197, 198, 200, 208, 210, 213, 219, 221
of maturing girl 701
DRIFTWOOD, for fuel 181, 256, 281, 287, 296
DRINKING AFTER MEALS 311, 314, 315, 321, 328, 329, 338, 339, 344, 345, 346, 348, 353, 354, 358, 359, 361, 362, 386, 408
DRINKING BEFORE AND AFTER MEALS 377
DRINKING BEFORE MEALS 314, 319, 321, 327, 328, 331, 334, 347, 352, 356, 367, 380
DRINKING-TUBE 700
DRUM 320, 763, 772, 789
DRYING-FRAME, for making berry-cakes 260, 271, 278
DRYING RACK 233, 238
for seaweed 293
DZŌ'NOQ!WA DISH 756
EAGLE 781, 784
collar-bone of 443
name of 785
use of tail-feathers of 635, 673, 677, 681, 682, 692
EAGLE-DOWN 678, 682, 726, 735
for singers 720
symbolizing snow 633
used by shaman 721, 726
EAR-ORNAMENTS 778
EATING, customs relating to 750
EEL-GRASS 335, 554
eating of 512
gathering of 510
pole for gathering 155
used in steaming food 245
ELDERBERRIES—
hook for picking 155
mixed with salal-berries 267
picking of 204, 567
preservation of 255–263
unripe 567
ELDERBERRY-CAKES, eating of 564
ENDOGAMY 781

Page.
ERYTHRONIUM—
boiled 547
digging of 197
preparation of 544
raw and baked 548
EYEBROWS, pulling out of 701
EYES—
of codfish 388
of kelp-fish 395
FACE PAINTING 770
FAMILY 397
FAMILY HISTORY 778
FEAST 320
attendants at 438
gift given in return for 766
of currants 751
of huckleberries 754
of mountain-goat brisket 433–436
of mountain-goat meat 437
of qōt!xolē 775
of salal-berries and crabapples mixed 767–775
of salmon-berries 760
of viburnum-berries 755
oil 755
promise of 753, 754
seal 756
seats in 771
FEAST-NAME 786, 787
FEAST-SONGS 333, 437, 565, 753, 757, 759, 763, 764, 766, 769, 772, 788
FERN, as weather charm 623, 628
FERN-FRONDS 482, 533, 536, 538, 555, 586
used in steaming 257
FERN-ROOTS—
belief regarding 524
cleaning of 518
digging of 195, 196, 616
eaten with salmon-spawn 343
eating of 523
not dug by young women 616
preparation of 524
steaming of 517
with salmon-spawn 342
preparation of 526
used as medicine 527
FIRE—
for heating stones 72, 87, 105, 164, 265, 276, 282
produced by magic 745–746
put out with blankets 774
FIRE-DANCE 738, 739
FIRETONGS 335
FIREWOOD 762
FISH—
cutting-board for 225
See also Codfish; Devil-fish; Dog-fish; Flounders; Halibut; Kelp fish; Perch; Salmon.
FISH BONES, thrown into fire 411
FISH KNIVES 242
locked in roasting tongs 306
FISH SOUP, eaten after meat 412
FISH TRAP 182, 183
success of 613
FISHERMAN, successful, how made 698
FISHING 178–184
FISHING LINE 179
FISHING PLACES, hereditary 223
quarrels over 224

Page.

FISHING-TACKLE, for flounders ... 157
FLOUNDERS ... 413–421
  boiling whole ... 415–417
  catching of ... 178, 413–414
  cutting of ... 415
  eaten with spoons ... 417
  steamed ... 418–421
FOG, gathered by mother of twins ... 632
FOOD—
  as marriage gift ... 777
  gathering of ... 184–222
  of head-chief ... 275, 289
  of poor people ... 275, 488
  preservation of ... 223–304
  taken home from feast ... 370, 435, 480, 514, 524, 542, 557
FOOD-MAT ... 307, 311, 312, 318, 321, 326, 328, 331, 334, 337, 344, 349, 356, 357, 359, 362, 363, 369, 371, 379, 385, 391, 392, 399, 425, 515
FORT RUPERT ... 742
FOUR, THE CEREMONIAL NUMBER ... 620, 623, 626, 627, 630, 633, 634, 635, 636, 639, 640, 645, 646, 650, 653, 668, 669, 739
  cauterizing in four places ... 696
  circuit around four houses ... 684
  four cries ... 758, 765
  four dancers ... 767, 772, 773
  four days ... 499, 329, 481, 679, 685, 709, 735
  four guests ... 396
  four invitations ... 763, 752
  four kinds of food ... 705, 718
  four messengers ... 561, 734, 749, 770
  four months ... 670, 680
  four mouthfuls of water ... 700
  four pieces of food ... 700
  four persons bury twins ... 687
  four purifications ... 701
  four songs ... 369, 789
  sacrifice in four pieces ... 703
  taboos for four years ... 685
  time-beating four times ... 720
FRAME—
  for drying berries ... 167
  for steaming cinquefoil-roots ... 535, 536, 539, 542
FUEL, driftwood used for ... 181, 256, 281, 287, 296
GARDEN-BED ... 186, 187, 189, 190, 191
GHOST, child of ... 712
GHOST COUNTRY ... 710–713
GHOST VILLAGE ... 714
GHOSTS ... 727
  attracted by yawning ... 711
  do not hear shouts ... 711
  materials used by ... 711
GIFT, given in return for feast ... 766
GIRL, maturing, belief regarding ... 700
GOAT-HUNTING ... 173
GOOSEBERRIES—
  picking of ... 221
  preparation of ... 597
GOOSEBERRY JAM ... 598–599
GREAT-INVENTOR ... 622, 625, 626, 627
GRIZZLY-BEAR DISH ... 756
GUESTS—
  led by hostess ... 332
  served according to rank ... 321
  speeches of ... 334

GWA'YE— Page.
  cinquefoil roots at ... 190
  clover growing at ... 188
  crabapples in ... 213
GWANĒ—
  dog-salmon in river of ... 223
  salmon in river of ... 231
GWASILA (sun-dried salmon) ... 350
HAIR, child's, singeing of ... 653, 671
HAIR, CUTTING OF—
  after death ... 709
  maturing girl ... 701
  mother of infant ... 655
  sign of mourning ... 603
  smybolic of throat-cutting ... 709
HAIR-LINE ... 158
  for fishhooks ... 179
HAIR-ROPE ... 664
HALIBUT—
  apron ... 248
  beliefs concerning ... 247
  blistered half-dried ... 363
  boiled dried ... 364
  bones gathered after meal ... 358
  bones thrown into water ... 246
  cutting of ... 240–250
  dried ... 360
  dried apron ... 248
  dried fins of ... 248
  dried head of ... 248
  dried stomach ... 248
  dried tail of ... 248
  drying of ... 249–251
  eaten with seal blubber ... 463
  edges, boiled ... 368
  edges, Newettee name of ... 379
  edges, roasted ... 370
  fins, boiled ... 247
  fins, soaked dried ... 375
  first of season ... 247
  head dried ... 371
  heads and backbone, fresh ... 357
  intestines ... 245, 247
  middle piece of ... 378
  preserving ... 241–252
  ribs of ... 248
  rough edges of ... 248
  skin and meat ... 361
  skin, poked ... 367
  skin, scorched ... 365
  soaked in cance ... 271, 272, 275
  spawn ... 377, 378
  stomach, dried, boiled, and soaked ... 373
  tips ... 359
  treatment of stomach when fresh ... 245
HAMMER ... 267, 270
HAMMER-STONE ... 506, 510
HAT ... 208
HEAD, of child, deformation of ... 657, 658, 662, 663, 664, 665, 666
HEAD-CHIEF, food of ... 275, 289
HEAD-RINGS, of red cedar-bark ... 721
  used in twin ceremonial ... 682, 692
HEAD-SHAMAN, use of term ... 728
HEART, of seal ... 455, 457
HELLEBORE ROOT, BLUE—
  used as a charm ... 175, 608, 636
  used for washing ... 704

Page.
HEMLOCK-BRANCHES..... 162, 184, 440, 444, 461, 477
for purification..... 745
ring of, for shaman..... 725–727
used in oven..... 518
HEMLOCK-TREE..... 151, 152, 154, 155, 159, 165
HERRING SPAWN..... 254
eating of..... 425
fresh, on cedar branches..... 422
gathering of..... 184, 255
half-soaked..... 424
soaked..... 422
with kelp..... 426
with salmon-berry shoots..... 428
HOOK—
for devilfish..... 151–152
for picking elderberries..... 155
HORN—
bending of..... 103, 104, 108
hardening of, with tallow..... 108
polishing of..... 104, 108
steaming of..... 103, 105, 107
HORN SPOONS..... 570
making of..... 102–108
HORSE-CLAM, shell of..... 197, 261, 271, 278, 279, 292
HOUSE OF ROOT-DIGGER, prayer to..... 618
HOUSE-DISHES..... 756, 757, 761, 762, 764, 769, 771
HUCKLEBERRIES—
boiled..... 296
cleaning of..... 580, 582
mashed..... 581
mixed with salmon spawn..... 298
picking of..... 209
HUCKLEBERRY FEAST..... 754
HUNTER—
killed by grizzly bear..... 742–743
notice of departure..... 637, 642
taboos of..... 639, 641
taboos of wife..... 637
HUNTING..... 171–178
INDUSTRIES..... 57–172
INFANT—
head-cover for..... 665
treatment of..... 656–699
INITIATION..... 733, 742
return from..... 738
INTESTINES OF SEAL..... 453, 454, 455, 457
INVITATION..... 320, 382, 383, 384, 490, 503, 528, 537, 570, 581, 752, 755, 762, 763, 770
during ceremonial season..... 752
during secular season..... 752
to breakfast..... 328
to eat roasted salmon..... 307, 310
to feast..... 329, 330, 427, 561, 565
to feast, return of..... 439
to meal..... 356, 368
JEALOUSY, lack of..... 640
JUMP-LINE..... 141, 142
K'!ÁŁMŌDĒŁANAḌA..... 733
KELP—
used in weather charm..... 629
with herring spawn..... 426
KELP-BOTTLE..... 316, 574, 657
for tallow..... 431
KELP-FISH..... 393–409
broiled dry..... 402
cutting of..... 397, 403, 405
KELP-FISH—Continued. Page.
eyes of..... 395
fishing for..... 181
gills and stomach boiled..... 405
roasted..... 408
split..... 403
wind-dried..... 400
KILLERWHALE—
soul of hunter goes to..... 727
dish..... 756
village, home of souls after death..... 714
KIDNEY-FAT, of mountain goat..... 429
KIDNEYS, of seal..... 453, 454, 455, 457
KNIFE, mussel-shell..... 398
KNIGHT INLET..... 323, 443, 509
cinquefoil roots at..... 190
clover growing in..... 188
crabapples in..... 213
lupines in..... 198
olachen in..... 299
qot!xolē berries at..... 218
Viburnum berries in..... 216, 586
KOSKIMO—
cradles of..... 672
deformation of head among..... 671
manner of cooking perch..... 411
manner of eating salmon..... 316
means of having children among..... 644
weather charm of..... 630
KWAKIUTL—
chitons not eaten by..... 483
cradling of infant..... 666
deformation of head among..... 670
manner of cooking perch..... 411
shaman of..... 728
weather charm of..... 630
LADLE..... 258, 259, 261, 276, 277, 292, 301, 333, 337, 339, 340, 341, 357, 362, 757
LAND-OTTER, as weather charm..... 626, 628
LEAVES, used in oven..... 518
LILY-BULBS—
boiled..... 563
digging of..... 201
feast of..... 560
LIVER OF SEAL..... 453, 454, 455, 457
LIZARD AS CHARM..... 645, 646
LONG-LIFE GIVER..... 737
LONG LIFE MAKER..... 706, 707
LUNGS OF SEAL..... 455, 457
LUPINE-ROOTS—
boiled..... 550
digging of..... 198
eaten raw..... 199
effect of eating..... 199, 551
steamed..... 552
MAĂMTAG'ILA—
names and crests of the..... 785
sea-gull, ancestor of..... 786
MARRIAGE—
debt, payment of..... 777, 779
gifts..... 432, 777
out of the tribe..... 782
MAST..... 99, 100
MAST-HOLE..... 101
MAT—
cedar-bark..... 125, 405
for seat..... 307

Page.

MAT-MAKER, means of making a child a successful ... 698
MATS ... 202, 203, 221, 240, 251, 254, 256, 264, 775
spread before guests ... 384
MATURITY ... 699
MATURING GIRL, dress of ... 701
MEDICINE, experts in ... 644
MENSTRUATION ... 521, 647
beliefs regarding effect of ... 608, 719, 733, 747
MESSENGERS ... 427, 751, 753
MIDWIFE ... 650, 651
pay of ... 670
MORTAR BOX ... 270
MOSQUITOES, protection against, by tallow ... 205
MOUNTAIN-GOAT—
butchering of ... 428, 441
fat of ... 436
kidney fat of ... 429
meat, boiled ... 437, 445
meat, cooking of ... 441
meat, roasted ... 443
meat, steamed ... 439
plucking of wool of ... 443
stomach-fat of ... 432
wool of ... 660, 661, 662, 663, 672
MOURNING, hair cut as sign of ... 603
MUSSELS—
gathering of ... 181
used for bait ... 182
MUSSEL-SHELL, knife of ... 398
NAKᵋWAX·DAᵋXᵘ ... 666, 718, 733, 734, 738, 739, 740
NAME, acquisition of, not belonging to family ... 740
change of ... 741
family ... 787
family, not given away ... 787
given after feast ... 439
given in marriage ... 777, 786
given in whale-feast ... 464
marriage-names put away ... 787
of chief ... 785
of new-born infant ... 653
of ten-months-old child ... 653
potlatch ... 787
NAMES AND CRESTS OF THE MAĂMTAG·ILA ... 785
NAMING OF TWINS ... 684, 692
NAVEL-STRING ... 652, 655, 656
of twins used for magical purposes ... 697–699
used for magical purposes ... 696, 699
NECK OF CHILD SHAPED ... 640
NECK RINGS, of red cedar bark, for shaman ... 721
NET, for sea-eggs ... 163
NETTING-MEASURE ... 163
NETTING-NEEDLE ... 163
NETTLE-BARK ... 163
for cauterizing ... 695
NEWETTEE—
Chiton eaten by ... 483
whale flensing among ... 465
NIMKISH RIVER, cinquefoil roots at ... 190
NIMKISH TRIBE, preservation of dog-salmon by ... 223
salmon catching by ... 231
NOSE-ORNAMENTS ... 778

NOVICE— Page.
brought back by wolves ... 741, 745
capture of ... 738, 747
NUMAYM ... 221, 390, 397, 399, 400, 426, 437, 459, 472, 483, 490, 492, 493, 513, 528, 556, 565, 566, 575, 582, 592, 600, 611, 680, 683, 689, 718, 742, 753, 755, 756, 757, 758, 759, 760, 766, 768, 769, 770, 771, 772, 778, 781, 784, 788, 789
ancestor of ... 734
dish for ... 59
NUMBER, CEREMONIAL—
eight days, interval of ... 670
sixteen days, interval of ... 738
ten years, period of ... 741
See also Four, the ceremonial number; eight; sixteen; ten.
OCHER ... 624, 630, 635
for painting twins ... 673, 674, 681, 685, 687, 692
red, given to new-born child ... 652
OCTOPUS, used as charm to facilitate childbirth ... 649, 651
OIL—
boiled with salmon ... 322
drunk from ladles ... 761
eaten with salmon ... 310, 311, 314, 316, 323
feast of ... 755, 787
mixed with water ... 301
of silver perch ... 666, 704
rubbed on body ... 666, 704
OIL-BOX ... 756
for preserved crabapples ... 289
for preserved qōt!xote ... 292
for preserved viburnum berries ... 283, 302
making of ... 82–92
measurements of ... 83
OIL-DISH ... 310, 311, 312, 313, 315, 317, 318, 319, 321, 323, 324, 326, 327, 347, 351, 360, 363, 365, 379, 400, 425, 428, 513, 523, 525, 532, 543, 549, 551, 553, 571
OLACHEN, fishing of ... 198
OLACHEN NET ... 677
ORNAMENTS ... 778
OVEN ... 444, 519, 520, 521, 587–591
OWLS, souls of common people become ... 727
PAINT—
black ... 58, 94–95
mixed with salmon-spawn ... 236
PAINTING ... 58, 343
of twins and their parents ... 679
PATIENT, arrangement of room for ... 734
PAY OF MIDWIFE ... 670
PAY OF TWINS' MOTHER ... 670
PAYMENT—
dependent on rank of debtor ... 731
for cauterizing ... 696
PEGS ... 74 75, 88, 90
PERCH ... 410 413
cutting of ... 410
fishing of ... 183
Koskimo manner of cooking ... 411
Kwakiutl manner of cooking ... 411
roasted ... 413
trap for ... 159
PERCH-OIL ... 633, 657, 666, 670, 671, 679, 704
for mixing paint ... 94
polishing wood with ... 148

Page.

PEUCEDANUM SEEDS, used as a charm 175, 608
PIN, of yew-wood, for blanket 118
PINE 143, 181, 398
PINEWOOD TONGS 229
POLISHING HORN 104, 108
PORPOISE—
  butchering of 446
  distribution of 750
  head and tail given to steersman 447
  intestines of, thrown into sea 447
  names of parts of body 450
  preparation of 448
POTLATCH 692, 784
  after payment of marriage debt 779
PRAYER—
  to cedar tree 619
  to child 668–669
  to crab 621, 623
  to dog salmon 609
  to house of root digger 618
  to silver salmon 611
  to Spirit of Fire 705, 706
  to stones used for heating water 656–657
  to tree to be felled 617, 618
  to twin 675
  to weather 636
PRINCESS 753
PRIVILEGES 785
PRYING-STICK 182
PUNTING 213, 216
PURIFICATION 685, 745
Q!Ā'NĒQĒ^{s} LAK^{u}, creates deer, reference to ... 398
QŌT!XOLĒ—
  eaten fresh with oil 290
  kept in boxes 291
  picking of 218
  preserved in oil 291
QUARREL, between husband and wife 742
RACK—
  for drying 233, 238
  for holding baskets 171
RANK 465
  of tribes 758
RATTLE 721, 723
RAVEN, cries of, as signs 606
RECIPES 305–601
RINSING OF MOUTH 311, 312, 313, 314, 319, 321, 329, 331, 347, 351, 352, 356, 362, 364, 367, 486, 487, 504, 510, 566, 568, 593
RIVAL CHIEFS 436, 773
  invited to feast 437
RIVALRY 751, 768, 787
ROASTING ON HOT STONES 345
ROASTING-TONGS 241, 370, 371, 390, 398
ROOF, pulled down after death 709
ROOM, for mother of twins 676–678
ROOTS, preservation of 188
ROPE, cedar bark 75, 76, 90, 100, 141
SACRED ROOM 748
  of novice 738
SACRED SONGS 736, 737, 738, 739, 740, 745
  of shaman 708, 722, 726
SACRIFICE—
  after death 709
  of clothing 707
  of food 705
SACRIFICE—Continued. Page.
  to souls 722
  to Spirit of Fire 706
SAIL—
  mat 100
  wooden 97
SALAL-BERRIES—
  cooking of 266
  dish for 59
  inferior quality 269
  picking of 205
  preparation of 768, 769
  preservation of 264–269
  raw 571
  with elderberries, long strips of 269
  with mashed currants 577
SALAL-BERRY CAKES 569, 594
SALMON—
  blistered 308
  boiled 313
  bones of, thrown into sea 308
  carried up by women 224
  cheeks 329
  cold roasted 312
  eaten with seal-blubber 463
  fins and tails 327–329
  fresh dried 316
  green 316
  guts, boiled 355
  middle part of, soaked 324
  mush made of 322
  old, dried 315
  old, roasted 313
  preserved brittle 310
  preserved in cellars 237, 322
  refuse of, thrown into river 304
  roasted 584
  roasted, eaten after elderberries 569
  scorched 309
  scorched, dried 528
  soaked backbones, boiled or blistered 325, 326
  soaked green 318, 319
  split backs 325
  sun-dried (Gwasila) 350
  See also Dog-salmon; Silver-salmon; Sockeye-salmon.
SALMON-BERRY—
  feast 760
  picking of 211
  shoots, with herring-spawn 428
  sprouts with salmon-spawn 342, 343
SALMON COUNTRY, souls of twins go to 727
SALMON-HEADS—
  boiled 336
  fresh 331
  mush of, boiled 338
  preserved 332
  steamed 334
SALMON-SPAWN—
  chewed by painter 343
  clayey 340
  for restoring voice 342
  milky 339
  roasted 344
  sticky 343
  with fern-roots 342, 343
  with huckleberries 298
  with paint 236

SALMON-SPAWN—Continued. Page.
with salmon-berry sprouts 342, 343
with seaweed 516
SALMON VILLAGE, abode of souls 714
SANDSTONES—
for grinding berry-cakes 267
for rubbing down horn 103, 109, 127, 144, 157
for sawing 109
SAWING WITH SANDSTONE 109
SCARLET BERRIES 300
SEA-EGGS—
blue, beliefs regarding 637
blue, gathering of 498
boiled 491
eating of, terms for 489
flat, eaten raw 494
flat, gathering of 494, 495
flat, males not eaten raw 496
flat, males roasted 496
flat, picked off rocks 496
for bait 182
gathering of 488
males not eaten raw 489
males roasted 490
net for 163
protected against spirits by firebrands 614
raw 493
raw and roasted 488
roasted 496
spear for 154
spearing of 182
SEA-LION, hide of, used to make bag 109
SEA-LION DISH 756
SEA MILKWORT—
digging of 194
effect of eating 559
preparation of 557
SEA MONSTERS, charms against 608
SEA-SLUGS—
baked 480
boiled 475
catching of 475, 476
eaten in winter only 478
roasted 479
SEAGULL, ancestor of Maămtag ila 786
SEAL-BLADDER, for keeping spawn 236
SEAL BLOOD, soup of 456
SEAL BLUBBER 456, 458, 460
SEAL DISH 756
SEAL FEAST 756
promise of 461
SEAL HEAD—
cooked 462
given to steersman 462
SEAL HUNTER, protects implements against contamination 608
SEAL-MEAT, steamed 461
SEAL SOCIETY 753
SEALING 174–178
SEALS—
boiled 459
butchering of 451
distribution of 458, 750
insides of, cooked 455
singeing 451
singeing, custom regarding 607
sleeping-rocks of 178
tongue of 453, 454, 455, 457
SEATS— Page.
in front 788
order of 763, 771
SEAWEED—
boiled 514
curing of 292–296
gathering of 185
powdered 296, 515
treated with chiton soup 293
used in oven 519
with clams 516
with salmon-spawn 516
SECULAR SEASON 769
SERPENT DISH, double-headed 756
SEWING OF WOOD 77, 88, 93
SEXUAL INTERCOURSE, effect of 719
SHAMAN 707, 713, 734
as assistant of girl 700
goes to meet Supernatural Power 707
payment of 723, 730, 731, 741
procedure of 725, 729–733
sacred song of 708
sucking body of patient 732
supernatural power of 724
taboos of 741
women as assistants of 718
SHAMANISM 718, 728
SHELL SPOON 279
SICKNESS—
signs of 603–604
urine protection against 668
SIGNS 603–606
body feelings as 603–605
cries of raven as 606
of death 603–604, 605, 707–708
of eating all 607
of recovery from sickness 707
of sickness 603–604
of success in hunting 605, 642
of success of fish-trap 613
of visitor coming 605
of weather 605
SILVER PERCH, OIL OF—
for annointing body 704
for head of child 666
SILVER-SALMON 240, 348
boiled 353
first caught, treatment of 610
roasted 241
spawn 237
spawn of, boiled 345
spawn of, with fern-roots 523
SINEW, for tying 158
SINGEING OF SEAL 451
SINGERS, place in house of 720
SINGING BEFORE MEALS 356
SINGING-MASTERS 342
SKUNK-CABBAGE 208, 257, 258, 260, 268, 271, 275, 276, 278, 444, 461, 482, 533, 552, 569 580, 586, 590
for use in oven 335
SLEEPING-ROCKS OF SEALS 178
SNAIL AS WEATHER CHARM 626, 628
SNAKE TAIL AS CHARM, used in childbirth 649–651
SNARE FOR GOAT-HUNTING 173–174
SNOW, symbolized by eagle down 633

Page.

SOAKING-BOX 324, 327, 329, 346, 352
SOAKING DRIED MEAT IN CANOE 433
SOCIAL CUSTOMS 750–794
SOCIAL POSITION AND MARRIAGE LAWS 776–787
SOCKEYE-SALMON 238, 346
  name of 612
  old 239
  spawn 237
SOLOMON'S SEAL 600
SON-IN-LAW, substitute for 432, 433
SONG-LEADER 769
SONGS 369, 737, 741, 776
  for feast 320, 325
  for winter-ceremonial 342
  order of 772
  sacred 735, 737, 738, 739, 740, 745
  sacred, of shaman 708, 722, 726
SOUL 708, 713, 730
  abode of 727
  abode of, after death 714
  comes to sacrifice 722
  invisible 713
  leaves body 718, 724
  leaves body at night 715
  like shadow 728
  like smoke 728
  of sea-hunters 715
  out of place 725
  recovered by shaman 718
  restored to sick person 722–723
  seat of, on the head 715
  similar to shadow 717
  size of 724
SPADE, for digging lily-bulbs 144
SPARROW SOCIETY 560
  chief of 728
SPAWN. See Herring; Salmon; Dog-salmon; Silver-salmon; Sockeye-salmon.
SPEAKER 753, 757, 765, 771, 787, 788
SPEAKER OF CHIEF 460
SPEAKER OF HOUSE 342
SPEAKING-POSTS 785
SPEAR—
  for flounders 157
  for sea-eggs 154
SPEECHES DELIVERED IN FEASTS 788–793
SPIRIT OF FIRE 705
  feeding of 774
SPIRITS—
  cure by 736
  frightened by firebrands 614
  frightened by painted face 615
SPIRITS OF WOODS 733
SPITS—
  for eating 492, 503
  for roasting 482
SPOON-BASKETS 238, 756
SPOONS 330, 345, 349, 358, 368, 407
  as marriage gifts 777
  of horn 570
  horn, making of 102–108
SPRUCE-ROOT 107, 111, 116, 118
STAGING—
  for drying roots 166
  for winter provisions 194

Page.

STAR-FISH AS WEATHER CHARM 630
STEAMING— Page.
  halibut 246
  horn 103, 107
  in pit 257–259
  on red-hot stones 335
  wood 71–74, 88–90, 94
STEAMING-BOX 265, 283, 288, 291, 297, 528
STEERSMAN, payment of 463
STIRRING-PADDLE 298
STOMACH OF SEAL 453, 454, 455
STOMACH-FAT OF MOUNTAIN-GOAT 432
STONE-HAMMER 578, 588, 594, 595
STONES—
  hot, for cooking food 244, 264, 277, 300, 335, 418–419, 439, 481, 553
  hot, for steaming 258, 501
  hot, for steaming wood or horn 71, 87, 94, 105
SUET OF MOUNTAIN-GOAT 429
SUMMER-SEAT 310, 744
SUPERNATURAL POWER 747
SWEAR WORDS 793–794
SWEAT BATH 702
TABOOS—
  house for sick people 719
  of canoe-builder 615
  of hunter 639
  of hunter's wife 637
  of husband of pregnant woman 649
  of parents of twins 673, 685
  sexual 521, 522, 615, 639–641, 741
TALLOW 635
  cakes of 429–430
  for hardening horn or wood 108, 144, 146, 148, 150, 151, 156, 165
  for protection from cold 431
  for protection from mosquitoes 205
  for protection from sunburn 431
TAMER-DANCE 738, 739
TIME-BEATING 628, 690, 720, 722, 723, 726, 739
TOAD FEET AS CHARM 649–651
TONGS 348, 351, 352, 355, 366, 369, 374, 477
  for cleaning spruce-roots 113, 116, 120
  for holding cedar-bark 128, 133
  for hot stones 73, 75, 88, 89, 105, 107, 258
  for lifting boiled fish 315, 317, 318, 321
  for roasting 229, 232, 234, 244, 306
  small used for eating 568
TOWELS 129, 531
  white cedar bark used as 314
TRADE—
  berry cakes used in 269
  herring spawn used in 254
TRAP, for perch, measurements of 161
TREE—
  burial 689
  felling of, custom relating to 617
  prayer to 617
TRIBES, rank of 758
TURNING AROUND, ceremonial of 630, 708
TWINS 713
  afterbirth of 678, 686
  belief regarding 713
  burial of 686
  ceremonial circuit of 682

TWINS—Continued. Page.
ceremonial for 692
control of weather by 631, 633
cradle of 673
customs regarding 674
killed 686
mother of, treats new-born child 667
name of elder brother of 681, 694
names of 684
painted after death 687
parents of, call wind 631
parents of, feared by chiefs 689
parents of, gather fog 632
parents of, released from customs 690–691
predict death 717
room for mother of 676–678
younger brother of 692, 694
UNIFOLIUM DILATATUM 601
URINE—
for prevention against sickness 668
for soaking cedar withes 77, 120
for washing 461
used in steaming canoes 94
VIBURNUM BERRIES—
feast of 755
picking of 216
preserved in water 281–285
preserved with oil 300–302
price of 762
ripe sucked 585
steamed 586
with water and oil 583
VIRGIN PERFORMS WEATHER CEREMONIAL 636
VISITOR COMING, sign of 605
WADANEM, leader of Sparrow society 728
WAR DANCE 738, 739
WASHING HANDS AFTER MEALS 315, 322, 328, 331, 334, 338, 348, 358, 365
WATER OF LIFE 748
WEATHER—
charm, mythological explanation of 622, 625
charm, northwest wind called by 629
charm of Koskimo 630
charm of Kwāg·uł 630
charm, star fish as 630
charms 620–637
charms, crabs as 620, 625, 628
controlled by twins 631
WEATHER—Continued. Page.
influenced by blue sea eggs 637
signs 605
WEAVING OF CEDAR BARK 137, 138, 142
WEDGE 387, 394, 491, 524, 583
for marking 83
WHALE 464
flensing of 464
WHALE BLUBBER, boiled 467
WHALE FEAST 464
WHALE OIL, trying out of 466
WHALE TAIL, boiled 468
WHETSTONE 242
WIDOW 521
house of 604
WIND, called by mother or father of twins 631
WINKLES—
gathering of 509
preparation of 509
WINTER CEREMONIAL 342, 560, 564, 733, 756
clover eaten during 188
food for 285, 289, 299
WINTER DANCERS 342
WINTER NAME 786
WITCHCRAFT 572
WOLF DISH 756
WOLF MASKS 748
WOLVES BRING BACK NOVICE 744–745
WOLVES RESTORE DEAD HUNTER TO LIFE 748
WOLVES, souls of land hunters go to 727
WOMAN—
as assistant of shaman 721
follows husband 783
married, visits father 783
WOOD—
bending of 70–76, 90, 164
hardening of, in fire 144, 148, 150
hardening of, with tallow 144, 146, 148, 150, 151, 156, 165
sewing of 77, 88, 93
splitting of 168
steaming of 71–74, 88–90, 94
WOOL OF MOUNTAIN GOAT 660, 661, 662, 663
plucking of 443
YAWNING ATTRACTS GOATS 711
YELLOW CEDAR 163
preparation of bark of 129–130
YEW WOOD 144, 146, 149, 150, 154, 181